

PROSE ENGLISH TRANSLATION
OF
SRIMADBHAGAVATAM.

BOOK



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SRIMADBHAGABATAM.

BOOK I.

CHAPTER I.

LET us meditate upon the Most High, who is Truth, the light of whose countenance dispels the mists of illusions, in whom, the threefold creation, illusory in itself, wears the semblance of truth, even as there occurs confusion among the elements of Fire, Light, and Earth, in the phenomena of mirage, crystal, etc.,—from whom have sprung all existence, primary and derivative, who is intelligent and self-effulgent, whose nature even the wisest fail to apprehend, and who kindled the divine afflatus in the heart of the Prime Poet.* Here is enshrined the loftiest religion, free from dross—the blessed knowledge of the Supreme Good, a worthy object of enquiry to good natures untainted by envy; and a radical healer of the three kinds of misery. While other systems of knowledge, if they do not fail altogether, take a long time to enable their students to comprehend the nature of God, this science fastens the knowledge of the Most High upon the heart of the pious and ardent hearer, the very moment that it is heard. Drink, ye appreciative and thoughtful on earth, every moment of your lives and for evermore—even when you have

acquired the final beatitude—of the Bhāgabata, the ambrosial and juicy fruit of the Kalpa* tree constituting the Vedas, dropped from the mouth of Suka.† In the Naimisha forest, the land of the Winkless Divinity, Saunaka and other sages performed, through a hundred years, a sacrifice for attaining to the world of Him whose glories resound in heaven. Once on a day, after the conclusion of the morning oblations to their respective fires, those sages, having paid due respects to Suta, solicitously put to him this question as he was seated. "O stainless one, thou hast not only read, but have also recited the Purānas, the chronicles, and the codes of religion. All that the worshipful Vādarāyana, supremely skilled in the Vedas, and other sages that know the phenomenal as well as the transcendental godhead, know, is through their grace] known to thee in its entirety, for preceptors reveal even the deepest mysteries to their beloved disciples. Now it behoveth thee, O long-lived one, to communicate to us, in brief, what in them thou considerest to be conducive to the supreme good of man. In this *Kaliyuga*, O ornament of assemblies, men are mostly short-lived, indolent, dull-brained, unfortunate (beset with impediments), and oppressed. The Scriptures, viewed separately, are numerous, as also the rites they lay down; therefore, do thou, O holy one, cull and recite for the good of men, the essential points of all of them—which may clear up the soul. Suta, thou knowest—good betide thee! what the Protector of the devout was born of Devaki to Vasudeva, to perform. It behoveth thee to narrate it to us, who are eager to learn it. The Lord who assumes form for the preservation and the good of his creatures, whose name at once emancipateth the helpless soul entangled in the meshes of the world, who is a terror to terror itself, and clinging to whose feet, sages moving in the path of peace, hallow at

* This tree is fabled to confer anything that is asked.

† Here there is a play upon the double sense of the term: (1) the renowned son of Vyasa; (2) a parrot.

once those that reverentially approach them, whereas the waters of the Gangā do the same indirectly and with delay—who is there, desirous of purity, that will not to hear the praises of [that Lord, whose deeds are glorified by people of holy renown, praises that can wash away the dirt of *Kali*? Do thou recite to us, reverential hearers, His glorious achievements under various emanations, which sages have sung. Do thou also narrate the blessed history of the incarnations of the Lord, revelling in His playful vein.* Insatiable is our craving to hear the glories of the Lord, the brightness of whose name dispels the darkness of the soul, and from whose name, each time that it is heard, there well up new and surpassing sweets to the appreciative listener. Deeply disguised in mortal forms, they say, the Lord worked superhuman wonders, as Rāma and also as Keçava.† In this divine land, engaged in a rite of long duration, from terror of *Kali*, whom we know to be at hand, we have at last found leisure to discourse of God. The grace of God hath brought thee to us, who are anxious to tide over this *Kali*, so destructive of holiness, even as a pilot to, a person desirous of crossing a sea. Tell us, who was the stay of piety, when Krishna, the god of communion, glowing with spirituality,—a coat of mail to religion—withdrawn into His real essence?'

* *Máyd*, otherwise called *Adhyásā*, which is defined as ascribing the qualities of one thing to another. In this treatise it is equal to apparent materialisation of the spiritual, a confounding of matter with mind, or rather soul,—the former having no substantive existence, but seeming to be real through an error of the mind.

† Identical with Krishna.

CHAPTER II.

P LEASED with these queries of the Brāhmaṇas, the son of Romahashana, applauding their words, began to answer. And Suta said,—“I bow to that sage whose pervasive soul embraces all minds, who, while leaving the world in singleness, emancipated from the trammels of care, was repeatedly called by his disconsolate father, crying, O my son, O my son, and whose soul stirring in the trees, responded to that call. I take refuge with the son of Vyāsa, the preceptor of sages, who, having compassion on souls tossed on the waves of the world, unfolded the mighty mystery of the Purāṇas, the cream of Scripture, a spiritual beaconfire, lighting the path of souls anxious to emerge from the gloom of this world. The Book of Triumph is to be recited after salutation to Nārāyaṇa—the Man supreme among the children of men, the goddess of speech, and Vyāsa. O sages, well have you inquired; since your query, relating to Kṛishṇa, is highly benign to humanity, and lightens the soul. The supreme religion is that which breeds devotion to the Divinity that transcends the senses, unswerving devotion without any admixture of interest, filling the soul with light. Concentrated devotion to Vāsudeva* produces instant aversion for the world, and illumination not educed from reasoning. Practice of piety, however perfect it may be, is but toil, if it fail to inspire ardour to hear the works of Viṣhṇuksena.† Interest cannot be the end of piety, culminating in the acquisition of salvation; neither can desire be the end of the good inseparably associated with the practice of piety. Feeding the senses is not the end of desire, it being bounded by the

* Son of Vasudeva, husband of Devaki. It is a name of Kṛishṇa.

† A name of Kṛishṇa. It literally means, surrounded by hosts on all sides.

necessities of life. Knowers of truth define it to be knowledge without duality, which is variously designated as • Brahma (Pervasive soul), Paramātma (Transcendent or Super-soul) and as Bhagabān (or the Mighty). Enquiry after truth, —that is the end of man, not what is sought to be won by external performances, such as heaven etc. Lying it to their souls with implicit faith, sages behold in themselves the Great Soul, by dint of devotion inspired by Vedic culture blended with knowledge and aversion for things of the earth, earthly. Therefore, O ye excellent Brāhmaṇas, winning the grace of God is the crown and consummation of religious duties piously practised in agreement with the two-fold division according to caste and stage of life. Therefore is it meet that we should hear about the Lord, the Protector of devotees, and glorify, contemplate, and worship Him with a singleness of eye. Who is there that will not be drawn to the discourse of that Deity, contemplation of whom is as a sword in the hands of sages, wherewith they sunder the fetters of action forged by egoism? Visit to sacred places inclines a person to the service of the holy, which, begets faith, which, in its turn, produces a desire to hear, which again, kindles a taste for discourses about Vāsudeva. Krishna, who is a friend to the good, whose glories sanctify the listener no less than the reciter, and who wakes in our inmost hearts, brushes away all evils from those that listen to discourses about himself. Evils having mostly disappeared through ceaseless service of the devout, there arises unswerving devotion to the Lord, whose glory dispels the darkness of the mind. Then the soul, untainted by activity or greed or any affection like lust, covetousness etc., and resting in spirituality, becomes translucent. A knowledge of the nature of God dawns upon him whose mind has in this way acquired the purity of crystal through devotion to God, and who severs all connection with the world. The bonds of illusion fall off,

doubts melt away, and works wear away, as soon as the God-soul stands revealed in the Man-soul. Hence is it that the wise constantly and joyfully practise this soul-purifying devotion to the mighty Vāsudeva. The same transcendent Lord, assuming the three qualities of matter—purity, energy, and dulness, wears, for the purposes of creation, preservation, and destruction, the different designations of Hari, Virinchi* and Hara; of these, blessings flow to men from that emanation of purity, (Vāsudeva) alone. From wood, inert earth, there issues smoke; from smoke issues fire,—the soul of Vedic rites. From darkness springs forth energy, and from energy, light—the revealer of the Pervasive Lord. Sages, in the past, devoted themselves to this purely spiritual manifestation of the Transcendent Lord. They also thrive who tread in their foot-prints. Seekers for salvation, rejecting dark divinities, worship, in charitable serenity of mind, the manifestations of Nārāyana. Restless and dark natures, resembling their gods, worship demons, the *manes* of their ancestors, secondary creators, *etc.*, seeking for wealth, power, or progeny. Vāsudeva is the ultimate object of the Vedas, of rites, of treatises on communion, of actions and processes, of knowledge of meditation, of gifts and vows, and of the wanderings of the soul. It was that Almighty Lord who devoid as He is of all restrictive qualities, created all this in the beginning of time out of the illusion of His nature, which is determinate and differentiated as Being and Not-Being (cause and effect). The animating Soul of all these determinate existences possessed of defining qualities emanating from this illusion,—He seems to be determinate or possessed of qualities, though infinitely lifted above material restrictions by His intelligence. As the same fire glows as many fires in many brands that bring out its lustre, so doth the World-soul shine in apparent variety in all created things. Hidden in creatures of His own making, He enjoys, by means of determinate

* Brahma.

existences,—subtile matter, the sences, and the mind,—their respective determinate pleasures."

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CHAPTER III.

SUTA said,—"The lord, desirous of creation, first assumed the form of Purusha composed of sixteen elements,—out of seven other subtle elements, Mahat (intelligence), etc.; (the others being egoism and the five subtile rudiments of matter). From the lotus of His lake-like navel, as He lay asleep on his bed of waters locked in the sleep of self-communion, sprang Brahmā,* supreme among the creators of the world, from the disposition of whose limbs, the diversification of the world is supposed to have been determined. The true manifestation of the Lord, however, is transcendent purity. sages, with the large-sighted eye of knowledge, behold that form, wondrous with a thousand legs, a thousand thighs, a thousand arms, a thousand faces, a thousand heads, a thousand ears, a thousand eyes, and a thousand noses, and shining with a thousand crowns, a thousand raiments and a thousand ear-rings. It is the eternal seed, the retiring place of manifold manifestation, from partial emanation of whose partial emanations are created gods and birds, beasts and men. That Deity, first of all, bent upon the Celibate creation of Sanatkumar etc.), practised a severe and flawless vow of Brahmacharyya as a Brāhmaṇa. Next for the deliverance of this world, the Lord of Sacrifice, assumed the form of a boar, with the view of heaving up the earth sunk into the watery abyss. Thirdly, proceeding to the creation of

* The student must not confound the true God with the creator.

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sages, in the form of a divine sage, he propounded the science of devotion, which robs action* of its binding power. In the fourth—the creation of the Spiritual Half (wife), becoming two sages—Nara and Nārāyaṇa, He performed austere penance, accompanied with self-control. The fifth emanation was Kapila, the prince of the potent,† who revealed to Asura, the Sāṅkhyā philosophy, wherein are ascertained the whole body of essential entities. Sixthly, prayed to that effect by Anasuya, wife of Atri, He assumed his sonship, and revealed the true nature of the Soul to Alarka, Prahļāda and others. In the seventh emanation, He was born as Sacrifice, of Akuti by Ruchi, and in the company of his own offspring, the gods called Yāmas, ruled during the Sayambhava cycle. In the eighth, the mighty Lord was born of Merudevi by Nāvi, and revealed to sages the path held in reverence by persons in all the various stages of life. Prayed to that effect by the sages, He assumed His ninth form as King Prithu and brought forth plants and all other things out of the earth. Hence is this emanation, the fairest of all. On the occasion of the deluge at the end of the Chakshusa cycle, He assumed the form of a fish and saved Vaivasvata Manu, by embarking him on a vessel, which was but Earth in disguise. In the eleventh incarnation, the Lord, in the form of a tortoise, supported on his back the mountain called Mandara, as the gods and giant churned the ocean therewith. In His twelfth incarnation as Dhanvantari, and thirteenth as Mohini, he regaled the Gods with draughts of nectar, infatuating their rivals with the beauty of His person in the female incarnation. Assuming His fourteenth form as Narasingha, He tore with His nails the inflated lord of Demons, resting Him on his own hips, even as a maker of grass-screens tears grass devoid of knots. In

* The soul must be coming and going as long as there is action.

† Here the reference is to the potencies mentioned in the Sankhya philosophy.

His fifteenth incarnation, desirous of recovering the three worlds, He went to the ceremony inaugurated by Vali, disguised as a Dwarf, praying for three paces of earth. In the sixteenth incarnation, enraged at the sight of the kingly caste warring upon the priestly, He purged the world of Kshatriyas, as many times as three times seven. In the seventeenth, beholding the degeneracy of men's intellects, he was born of Satyabati by Parâçara, and divided into branches the tree of the Vedas. Next, to achieve the ends of the gods, He assumed the form of Naradeva, and performed a great many feats of valour, such as the taming of the Sea. In the nineteenth and twentieth incarnations, having birth among the Vrishnis as Râma and Krishna, the Lord lightened the load of the Earth. Next, when *Kali* sets in, He will be born among the Kikatas as Buddha, son of Anjana, in order to delude the foes of the gods. Afterwards, in the twilight of *Kali*, when kings shall have mostly become robbers, the Lord will be born of Vishnuyasas, under the name of *Kalki*. The incarnations, O Brâhmaṇas, of Hari—the spring of purity, are numberless ; even as a thousand streams issue from one lake—whose waters withal remain unexhausted. The sages, the Manus, the gods, the sons of the Manus—all these mighty beings with the Prajâpatis are parts of God. All these are either portions or emanations of the Person ; but Krishna is the Lord Himself. From cycle to cycle do they ease the world, panting under the oppression of demons. He that, taming his passions, recites devoutly at dawn and in the evening the mysterious births of the Lord, attains emancipation from the entire host of cares. This universe-form, of the Lord, whose essence is knowledge devoid of forms, is built up of illusory qualities, by means of *Mahat** and other rudiments, on the substratum of the Soul. The ignorant ascribe the qualities of the Seen to the Unseen ; even as the qualities of a mass of

* A technical term in the Sankhya Philosophy, otherwise called *Buddhi*, intelligence, or rather consciousness.

clouds are ascribed to ether, or the brown colour of earthy atoms to the air in which they float. They do not stop here but proceed to ascribe to the Soul a subtle body, endowed with qualities, other than what flow from compact physical combinations, because the soul can neither be seen nor heard. This subtle body, as serving to distinguish souls, they call Jiva or the creature; which determines changes of birth. When knowledge of self dispels this illusion, this attribution of Crude and Subtle forms to the Unchanging Soul then does the creature-soul become one with the All-Soul, which is Pure Light. If this wonder-working Illusion, potent as a goddess, subside and be succeeded by genuine spiritual knowledge, then divinity is attained indeed; and the creature-soul, merging in the Great Soul, shines in its native glory. Thus did sages describe His births and actions closely imbedded in the Vedas, who hath no action, no birth, and who wakes in our hearts. That divinity whose sportive pleasure has resistless sway, creates, protects, and devours this world, and yet feels no concern therein; who is shrouded in creation, and yet abides in independence,—tastes the enjoyments of the six senses, regulating their operations. No dull-brained creature can understand, by any clever reasoning, the sportful ways of the Lord, who, by word and thought, differentiates names and colours; even as an ignorant spectator cannot penetrate the guises and speeches of an actor. He alone can know the nature of the transcendent Lord bearing the Wheel in His hand, and of deadly might, who, with unceasing and genuine devotion, smells the scent of His lotos-like feet. Blessed and knowing are ye indeed, who view Vāsudeva, the Lord of the universe, as the Soul in whom all things phenomenally inhere,—a spiritual vision which extinguishes the fear of any more births. The mighty sage composed for the supreme good of the world this blessed Purāna, supremely conducive to welfare, containing a record of His achievements whose praise dispels

darkness of mind, and claiming equality of rank with the Vedas in respect of spiritual knowledge. He taught this, which is, as it were, the extract of all the Vedas and all the histories, to Suka, the prince of those who have got disciplined souls. And he* recited it to the emperor Parikshit, as the latter lay on the banks of the Gangā, surrounded by divine sages, determined to give up the ghost by observing a vow of fasting. Krishna having departed to His abode, bearing piety, knowledge, and all other good things with him, thus did the Sun of this Purāna dawn anew on the blinded vision of mortals in *Kali*. An attentive listener in that assembly, I received it, O sages, through the grace of the mighty Brāhmaṇa who was reciting it; and I shall rehearse it unto you according to my light and study.

CHAPTER IV.

THEN spoke Saunaka, the oldest among the sages engaged in that ceremony of long duration—the holy patriarch† given to the study and cultivation of the Rigveda, complimenting Suta in fair terms, as he was speaking in the foregoing manner,—“O Suta, O Suta, O honorable one, O prince of speakers, report to us that holy discourse about the Most High which the mighty Suka hath dilivered. When did it receive its first start? And where and why? Whence came the impetus that impelled the sage Vyāsa to undertake this compendium? His son was highly contemplative, saw all things with an equal eye, making no distinctions, concentrated all his power of thought upon God, was ever wide-awake to the beset-

* i. e., Suka.

† *Kulapati*, i. e., head of the hermits.

ting toils of illusion, and moved as a muffled being, conducting himself in all appearance as an idiot. At the sight of the sage Vyāsa running after his son, the nymphs drew their clothes about their loins, while they displayed no such flutter at the sight of the son, though the former was clothed and the latter naked. Asked as to the cause by the sage, who was struck with this contrast in their conduct, the nymphs answered,—'You are alive to the distinction of sexes: not so your son of purged vision.' How could the citizens recognise Suka, wandering like a lunatic in the city bearing the designation of the elephant,* when his roving fortunes led him to that place after a previous sojourn in Kuru and Jāngala? And how did there come about that intercourse between this sage and that holy king sprung from the Pāndavas, from which flowed this Gospel of devotion? He used to stay at the abode of a householder hallowing it with his sacred presence only so long as it takes to milk a cow. The son of Abhimanyu, O Suta, is reported to have been the prince of those that have known the nature of God: do thou recite to us his strange birth and achievements. For what reason did he, an emperor and the promoter of the glory of the pāndu family, seat himself on the banks of the Gangā, vowing to starve himself to death, renouncing the glory of his imperial office? Why did that youthful hero, to whose foot-stool enemies from solicitude about their own welfare, bowed their heads with presents of treasures,—resolve to give up with the vital breath the enjoyments of prosperity, which are so hard to renounce? Persons that are devoted to the Divinity, whose glory dispels mental darkness, are for the welfare, the prosperity, the wealth of the world. They do not live for themselves. Why did he, then, being the stay of others, 'shuffle off his mortal coil', disgusted with himself? Expound to us all that we have asked. I look upon thee as profoundly versed in all themes of discourse excluding the Vedas." Suta said,—

* Hastinapura.

"With the approach of Dvāpara, and the third revolution of the wheel of time, there was born the sage Vyāsa of Vasabi by Parāsara, as a partial incarnation of Hari. Once upon a time, purified by ablutions in the waters of the Saraswati, he sat in a lonely place, the disc of the sun having just emerged to the view. Then the sage, skilled in the past as well as the future, beholding an imminent confusion of the duties of the three castes, caused by the unspeakably powerful current of time from age to age, and viewing, with his divine sweep of observation, the physical decline consequent thereon, as also the scepticism, the weakness, the dullness, the contracted term of life, and the ill fortunes of men,—reflected, in his unerring vision, upon what was likely to conduce to the welfare of all the castes and stages of life. Beholding the purificatory power of the Vedic rites performed by the four different kinds of priests, he split the Veda which was originally one into four, for keeping up a continuity of ritualistic performances. Four Vedas,—the Rīg, the Yajus, the Sāman, and the Atharvan, were separated; the Itihāsas and the Purāṇas, being designated as the Fifth Veda. Among these Vedas, Paila alone obtained mastery over the Rīg, th sages Jaimini alone studied the Sāman; while Vaiçampāyana was the only sage that became well versed in the Yajus. The terrible sage Sumanta mastered the Atharvan and the spells called the Angiras, while my father Romaharshana became versed in the Itihāsas and the Purāṇas. The sage, again, variously divided their special Vedas, which became ramified as they streamed down to disciples, disciples of disciples, and disciples of these again. Moved with pity towards the poorly-gifted, Vyāsa so adapted the Vedas that they might be apprehended by the dull-headed. The humane sage composed the epic called Bhārata, thinking that, barred from the holy truths of the Vedas and groping in darkness as to what work would further their interest best, women, Sudras, and degenerate members of the twice-born

castes might somehow be led to their welfare thereby. Devoted O Brâhmaṇas, to the welfare of beings, when he could in this way find no satisfaction in his heart, the pious sage thus argued within himself, seated in no very complacent mood on the hallowing banks of the Saraswati,—'Rigidly adhering to the vow of Brahmacharyya, I have practised immaculate devotion to the Vedas, the Fires, and my tutors, and followed their injunctions. I have also presented the drift and substance of the Vedas under the designation of Bhârata, wherein may be found mirrored duties and other holy matters even by women and Sudras. And yet my soul, as encased in the body, full as it is of spiritual light, looks very poor and imperfect. Is it because I have not thoroughly ascertained the truths of theosophy, dear to the devout recluse and dear to the changeless Divinity?' While Kriṣṇa (Vyâsa) was reflecting in this cheerless and self-despising mood, Nârada came to his hermitage, mentioned above. Recognising him, Vyâsa rose from his seat in a hurry and paid due honors to the sage arrived, held in reverence even by the gods."

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CHAPTER V.

"**T**HEN did the renowned lyre-handed god-sage, seated comfortably, thus address the Brâhmaṇa sage, while a smile seemed to play upon his lips,—'O son of Parâçara of mighty portion, does thy bodily soul find full delight in thy body; and thy mental in thy mind? Consummate indeed is thy knowledge of what is sought to be known, as thou hast composed that wonder—the Bhârata, rich with all truth. Thou hast discussed and studied the nature of the Eternal God; and yet, O mighty one, thou bewailest thyself as

one who hath missed his end.' Vyāsa said:—'I possess indeed what thou hast described, and yet my soul findeth no ease. The root of it I enquire for of thee who art sprung from the Self-existent divinity and possessed of profound knowledge. Thou knowest all things that are shrouded in mystery; for thou hast worshipped that Primitive Person, who presides over causes and effects, creates, protects, and devours the world by a thought of His mind; though possessed of no defining quality. Going the round of the three worlds like the sun, penetrating people's hearts and so witnessing their thoughts, do thou explain to me fully my shortcomings, as thou hast become versed in the transcendent Godhead, and the Book that reveals His nature by means of communion and vows observed by students.' Nārada said:—'Thou hast left untouched the spotless glory of the Lord,— failing which, nothing can please Him. I believe thou art deficient therein. O Prince among sages, thou hast not recounted the glories of Vāsudeva, as thou hast described duties and other matter. A discourse which nowhere dwells upon the wondrous and sanctifying renown of Hari is as a foul sink for crows to revel in; where *hansas** diving into spiritual depths and yearning towards God, can find no delight. That exercise of speech annihilates the sins of men, each *stoka* of which, ill-formed though it be, is inscribed with the name of the Eternal One, and which holy men hear, recite, and sing. Even freedom from action, or knowledge without any error, unaccompanied with devotion to the changeless God, doth not shine. How can then a deed, fraught with evil all through, conduce to the supreme good, if it be not dedicated to God, be it in pursuit of interest or otherwise? Do thou then, O sage of mighty good fortune, of unerring vision, of stainless renown, and of firm attachment to truth and vows of austerity, call to thy mind by the help of thy power of concentration

* A pun, *hansa* meaning at the same time, a swan, and a devotee.

the deeds of the Almighty to release thyself from all kinds of fetters. The mind of the person who wastes his breath upon other themes, and looking away from the Lord, fixes his attention upon external matters can find no harbour of rest anywhere from its uneasy wanderings among forms and names of its own creation; even like a bark lost in a tempest. Enjoining blameworthy courses in the name of religion to persons naturally tending thereto, thou hast been guilty of a grave transgression; inasmuch as, having once planted firm faith in the religiousness of those courses, they refuse to listen to any words of dissuasion. Keen intellects may, through abstinence from action, realise the joy of the mighty Lord, who transcends all conditions of space and time. Therefore, do thou, O mighty sage, show the doings of the Lord to those who, confounding body and soul, engage in action, in obedience to their respective tendencies. Does any evil overtake the person who is cut off in the middle of a life of devotion to the lotus-like feet of Hari, though such devotion is unaccompanied with observance of the conventional rules of piety prescribed for his class? And what good flows from the observance of such duties, if devotion be wanting. The wise ought to strive after that which cannot be attained by souls rolling through existence, from the highest to the lowest religion of wandering. The pleasures of the senses require no toil of search; they are ever brought to us, even as grief, by the mighty current of time. A devout worshipper of Mukunda,* into whatever plight he may fall, hath not to undergo births like others; enthralled by the delectable delight, he can never tear himself away from his feet, the joy of it ever cleaving to his memory. This phenomenal world is, as it were, a reflex of the Lord, from whom cometh its creation, protection, and destruction. Thou knowest it thyself; yet have I shown to thee, a part only of the Supreme nature. Know thyself, O sage of unfailing

* A name of Krishna; it literally means the giver of salvation.

insight, to be an emanation of the Supreme Being, born, though birthless, for the good of the world. Do thou, therefore, study more than thou hast hitherto done the might of that transcendentally mighty Lord. Sages declare the glorification of the Lord, whose praise dispels mental darkness, to be the one constant end of austerities, of the study of the Vedas, of all properly conducted rites, of hymns, of knowledge, and of gifts. In my previous birth, O sage, I was appointed to the service of devotees, desirous of living together in the rainy season,—as the lad of a serving-maid to a certain professor of Vedic knowledge. Though viewing all men with an equal eye, the sages showed particular favour to me, who, though a stripling, had no touch of wantonness, who never touched any toys, and who, staid and sparing in speech, used to wait upon their steps with diligent heartiness. With the permission of the Brâhmaṇas, I used to feed only once a day, upon what was left in their platters after they had finished their meals; in this way my sins were cleansed, and there grew up in me, whose heart was purified by this process, a taste for their ways. There, from day to day, I heard the rapturous praises of Krishna by the grace of those who sang them. Hearing them with reverence every moment of my life, there awoke in me, O sage, an attachment to the God of sweet renown. With the growth of this taste for Him, O mighty-minded one, there arose in me an unswerving devotion to the God of sweet fame, by dint of which I now beheld in me the Great Soul, as well as the differentiation of the existent and the non-existent merely through the illusion of His nature. Hearing, through the seasons of autumn and the rains, and through all the three divisions of the day, the spotless praises of Hari, recited by mighty-souled sages, there arose in me a spirit of devotion which destroyed the coarser elements of energy and dullness. To me, a devoted, humble, sinless, reverential child, who had tamed my passions, and who assiduously waited upon their steps, these sages, compas-

sionate towards the meek, when the hour for their departure approached, graciously communicated the occult knowledge • revealed by the Lord Himself,—knowledge by means of which I understood the might of the Māyā (illusion), abiding in the Lord Vāsudeva, and which leads to equality with the Lord. It was also intimated to me that the antidote to the three miseries* is work dedicated to God. O sage of flawless vows, a disease which is caused by a particular thing, cannot be cured by the very same thing, without being mixed up with some other thing. Similarly, actions are all causes of birth ; and yet these very actions, when rendered to God, serve to emancipate the soul from the bonds of action. Knowledge with devotion depends on work gracious in the sight of the Lord.† When men engage in action according to the precept of the Lord, they remember and recite repeatedly the names and the virtues of the Lord. "We bow in thought to thee, O Lord Vāsudeva, to Pradyumna, to Aniruddha, and to Sankarshana."‡ He who worships the divinity worthy of worship,—meditating in this way upon His image who has no form other than what is mirrored in formulæ of devotion, attains fullness of vision. Being satisfied, O Brāhmaṇa, that I had acted according to the injunctions of His own revelation, Keśava gave me knowledge, and power, and devotion to Himself. Do thou also, vastly read

* *Adhyatmika, adhidaibika, and adhibhautika*:—these are the technical designations of the three kinds of misery. The first is mental pain, the third material or bodily pain, the second such as is caused by possession by spirits etc. How to remove these meseries is the problem of all the systems of Hindu Philosophy.

† Thus a reconciliation is sought to be effected among the various means proposed for the acquisition of the Summum Bonum,—rites, knowledge and devotion. The supplanting of work by devotion, is a very normal development in the history of faith, St. Paul's preachings furnishing an excellent illustration.

‡ There are all emanations of the Lord, Vasudeva being the purest of them all. These four subsistences are a cardinal point of the Bhagabata system as will become clear afterwards.

in the Vedas, recite the praises of the Lord, which appease for good the intellectual cravings of the knowing. There is no other means of extinguishing the sufferings of mortals, whose souls are ground down by a host of evils."

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CHAPTER VI.

SUTA said:—"Having thus heard of the birth and deeds of that God-sage, the mighty Vyāsa, son of Satyavati, asked him again,—'After the departure of the mendicants, who dictated knowledge to thee, what didst thou do, standing in the prime of thy years? O thou sprung from the Self-born, in what way didst thou pass thy subsequent life? And how didst thou quit thy body when the fit hour was come? How is it, O holiest among sages, that Time, which obliterates all things, has not been able to cloud your reminiscences of matters that occurred in a previous mundane cycle?' Nārada said,—'The mendicants, who had taught me in theosophic truths, having gone, I acted thus, in the prime of my years. My mother—a woman, foolish, and dependent, and having but one child—doted upon me, her destitute son. Not being independent, solicitous as she was, she was unable to procure my welfare. People are thralls to the pleasure of their masters, even as puppets made of wood. I also, a lad of five years, entirely ignorant about quarter, country, and time, lived in the family of the same Brāhmaṇa out of consideration for my mother. One night, gone out of the house for the purpose of milking a cow, she, my poor mother, was bitten by a serpent on the road, which had been led thither by Death, and which she happened to tread upon. Looking upon it at that time as a gracious dispensation of Providence

solicitous about the welfare of the devout, I set out and proceeded towards the North. All alone I proceeded past countries swelling with prosperity,—cities, villages, pastures, mines, hamlets, villages standing on mountain-slopes, gardens, forests, arbours; wonderful hills glittering with various metals, and overgrown with trees, of which the boughs had been bruised by elephants; sheets of wholesome water; lakes with clusters of lotuses enjoyed by gods and crowned with black-bees roused from their sleep by birds warbling in various ways hovering over them. I at length saw an immense forest, impassable on account of rushes, and reeds, and knots of grass, and *kusas* and bamboos, solid and sonant; having a dismal terrific sight, and serving as a playground for ferocious animals, for the owl, and the fox. With drooping senses and spirits, parched with thirst and hungry, I relieved my fatigue by bathing in a river-lake, drinking of its waters, and then washing my face. Then having seated myself at the foot of a fig tree in that lonely forest, I meditated upon the Great Soul breathing in myself, as I had heard from the hermits. As I meditated upon His lotus-like feet with a heart subdued with rapture, Hari slowly dawned upon my soul, whose eyes bore tears of impatient eagerness to behold His face. Transcendently happy, with each hair of my body standing on end through gushing rapture of love, and floating on a flood of enjoyment, I saw, O sage, neither the Supreme Soul nor the creature-soul. Missing the ravishing image of the Lord capable of healing all sorrow, I rose in a flurry, as a person overwhelmed with grief on account of the loss of a cherished treasure. Yearning after the vision, when I could not see him though I again concentrated my mind upon my heart and strained my sight to the utmost, I writhed in the agony of baffled enjoyment. To me thus striving in loneliness, the Unspeakable One spoke in deep and smooth words, as if to allay my grief,—Alas! thou

deservest not to behold me in this life. They can ill behold me whose soul have not been purged of their taints, and who have but a poor power of concentration. That I have once revealed to thee my form,—it has been only to set a keener edge upon thy eagerness, O sinless one. A holy yearning after me slowly weeds out all meaner desires growing in the soil of the heart. Through devotion to the good, albeit for a short time, there has arisen in thee a firm faith in me. Thou shalt be one of my synod when thou hast cast off this hateful mortal tenement. Through my grace this thy faith, fastened on me, shall never flinch, nor thy memory fade though the day of doom may come.—Having said this much, stopped that Great Being, the Lord who is revealed in ether, and is yet incapable of being traced. I too, favoured with His grace, bowed my head to the ground before Him—the Mightiest of the mighty. Reciting the names of the Unlimited Being, brooding upon His secret and benign deeds, and wandering over the earth, I cheerfully awaited the approach of the hour alluded to by Him,—unflamed by desires, and free from pride and grudge. And Death, O Brähmana, presented itself to me, resting devoutly on Krishna and bearing a stainless soul,—even as a wreath of lightning flashes forth at the night time. As I assumed that pure and divine form, there fell off my material body, composed of the five elements, which dissolved with the wearing away of the actions which had began to work their consequences. At the time of the dissolution of the world, when Vishnu having withdrawn all this universe unto Himself, slept on the waters of the ocean, I stole into the heart of the drowsy Brahmā with his breath. On the occasion of the deluge after a thousand revolutions of the four cycles, when Brahmā rose up, desirous of creation, I with Marichi and other sages, was born of his breath, Keeping my vow of Brahmacharyya inviolate, I wander through the three worlds, within and without; through the grace of

the great Vishnu, nowhere am I debarred access. Educating cadences from this God-given lyre rich with divine tones, and singing the glory of Hari, I wander as I please. As I sing His victories, that God of sweet fame and hollowing tread, presents Himself to my vision, in obedience as it were to a summons. This recitation of the deeds of the Lord is, I am convinced, the coracle by which persons fevered with thirst for sensual gratification can cross this sea of temporal cares. The soul, vexed with lust and greed, cannot find such peace by the various processes of concentration, as it derives from devotion to Mukunda. Thus have I narrated to thee all that thou didst enquire of me : my birth, my deeds, my mysterious release, and what may make thee happy.” Suta said,—“With these words, the mighty Nārada bade adieu to the Son of Vāsabi, and went as his pleasure led, playing upon his lyre. Glory to this sage, who soothes the ailing world, singing in rapture to his lyre the praises of the Deity who bears a bow of horn.”

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CHAPTER VII.

SAUNAKA said,—“O Suta, after Nārada had departed, what did the mighty Vādarāyana do, having heard the mind of that sage?” Suta said,—‘There stands, on the western beach of the holy river Saraswati, a hermitage called *Samyaprasha*, highly conducive to the performance of rites. Seated there after ablutions in his own grove of contemplation adorned with a cluster of plum trees, he concentrated his mind. And as soon as he could concentrate his stainless mind, by dint of devotion he beheld the Full Soul, as also the illusion which flows from Him,—deceived by which, the creature-soul, though untouched

with the three qualities, views itself as possessed of them, and accepts as its own the workings of those qualities, so fruitful of evil consequences. Beholding that devotion to the God who transcends the senses straight destroys all evils, he, the knowing one, compiled this devotional treatise for ignorant men. With the hearing of it, there springs up in men a spirit of devotion to Krishna—the Great Being, which dispels grief, and fatuity, and fear. Having composed this spiritual treatise and corrected it, he taught it to his son, the sage Suka given to the practice of abstinence." Saunaka said,—"He was given to abstinence, and was dispassionate in all matters. Delighting in the contemplation of the Soul, why did he undertake the toil of reading this vast treatise?" Suta said,—"Revelling in the soul unbound by any ties, sages do yet practise disinterested devotion to the Almighty such is the ineffable nature of God. Drawn by the goodness of the Lord, the mighty son of Vādarāyana, always fond of the worshippers of Vishnu, studied this vast narrative. I shall narrate the birth, the deeds, and the death of Parikshit, as also the exodus to Himālaya of the sons of Pandu, wherein shall figure the glories of Krishna. Warriors of the clans of Kuru and Srinjaya having died heroic deaths in battle, and the thigh of the son of Dhritarashtra having been smashed by a blow of the mace hurled by Bhima, the son of Drona, thinking that it would be a palatable gift to his master, presented to him the heads of the sleeping sons of Krishnā; but received poor thanks, because hateful deeds are condemned by all. Then the mother of these babes, terribly affected by the news of their death, set up a wailing, her eyes bleared with tears. Then did the hero of the shining diadem* addressed to her these words of consolation,—'Then will I wipe out thy grief, O fair one, when by means of a shaft shot from my bow, I will bring to thee the head of that enemy, that villain among Brāhmaṇas, in order that thou, thus cruelly bereaved,

* Kiriti, Arjuna.

mayst bathe, treading it beneath thy heels.' Having consoled his wife with such sweet and varied expressions, the hero of the terrible bow and monkey-mounted car buckled on his armour, and chased the son of his preceptor in a chariot. Beholding him approach at a distance and seized with dismay, that slaughterer of the babes fled to save his life as far as he could, even as Brahmā did from terror of Rudra. When, his horses jaded, he found himself helpless, then did he, begotten of a Brāhmaṇa, bethink himself of the Brahma weapon as a means of saving his life. Then, having washed his lips and invoked the spirit of that weapon, he, in order to deliver himself from that imminent peril, hurled it forth, ignorant as he was of the process of revoking it. Then, beholding a terrible flash of light burst forth in all directions, and discerning the peril which threatened his life, that minion of Victory* thus addressed Vishnu. Arjuna said,—'O Krishna, Krishna, of mighty arms, who biddest fear out of the hearts of thy worshippers, thou alone canst save from births souls scorched by the cares of this world. Thou art the Primordial Being, the Manifest Lord transcending matter and resting in spiritual singleness, dispelling illusion by the light of thy intellect. And yet thou dost dispense by thy power blessings like virtue,† to the world of men whose souls are infatuated by Māyā (illusion.) And so this thy incarnation is to lighten the load of the earth and to furnish an image of thee to thy kinsmen and worshippers, constantly to dwell upon in thought. O Lord of lords, I know not what it is or whence it is —this terrific flash running in all directions.' The Lord said,—'Know

* Arjuna.

† i.e., merit accruing from good deeds. This is the foremost among the *trivarga*, or the three ends of life, the other two being *artha*, and *kāma* or *interest* and *desire*. With *moksha*, emancipation, they constitute the *chatuvarga*. Once for all, we remind the reader that all action, done under egoism or the consciousness of personal agency, be it moral or immoral, proceeds from *māyā*, and, as such, is bondage. *Merit* is not an absolute good, but a relative one.

it to be the Brahmāstra hurled by the son of Drona to avert imminent death, though he does not know how to revoke it. There is no other weapon that can ward it off. Quench the dazzling effulgence of this weapon by that of a weapon of this very kind : for thou art versed in the use of missiles. Suta said.—“Hearing these words of the Lord, Phalguna, the slayer of heroic foes, washed his lips, and having gone round the person of Krishna, aimed a Brahmāstra to quell the weapon of the same kind. Meeting each other, the flashes of both swarming with arrows wrapped all space and waxed as sun and fire. Beholding the flash of their weapons burn the three worlds, and feeling themselves on fire all men deemed it the fire of the day of doom. Seeing the sufferings of men, the imminent destruction of the worlds, and the bend of Vāsudeva's mind, Arjuna withdrew both weapons. Then, seizing hurried hold of the ruthless son of Gautami, he with eyes glowing with rage, bound him with a rope like a sacrificial animal. Finding him desirous of dragging the foe to the tent by means of a rope, by main force, the lotus-eyed Lord said to Arjuna in a tone of assumed anger: O Pārtha, it does not behove thee to spare this kinsman of a Brahmin. Kill him who could slay innocent sleeping babes. No person having any sense of right and wrong, slays mad, drunken, sleeping, or unwary persons ; babes, women or idiots ; dismayed, uncarred, or submissive foes. No greater good can be done to a person who, ruthless and wily, feeds his own life with the lives of others, than to kill him ; for, that death acts like a penance, failing which damnation is inevitable for the demerit of his deeds. And in my hearing, didst thou bind thyself by a vow to Pāñchāli in these words : “I will bring his head, O noble lady, who has slain thy babes.” Therefore, O hero, let that villain be slain who has done an atrocious wrong to thee, who has slain thy own kinsmen, who has worked displeasure to his own master, and who has tarnished his own family. Urged as he was by Krishna with a minute

scrutiny of right and wrong, the high-souled Arjuna did not wish to kill the son of his preceptor, though he had slain his own son. Then, coming to his tent, that hero who had Govinda for his dear charioteer, reported the foe to his wife as she was lamenting for her children. Beholding him thus dragged like a beast, bound with a rope,—his eyes cast on the ground from shame for what he had done,—the gracious Krishnā took pity upon her preceptor's son, grossly as she had been wronged by him and bowed to him. Incapable of bearing the sight of him dragged in bonds she exclaimed : “Release him, release him ; he is a Brahmin and entitled to high reverence from us. He, through whose grace you learned the entire art of archery, with occult formulae for sending forth and calling back all the various kinds of weapons,—he, the mighty Drona, lives in the person of his son ; as also his wife Kripi, half of his soul, who did not immolate herself on his pyre only because she had a son. And so, O noble Sir read in books of piety, it behoves thee not to bring to grief the house of your preceptor which ought to be ceaselessly worshipped and revered. Let not his mother Gautami who looked upon her husband as her God, mourn as I have been ceaselessly mourning, grieved by the bereavement of my children, with my face bathed in tears. The family of a Kshatriya who, lacking self-control, kindles the wrath of a Brahmin, is burned to ashes by that wrath, with all its connections, hemmed in with grief.” Suta said :—The king, the son of Dharma, approved of these words of the Queen, consonant with religion and reason, breathing pathos, sympathy and wisdom, and unsullied by any taint of evil feeling. So also did Nakula, Sahadeva, Sātyaki, Dhananjaya, the mighty son of Devaki, and others that stood there, as also the females. Then said Bhima enraged : “To kill him would be to treat him best : who neither for his own good, nor for his master, wantonly slew sleeping babes. Hearing the words of Bhīma and also of Draupadi and stepping in with the revealed

majesty of four arms between the two, one anxious to kill, and the other to save, Krishna spoke these words, fixing a smiling glance upon the face of his friend. "The kinsman of a Brahmin is not to be slain: at the same time, the person who aims at the life of thee or thine, or some such wrong as that, is not to be spared. I have inculcated both: be loyal to both injunctions. Fulfil thy vow uttered by thee at the time of consoling thy wife; and at the same time do thou consult the pleasure of all, Bhima and Pāñchāli and myself." Suta said:—Arjuna, at once inferring the pleasure of Hari, swept away the gem on the Brahmin's head with his hair, with one stroke of his sword. Liberating him from his rope-bonds, he drove him out of the tent,—his glory already dimmed by the slaughter of the infants, doubly bedimmed by the loss of the gem that sparkled on his crown. Shaving the head, spoliation of riches, and driving into exile—these are death to Brahmin criminals: there is no physical punishment of death for them. Followed by Krishnā, the Pāndavas overwhelmed with grief for the loss of their children, administered the last rites to the dead such as carrying them to the cremation ground.

CHAPTER VIII.

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SUTA said: Then did they and Krishna repair to the banks of the Ganges, with the women at the head of the train for the purpose of presenting water to the thirsty manes of their departed kinsmen. Having presented water, and mourned sore and long, they bathed in the waters of the stream hallowed by the dust of the lotus-like feet of Hari. Associated with hermits, Mādhava comforted Dhritarāsthra, the king of the

Kurus, with his younger brothers, Gāndhāri overpowered with grief for her children, Kunti, and Krishnā, all of whom were sitting there wrapped in sorrow for the loss of their kinsmen, by pointing out to them the resistless potency of Fate over creatures. Winning back to Ajatasatru his territories of which he had been despoiled by wily men, causing the death of the wicked kings who had shortened the span of their lives by the touch of Draupadi's locks, and causing Yudhisthira to perform three horse-sacrifices in the best manner prescribed for such rites,—He, the Lord, spread his holy fame in all directions, like that of Indra. Desirous of returning to Dwārakā, he had just mounted his chariot with Sātyaki and Uddhava, having bidden farewell to the sons of Pāndu, and returned the honours done to him by sages like Dvaipāyana, when he beheld Uttarā running towards him, beside herself with dismay, crying. ‘Save me, Save me, O god of gods, O Lord of the world, O Great God of self-communion. I do not see any other that can deliver me from my fear, since every creature is subject to death from a fellow-creature in this world. There pursues me, O mighty Lord, a shaft of burning steel. Let it burn me freely, O Lord, but let it not kill the child in my womb.’ Suta said: Hearing her words, the Lord, full of affection for his devotees, understood it to be the weapon of Drauni discharged to extirpate the Pāndavas from this world. O Prince of sages, then did the Pāndavas take up five missiles beholding five flashing arrows advancing towards them. Seeing the danger which threatened the Pāndavas, who knew but Himself, the mighty Lord protected their lives by his own disc called Sudarsana. Dwelling within all creatures, that Supreme Soul skilled in communion, screened, out of the playfulness of his nature, the womb of the Princess of Birāt, to preserve a thread of the family of the Karus. O scion of the family of Bhrigu, the Brahmāstra, unfailing and resistless as it was, was quenched by the contact of the fire of Vishnu's weapon. Deem it no wonder, for all is

wonderful in Achyuta,* who, himself unborn, creates, protects, and destroys in the mighty frolicsomeness of His nature. With Krishnā and her sons saved from the flames of the Brahmāstra the chaste Prithi† addressed these words to Krishna, as the latter was about to depart. Kunti said : I bow to the Primal Soul, the ruler of all things transcending the primordial essence of matter, invisible to all though existing within and without. I, an ignorant woman, can but bow to Thee Who transcendest the senses, Who never ebbest, and Who art hidden from sight by the screen of illusion. The dull-eyed cannot discern Thee, even as they cannot discern an actor figuring in a play. If so, how can we women behold Thee Who hast assumed form to attract the devotion even of the most spiritual among ascetics of stainless souls? Repeated salutations to Krishna the son of Vasudeva and Devaki, the child of the cowherd Nanda, (the bearer of the youthful name of) Govinda.‡ Salutation to the lotus-navelled one. Salutation to the Deity, bedecked with lotus-chaplets; salutation to the lotus-eyed one; salutation to Thee of lotus-marked feet. O Hrishikesa, as Thou didst release Devaki, kept in long durance by the wicked Kansa, and bowed down with grief, even so Thou hast saved me and my children, O Lord, in a moment, from an entire host of troubles:—Thou hast saved us, O Hari, from poison, from conflagration, from the sight of vampires, from assemblies of wicked men, from the hardships of forest residence, from missiles of mighty heroes in countless battles, and from the arrow of Drauni. May those troubles be eternally present, O Lord of the Universe, which procure Thy sight—sight which bars the experience of repeated births.

* Lit., never-dropping; changeless.

† A name of Kunti.

‡ A brief reference to his birth, infancy, and youth respectively. The purport is : Thy birth was wonderful, Thy childhood more wonderful still and most wonderful of all was Thy youth when Thou borest the name of Govinda.

Kurus, with his younger brothers, Gāndhāri overpowered with grief for her children, Kunti, and Krishnā, all of whom were sitting there wrapped in sorrow for the loss of their kinsmen, by pointing out to them the resistless potency of Fate over creatures. Winning back to Ajātasatru his territories of which he had been despoiled by wily men, causing the death of the wicked kings who had shortened the span of their lives by the touch of Draupadi's locks, and causing Yudhisthira to perform three horse-sacrifices in the best manner prescribed for such rites,—He, the Lord, spread his holy fame in all directions, like that of Indra. Desirous of returning to Dwārakā, he had just mounted his chariot with Sātyaki and Uddhava, having bidden farewell to the sons of Pāndu, and returned the honours done to him by sages like Dvaipāyana, when he beheld Uttarā running towards him, beside herself with dismay, crying. ‘Save me, Save me, O god of gods, O Lord of the world, O Great God of self-communion. I do not see any other that can deliver me from my fear, since every creature is subject to death from a fellow-creature in this world. There pursues me, O mighty Lord, a shaft of burning steel. Let it burn me freely, O Lord, but let it not kill the child in my womb.’ Suta said: Hearing her words, the Lord, full of affection for his devotees, understood it to be the weapon of Drauni discharged to extirpate the Pāndavas from this world. O Prince of sages, then did the Pāndavas take up five missiles beholding five flashing arrows advancing towards them. Seeing the danger which threatened the Pāndavas, who knew but Himself, the mighty Lord protected their lives by his own disc called Sudarsana. Dwelling within all creatures, that Supreme Soul skilled in communion, screened, out of the playfulness of his nature, the womb of the Princess of Birāt, to preserve a thread of the family of the Kurus. O scion of the family of Bhrigu, the Brahmāstra, unfailing and resistless as it was, was quenched by the contact of the fire of Vishnu's weapon. Deem it no wonder, for all is

wonderful in Achyuta,* who, himself unborn, creates, protects, and destroys in the mighty frolicsomeness of His nature. With Krishnā and her sons saved from the flames of the Brahmāstra the chaste Prithī† addressed these words to Krishna, as the latter was about to depart. Kunti said : I bow to the Primal Soul, the ruler of all things transcending the primordial essence of matter, invisible to all though existing within and without. I, an ignorant woman, can but bow to Thee Who transcendest the senses, Who never ebbest, and Who art hidden from sight by the screen of illusion. The dull-eyed cannot discern Thee, even as they cannot discern an actor figuring in a play. If so, how can we women behold Thee Who hast assumed form to attract the devotion even of the most spiritual among ascetics of stainless souls? Repeated salutations to Krishna the son of Vasudeva and Devaki, the child of the cowherd Nanda, (the bearer of the youthful name of) Govinda.‡ Salutation to the lotus-navelled one. Salutation to the Deity, bedecked with lotus-chaplets; salutation to the lotus-eyed one; salutation to Thee of lotus-marked feet. O Hrishikesa, as Thou didst release Devaki, kept in long durance by the wicked Kansa, and bowed down with grief, even so Thou hast saved me and my children, O Lord, in a moment, from an entire host of troubles :—Thou hast saved us, O Hari, from poison, from conflagration, from the sight of vampires, from assemblies of wicked men, from the hardships of forest residence, from missiles of mighty heroes in countless battles, and from the arrow of Drauni. May those troubles be eternally present, O Lord of the Universe, which procure Thy sight—sight which bars the experience of repeated births.

* Lit., never-dropping; changeless.

† A name of Kunti.

‡ A brief reference to his birth, infancy, and youth respectively. The purport is : Thy birth was wonderful, Thy childhood more wonderful still and most wonderful of all was Thy youth when Thou borest the name of Govinda.

Men inflated with pride of birth, wealth, learning, and prosperity are not worthy of taking Thy name Whom only the destitute can behold. Salutation to Thee Whose riches are destitute devotees, Who art circumscribed by no determinate qualities, Who revellest in Thy soul in serene abstraction, and Who canst administer the beatitude of Singleness.* I look upon Thee as Fate,† as the Omnipotent Ruler without beginning or end, stirring alike everywhere though a theme of wrangling among His creatures. O Lord, none can discern Thy drift while simulating the actions of men; to Thee no person is a subject of favour or hatred, though human opinions may vary ever so much about Thee, O World-soul, bewildering to the conception are the births and acts of Thee Who art purely spiritual,—birthless and actionless—in the kingdoms of animals, men, sages, and fishes. It perplexes me to think of the pass in which Thou stoodest when Thy delinquency led the cowherd matron to take up the chord, when Thou Who art dreaded by Terror itself hungest down Thy head—tears mingling with the corryllium of Thy agitated eyes apprehending chastisement. Some describe Thee as born in the race of Yadu to spread the fame of Thy friend of holy renown,‡ or of Yadu, even as the sandal tree grows on the Malaya to scatter the fame of that hill far and wide. Others say that, having been besought to that effect§ Thou, O unborn one, becamest son to Vasudeva by Devaki, for the good of this world and the destruction of the enemies of the gods. Others again state that in fulfilment of a prayer from the self-born one|| Thou wert, born to lighten the load of the Earth, groaning under a heavy burden, even as

* Oneness with the Supreme Soul, otherwise called Moksha.

† The term in the original is Kâla which is variously explained as Time, the ordainer of all things, as the knower of the inner soul, and as destroyer or death.

‡ Yudhishthira.

§ In a previous birth when Vasudeva was Sutapas and his wife Prisni

|| Brahma.

they disburden a distrest vessel in the Sea. Others again say
 —to perform deeds worthy of being heard and remembered
 by persons suffering in this world through illusion, desires,
 and actions. Men hear, chant, recite, remember, and applaud
 ever and anon Thy doing. Such, indeed, behold in no time
 Thy lotus-like feet which dissolve the tissue of births. Dost
 Thou, indeed, O Lord Who makest Thy own any pursuit in
 which Thy relations engage, mean to leave to-day Thy friends,
 Thy dependants who having wrought evils to kings, have no
 other resource or refuge than Thy lotus-feet? What are we,
 of the clans of Yadu and of Pāndu, worth with all our name
 and our pomp, in Thy absence Who art to us what the soul is
 to the senses? The territory under our rule, O Wielder of
 the Mace, will not smile in Thy absence, as it is doing in Thy
 presence—bearing the print of Thy feet characterised by
 their peculiar marks. These tracts vastly rich with ripe
 harvest and luscious creepers, these woods, and hills, and
 streams, and seas are waxing under the beams of Thy eyes.
 O Lord and soul and incased essence of the World, do Thou
 sunder the tight cord of attachment which binds me to the
 Pāndus and Vrishnis.* O Lord of Madhu, may my soul
 with singleness of purpose, bear to Thee unceasing love, even
 as the Ganges carries its water to the Sea. O Krishna,
 O friend of Krishna,† O Prince‡ of the clan of Vrishni Who
 burnest up royal houses that oppress the earth, and yet
 retainest undiminished prowess, O Lord Who art rich in the
 possession of desire-yielding cows, and Who incarnatest Thy-
 self to take away the miseries of kine and the twice-born,
 O God of communion, worshipped of all:—I bow to Thee.
 Suta said: Thus hymned in sweet accents in all the aspects
 of His greatness, Vaikuntha smiled a gentle smile which

* The commentators supply 'because you depart. Evil to one of the two
 clans is sure to occur, and therefore to distress me who am connected alike
 with each;—evil to the Vrishnis or Yādavas if you stay, and to the Pāndavas
 if you depart.'

† Arjuna.

‡ Lit., bull.

wrought fascination like a spell.* Assenting to her request, He entered the city bearing a name synonymous with elephant.† As He was about to leave for His capital having obtained the leave of the women, He was affectionately held back by the king.‡ Overpowered with grief, the king could not be consoled by any words of comfort supported by illustrations from history addressed to him by Vyāsa and others, ignorant§ of the designs of the Lord, not even by Krishna whose ways are inscrutable.|| Brooding upon the loss of his friends, the king, sprung of Piety¶ spoke thus, O Brahmins, with a seemingly uncultured soul under the sway of love, and the 'ecstasy of grief.' Oh! Behold the delusion deep seated at my heart, a vicious-souled person that I am, who have slain so many legions for the welfare of my body which is destined to be the diet of others. A slayer of children, Brahmins, friends, uncles, brethren and worshipful persons, myriads of myriads of years will not be able to work my salvation from hell. "The king going to protect his subjects incurs no sin by slaying his foes; on the contrary merit accrues to him." This aphorism can yield me no comfort\$. By no rites or penances pertaining to the householder stage can I wipe away the wrongs which have resulted to women whose kinsmen have been slain by me. As mire cannot wipe out miry water, as wine cannot wash away impurity caused by wine, so it behoves no man

* Otherwise explained as charmingly benign.

† i. e. Hastināpur.

‡ Yudhisthira,

§ This is according to Svāmi; others interpret as aware, taking the final element of the compound as *jna* and not as *ajna*.

|| Why *inscrutable*? Because Krishna meant that Yudhisthira should not be quieted, except by the words of Bhishma whom he wanted to glorify, and yet was helping in a process of consolation which he had determined, should turn out fruitless.

¶ Yama or death.

\$ Because I slew my foes through greed and no anxiety about the welfare of subjects who were happy under the rule of Duryodhana.

to seek to expiate one slaughter by the sacrifice of fresh lives
in the shape of penance.

CHAPTER IX.

—:o:—

SUTA said:—Full of apprehensions on account of the sufferings which he had caused to men, he repaired thence to Vinasana* where Devavrata† had fallen, for light on the subject of duty in all its varieties. Then followed his brothers on excellent horses caparisoned in gold, Brahmins such as Vyāsa and Dhaumya in chariots, and also, O sages, the Lord with Dhananjaya in a chariot. The king shone in their midst even as Kuvera‡ in the midst of Guhyakas§. Beholding Bhishma lying on the earth like a God fallen from heaven, the Pandavas with their followers and with Chakri|| bowed down before him. Then stood there, O Holy Patriarch all the Brahmashis, the Devarshis, and the Rājarshis¶ in order to behold that lion\$ of the house of Bharata. Parvata, Nārada, Dhaumya the mighty Vadrayana, Vrihadasva, Bharadvaja, the son of Renukā** with his disciples, Vasishtha, Indrapramada, Trita, Gritsa-

* Kurukshetra.

† A name of Bhishma.

‡ Corresponding to Plutus, the god of riches.

§ A kind of demigods.

|| The bearer of the wheel, a name of Krishna.

¶ Brahmashis are sages whose high spirituality has raised them to the rank of Brahmā who uttered the Vedas. Devarshis rank higher: they are such as have found a place among the gods for instance Nārada. Rājarshis are kingsages or sages that were at one time kings, such as Taraka, Viswamitra etc.

\$ The word in the original is *bull*.

** Parasurama,

mada, Asita, Kakshivān, Gautama, Atri, Kausika, and Sudarsana. And other stainless sages, O Brahmin, such as Brahmarāta,* Kasyapa, and Angirasa† came accompanied by their pupils. Knowing those mighty persons arrived, the chief of the Vasus versed in the knowledge of duty and regardful of the demands of place and time, paid due honours to them. He worshipped also the mighty Krishna who had clothed himself in a mortal form through the illusion of his nature, and who was then sitting without an exact reflex of the image within his own heart. With eyes bleared with tears of tenderness, he addressed these words to the sons of Pāndu who were sitting about, drawn by reverence and affection. Alas! It is a pity as it is at war with reason, that born of Virtue and befriended by Brahmins, by Virtue, and by Achyuta, you still find it hard to reconcile yourself to your life fraught with pain as it may be at present. After the demise of the mighty warrior Pāndu, Prithā then a young widow with tender children to care for, endured with her offspring, countless and unintermittent hardships for the sake of you alone. That evil has overtaken you—I deem it all to be the doing of Fate at whose mercy lies all this world with its rulers‡ even as the rack is tossed on the winds. Misery even there!—where the son of Piety is the king, Vrikodara§ the mace-bearer, Arjuna the archer, the Gāndiva the bow, and Krishna the patron. O king, no man can discern His|| designs which going to unravel, the ablest intellects faint away in spite of the deepest concentration. Thence knowing it to be all the work of Providence,

* Suka.

† Vṛihaspati.

‡ The *Dikpalas* or presiding gods of the different quarters. The Murshidabad edition, in its Bengali Translation, interprets the passage in the original as ‘Time rules all things as its mercy etc.’ We take *Sapalas* as adjectival to *lokas*.

§ Bhima.

|| Pointing to Krishna.

and accomodating thyself to His will, do thou, my mighty liege and ornament* of the house of Bharata, protect thy forlorn subjects. This is the Lord incarnate, the Prime Soul Who slept on the waters, and Who moves among the Viśhnus charming the world by the spell of illusion. The mighty Siva, the Godsage Nārada, and Kapila, who is an incarnation of the Lord, know, O king, the mysterious depths of His might whom thou deemest but the son of thy maternal aunt, thy dear friend and the closest partner of thy affections: Whom thou madest thy counsellor, thy emissary, and even a charioteer through fond familiarity: to Whom there could be no question of dignity or distinction of offices, as He is the pervading soul of all, views all things with an equal eye, and is free from egoism and all ignoble passions. And yet behold His kindness to His devoted worshippers that Krishna has presented Himself in person to my dying vision: fixing the mind on Whom devoutly, and reciting Whose name at the time of discarding the body, devotees achieve absolution from the bonds of passion and action. May that mighty God of gods stay until I have discarded this body, with His lotus-like face beaming with bright eyes and a cheerful smile, revealed in my thought in His four-handedness. Suta said: Hearing this Yudhishthira questioned him as he lay upon a pile of arrows about various duties in the hearing of the sages. Duties determined by the nature of man; duties according to the division into castes and stages; duties designated as abstinent and active on the twofold principle of aversion and inclination; duties relating severally† to gifts, to royalty, and to salvation; and duties of women, and of worship—all these collectively and distributively;‡ and the four ends of life,—virtue, interest, desire, and salvation—with the means of their attainment—did that knower of truth

* Lit., *bull*.

† *Particularly* according to others.

‡ According to the commentators, *on a small as well as a large scale*.

narrate in full as they had been represented in various tales and legends. While he was expounding the principles of duty drew nigh the season so welcome to devotees who can command the hour of their death—the time of the sun's northward march. Then concluding his address, that leader of legions, with eyes wide open, fixed his dispassionate mind upon the Prime Being Krishna Who was standing in front, with four hands in shining yellow raiment. All his miseries healed by this pure contemplation, all his anguish caused by gashes of steel soothed in a moment by the glances of the Lord, and the aberrations of all the senses stilled, he prayed to Janārdana* while discarding his created† body. I have thus dedicated my mind withdrawn from worldly cravings to the Most Good, the Lord of transcendent glory Who, though full of enjoyment in Himself, is for occasional dalliance joined with Prakriti‡ from which flows the stream of births. Immaculate be my devotion to the friend of Vijaya§ who bears a person fascinating to the three worlds, *tomāl* complexioned, and decked in fine raiment vying in its lustrous orange hues with the rays of the sun, with a lotus-like face beset with pendent locks of hair. May my soul rest in Krishna with his face beautifully embossed with beads of sweat scattered by his fluttering looks embrowned by the dust kicked up by the hoofs of steeds in battle, and with his armour shining with the dint of my keen edged arrows as I pierced his body therewith. May my heart cleave to the ally of Pārtha who posting his chariot between the two hosts, his own and his enemy's, in immediate fulfilment of his friend's words, reft the lives of the heroes on the opposite side by a mere glance of his eye.

* A name of Krishna.

† And therefore mortal.

‡ The original procreative entity according to the Sankhyas. Svami explains it as *Yogamaya*, a mysterious kind of illusion which rests in God's own nature. This is the Vedantic explanation.

§ A name of Arjuna.

May I cling in devotion to his feet who dispelled, by revealing to him the Science of the Soul, the delusion of mind to which Arjuna was subject when the latter turned away in moral disapproval from the slaughter of kinsmen, beholding the van of the remote host. May that dispenser of salvation be my refuge, who renouncing his own resolution* in order to glorify mine as possessed of greater truth, quitted his station on the chariot and dashed forward, wheel in hand, even as a lion springs forward to assail an elephant, all heedless in his mighty agitation that his scarf had flown off. Who, struck with keen edged arrows which riddled his armour, and bathed in the blood flowing from his wounds, advanced impetuously to lay me low. May I with my dying breath cling in love to the lord to whom the chariot of Vijaya was as a kinsman,† who assumed whip and reins and was a goodly sight to see while occupying the place of charioteer, the sight of whose face at the time of death procured to falling warriors equality of essence with himself, and with whom the cowherd nymphs are said to have attained equality of essence, having been promoted to high honour by his amorous roundelays, his dalliances, his fascinating smiles, and his arch glances of love, and emboldened by the wild infatuation of love to indulge in mimic feats of valour in imitation of his own. The Great Soul has manifested himself to my sight—who stood the central figure, observed of all observers, in the Coronation assembly of Yudhisthira thronged with sages, and mighty potentates, receiving honours from all. The delusion of multiplicity falling off from me, I have found him—the birthless one who breathes in the hearts of all corporeal beings created by the Soul himself who shines various even as the sun presenting a new form to each eye. Suta said: Thus, fixing his soul upon the Lord, the Great Soul Krishna, in mind, word and

* That he would not assume any arms.

† To be protected anyhow—by hook or by crook.

eye, he ceased to live, his breath subsiding within. Knowing Bhîsma merging in the pure essence of Brahman, they all became silent like birds after the close of day. There was sound of drums beaten by Gods and men: acclamations burst forth from the noble-souled among the kings assembled; and showers of flowers descended from heaven. Having performed his obsequies though he had attained beatitude by death, Yudhîsthîra mourned for a moment. The sages rejoiced, poured forth hymns to Krishna reciting his secret names. Then they went back to their respective hermitages, with the Lord reigning in their hearts. Then returning with Krishna to the city eponymous with an elephant, Yudhîsthîra consoled his uncle Dhritarâstra and the disconsolate Gândhâri. With the permission of his uncle and the approval of Vâsudeva, the mighty king ruled his ancestral kingdom in consonance with the rules of righteousness.

CHAPTER X.

—:o:—

SAUNAKA said: Having slain his enemies contestant for his wealth and recovered his enjoyments hitherto usurped by them, what did Yudhîsthîra, chief among the protectors of piety, with his younger brothers, next do, starting upon the administration of his kingdom? Suta said: Having caused the family of Kuru consumed by intestine fire like a forest of bamboo canes to strike roots afresh, and planted Yudhîsthîra in his kingdom, the mighty Hari whose glory is contemplated even by Bhaba,* attained profound happiness. His delusion having been dispelled by the knowledge of truth which flowed into his soul with the hearing of the words of Bhîsma and Achyuta, he ruled the sea zoned earth—obeyed by his younger

* A name of Mahadeva.

brothers, and supported by Ajita.* The clouds rained plentifully; the earth yielded all desires; the happy cows with swollen udders drenched the pastures with their milk. Rivers and seas and hills with their monarch-trees and creepers, and plants that die as their fruits become ripe, all yielded him abundance according to the season. There was no where any grief, ailment, or distress material, mental, or caused by evil spirits, to any creature while Ajātsatrū† was king. Having stayed for a few months in Hastināpura for the removal of all sorrow from the hearts of his friends, and the pleasure of his sister, and requested and obtained permission to leave, Hari mounted his chariot embracing and saluting Yudhisthira, himself embraced and saluted by others. Subhadrā, Draupadi, Kunti, the daughter of Virāta, Gāndhāri, Dhritarāshtra, Yuyutsu,‡ Gautama,§ the twins,|| Vrikodara,¶ Dhaumya, and the ladies headed by the daughter of Matsya,\$ swooned away unable to bear the grief of separation from him who bears the bow of horn. How should the Pārthas bear his separation who had fixed their hearts upon him inseparably, enjoying his sight and touch, talking and sleeping and sitting and eating with him, from whose fascinating praises once heard, the wise man liberated from unworthy cravings by association with good men, can not force himself away? Beholding him with winkless eyes they all moved as he moved from place to place—their hearts waiting upon his steps chained in love. As the son of Devaki was issuing from the palace, his kinswomen restrained the tears that welled forth through grief, lest any evil should

* The same as Achyuta i. e. Krishna.

† Yudhisthira, so-called because he had no enemy.

‡ Begotten by Dhritarashtra upon a woman of the Vaisya caste.

§ The same as Kripa.

|| Nakula and Sahadeva.

¶ Bhima.

\$ Uttara the same as the daughter of Virata mentioned a second time to emphasise her indebtedness; or Satyavati sprung from a fish.

ensue. Then was heard the sound of various instruments such as *mridangas*,* conchs, *bheris*,† lyres, *panabas gomukhas*, *dkudhuris*, *ānakas*, bells, and *dundubhis*.‡ Mounting the palace-top from curiosity to see him, the ladies of the House of Kuru rained flowers upon Krishna,—love, shame, and smile blended in their gaze. The beloved conqueror of sleep§ held the white umbrella over his dearest friend—embellished with wreaths of pearls and a handle of gems. Uddhava and Sātyaki bore fans. With flowers showered upon him, the lord of Madhu shown resplendent on the road. Then were heard truthful benedictions uttered by Brahmins that were at once applicable and inapplicable to him who at once had and had not determining qualities. Then ensued a colloquy, charming to all ears,|| among the ladies of the zenana of the lord of the house of Kuru, whose hearts were set upon the Lord whose praise dispels darkness of mind. He was the ancient Person who rested in singleness in his unphenomenalised essence, manifesting no distinction when determining qualities had not as yet come into being, when during the reign of Night the creature-soul remained merged in the mighty-soul and the differentiating powers¶ were asleep. He it was, the author of the scriptures, who, meaning to evolve names and forms from his own nameless and formless essence sought union with Prakriti or Matter which was prurient for creation, moving of his own impulse and working bewitchery to embodied or creature-souls which are in essence

* A kind of tabor.

† Kettle drums.

‡ Military-drums.

§ *Gudakesa* may mean master of the art of archery. Here it refers to Arjuna.

|| According to the commentators, the suggested meaning is that all the *upanishads* or Vedic treatises treating of the knowledge of the soul became incarnate in order to greet him. This double sense depends on the double meaning of the word *sruti*, ear and the Vedas.

¶ These are the three primary qualities,—goodness, energy, inertia.

but phenomenal forms of himself. He it is whose feet wise men that have conquered their passions and subjugated their breath, behold with souls cleansed of all impurity and filled with fervent devotion. Undoubtedly he can cleanse our minds. He it is, O dear companion, of whom so many beautiful things are sung by professors of mystic lore in the Vedas and other occult treatises, and who is the one and only lord that creates, protects, and devours this world, and yet feels no concern for it. When dark-souled kings live by sinful means, then, they say, manifesting forms of pure goodness from cycle to cycle for the preservation of the world, he exhibits might, truthfulness, truth, kindness, and marvellous deeds. O most blessed is the race of Jadu, O most blessed are the bowers of Madhu* which this Prince† of men and lord of Sri‡ has sanctified respectively by his birth and tread! O how blessed is Kusasthali which has eclipsed the glory of heaven, and won holy fame for the earth, where the citizens constantly behold their lord wearing smiling looks of grace! He, the lord, must have been worshipped in previous lives with vows, and bathings, and oblations, by them whose hands he has taken in marriage, and who, O friend, drink every moment the nectar of his lips for which the nymphs of Vraja pined away in ungratified craving. Those who like the mothers of Pradyumna, Sāmba, and Ambā§ were achieved by valour with crushing triumphs over brave rivals like Chaidya|| gathered in assemblies convened for the choice of a bridegroom by the bride, and others who were ravished by thousands on the occasion of the death of Bhauma,¶ these indeed have ennobled their sex, bereft as it is of independence and sanctity, since their

* Mathura.

† Lit. bull.

‡ Lakshmi the goddess of prosperity and beauty.

§ Rukmini, Jambabati, and Nagnajiti.

|| Sisupala, the king of the Chedis.

¶ The same as Narakasura.

lotus-eyed lord never leaves their chambers ever gladdening their souls with diligently procured tokens of love.* Greeting the words of the women of the city talking among themselves in this way with smiling glances, Hari pursued his way. Apprehending evil from enemies, through love, Ajātsatru had ordered an army consisting of all the four kinds of forces to escort him, out of fond solicitude about the safety of the slayer of Madhu. Then having prevailed upon the warmly affectionate Kauravas who, distress by his separation, had followed him far to return, he proceeded towards his capital with choice companions. Passing through the territories of the Kurus,† the Jāngalas, the Panchālas, the Surasenas, the Yamunas, through Brahmaparta, Kurukshetra, the territories of the Matsyas, the Saraswatas, through deserts and arid tracts‡ the lord with his horses somewhat jaded reached, O Bhargava, the territory of Anarta§ which lies beyond Saubira and Abhira.|| Hailed with respectful presents by the people of the provinces through which he passed, he bent his course westward at eve when the heavenly luminary was sinking into the waters.¶

* Attentions or dalliances is the alternative meaning proposed.

† These are names of places as well as the peoples of those places.

‡ This is as Swami explains; it may however, be the name of a particular tract of land, so called for its dryness.

§ Dvaraka is the capital of this province. As noted before, Anarta means both a place and a people.

|| Sridharsvami notes that the order here is not geographical; and strict succession is not meant.

¶ A disputed passage; two other explanations are proposed: (1) dismounting on the ground and repairing to the banks of a river, he performed his evening worship; (2) he went to the pastures in the guise of a cowherd.

CHAPTER XI.

—:o:—

SUTA said :—Reaching the country of the Anartas, his own domains smiling with prosperity, he blew his conch allaying there by, as it were, their grief. High shone the whitewombed conch dyed with the crimson of his lips, blown in the hollow of his lotus-like palms even as swans lift their song among clusters of lotuses. Hearing that blast striking dismay even into the heart of the terrors of the world, the citizens advanced to greet him, all anxious to obtain a sight of their protector. Then, presenting offerings to him who was ever happy in the enjoyment and contemplation of himself—like candles to the sun—with faces glowing with joy, they addressed their protector deemed by each of them as particularly gracious to himself, in accents stifled with emotion, even as children address their parents. We are ever humble, O lord, before thy lotus-like feet adored even by Virinchi,* his offspring, and the king of the gods, the supreme shelter of all that seek the highest welfare here,—a shelter against Death† which, all powerful as it is over all things else, is quite powerless here. Be thou for our good, O adored of all.‡ Thou art at once our mother, friend master, and father. Thou art our holy Preceptor and Supreme god whom we count ourselves meritorious in being able to serve. Protected indeed are we who behold what the gods can hardly see, thy form charming in all its parts, thy face beaming with smiles of love and looks of tenderness. O lotus-eyed one, thou having departed to the land of the Kurus, or the Madhus from a desire to see thy friends, a moment with us who are thine, became as long, O Achyuta, as ten millions of years—even as what happens to the eye

* Brahma. † Death or Time. ‡ Or, O creator of the Universe.

shut out of the light of day. How could we, O Lord, subsist barred out, in thy protracted absence, of the sight of that sweet face of thine, adorned with charming smiles and dispelling all affliction with kindly glances? Hearing such words uttered by the subjects and scattering favour with his glances full of tenderness to his worshippers, he entered his capital—guarded by the Madhus, the Bhojas, the Dasashas, the Arhas, the Kukuras, the Andhakas and the Vrishnis, all as powerful as himself even as the Bhogabati* is guarded by serpents; embellished with lakes of lotuses embosomed among gardens, woods, and orchards full of holy trees and leafy bowers exhibiting all their wealth through all the seasons; with triumphal arches erected in front of the city and house-gates, with the heat of the sun screened out by flags, and flagstaves of various designs; with the grand roads and the streets and the piazzas, and the squares clean swept, sprinkled with fragrant waters, and strewn with fruits, flowers, grains of sunburnt paddy and tender sprouts; decked at each house-door with curds, grains of sundried rice, fruits, and sugarcanes, with pitchers full of water, with holy offerings, incense, and candles. Hearing of the approach of their dearest Krishna the mighty-minded Vāsudeva, Akrura, Ugrasena, Rāma of wonderful prowess, Pradyumna, Charudeshna, and Sāmba son of Jambabati, all tremulous with joyous excitement, sprang in precipitate joy from their sleep, their seats, or their meals, and advanced in chariots to meet him with respectful cordiality, placing in their front the principal elephant of state, and Brahmins, bearing auspicious symbols, with the sounding of conchs and chanting of Vedic hymns. And there also advanced in chariots hundreds of courtezans fairest of their class, with their cheeks glowing with the reflected brightness of their earrings, all eager to behold him;—and also actors, dancers, singers, scholars in antique lore, eulogists, and bards chanting

* The river of the nether regions.

the wonderful achievements of him whose praise dispels darkness. Then the lord did honour to his kinsmen, citizens, and retainers according due reception to each of them, with bow, salutation, embrace, touching of the hand, smiling looks, and coveted gifts, assuring them all of his protection including even Svapākas.* Endowed with benedictions in his own turn, by superiors, Brahmins, and old men with their wives, by bards and others, he entered into his city. As Krishna proceeded along the high-way of Dwārakā, zenana females mounted the terraces of the mansions jubilating, O Brahmins, in his sight,—for, the sight of the inmates of Dwārakā is never satiated, though constantly beholding that home of beauty, the person of Achyuta; whose breast is the dwelling place of Sri, face the drinking-cup of all eyes, arms the stay of the protectors of the quarters, and lotus-like feet the resting place of devotees.† Richly surrounded with white umbrellas and fans, and bestrewn with showers of flowers on the road, he shone with his chaplet of forest-flowers and yellow raiments even as a cloud would shine with the combined beauty of sun, moon, rainbow, and lightening. Entering the house of his father, and being embraced by his mothers, he worshipped his seven mothers‡ headed by Devaki, touching the ground with his head. Transported with delight, they mounted their son on their lap and sprinkled him with the brine of their eyes, their breasts having begun to flow§ through affection. He next entered his own palace rich with all covetable objects, and unsurpassed, containing sixteen thousand edifices for the residence of his queens. Seized with rapture in their souls at the distant sight of their

* Lit., dog boilers or dog-eaters; those were a hated class like the chandalas with whom they are frequently confounded, but from whom they were entirely distinct.

† Lit., chanters of the abiding essence.

‡ Vasudeva had eighteen wives. The other eleven were saluted of course, particular respect being shown to Devaki and her sisters.

§ Pour milk.

husband returning home after long absence, his wives with flushed faces and abashed eyes, sprang in the flurry of ecstasy from their seats, forgetting to discard the inauspicious signs of the vows which they had been practising in his absence. Possessed of impenetrable depth of soul, they embraced their husband first with their hearts, next with their eyes, and next in the person of their children. Inspite of restraint, O chief among the Brigus, tears dropped from their blushing eyes. Though standing by their side in close privacy, yet every moment his twain feet put on new beauty. Who can cut herself away from his feet which Sri, fickle as she is in her attachments, never forsakes? Sowing seeds of hostility among the kings whose births only increased the load of the earth, and causing them to kill one another surrounded as they were by mighty hosts, without himself bearing any weapons, he at length attained repose, even as the winds subside after reducing to ashes a forest of bamboo canes by means of fire begotten of their mutual friction. Descending on this world of mortals in the frolicsomeness of his nature, the lord revelled among a profusion of beauties, gems of their sex, even as a man with mortal lusts. He whose serenity of mind could not be ruffled even by the wiles of women of transcendent beauty,—who smiting even the God of love with their coylances, and stainless fair smiles speaking the tumult of their hearts, wrought such fascination upon him that his bow dropped from his hand:—even He free from passion as he is, is deemed by men in their ignorance as a man like themselves, following like pursuits and drawn by like affections! Herein consists the might of the Almighty that though animating nature,* he is not affected by its qualities, just as the intellect,† though existing

* Or primordial matter, Prakrti.

† Buddhi or matter sprung intelligence. The nature of this entity is by no means clear, nor always expounded in the same way. Sankhyas and

in intimate association with the eternally existent soul, can never acquire any of the properties belonging to the latter. They—silly dames, all unaware of the vastness of his might,—thought him their slave ministering abjectly to their humours in privacy, even as people opine the nature of God according to their individual humours.

CHAPTER XII

SAUNAKA said: Blasted by the Brahmāstra of passing might, hurled by Asvathāma, the embryo in the womb of Uttarā was restored to life by the Lord. We are desirous to hear about the birth and the deeds of the mighty-minded and large-souled person,—how he died and how he fared after death. Narrate before this reverential audience, if thou art so gracious, these matters relating to him who received light from Suka. Suta said: That incarnation of piety, lifted above the seductions of the senses by devotion to the feet of Krishna, protected his subjects with paternal care which won their love. Riches, rites, retainers, queen, kinsmen, earth, sovereignty of the isle of Jambu, renown spreading as far as heaven,—did these objects coveted even by the gods yield delight, O twice-born one, to that king whose mind was rivetted upon the Dispenser of Salvation? To him they were as luxuries to a hungry man. Living in the womb of his mother, while scorched by the flames of the Brahmāstra, that hero,* O son of Bhrigu, beheld a Being of the dimensions of a thumb, wearing a glittering crown of

Vedāntists agree, however, in viewing it as phenomenal, as inhering in and springing from Prakriti, and only extraneously associated with the soul.

* Vishnurāta.

gold, charming to behold; with his blue person decked in raiments bright as a flash of lightening; with four arms beautiful and long; with earrings of tried gold; with blood-shot eyes, bearing a mace in his hand which glanced as a meteor as he hurled it ever and anon with ceaseless shifting of posture in all directions. He beheld him standing in front, quelling the flames of the Brahmāstra as the sun disperses mist, and wondered who it was. Having warded off that arrow, the mighty lord who protects piety and whose nature is unfathomably deep, vanished then and there on the opening vision of the babe who had attained his tenth month. Then at an auspicious moment when propitious planets ruled in the sky betokening the climax of all blessings, was born the preserver of the continuity of the dynasty of Pāndu, himself a second Pāndu in prowess. The king, with a jubilant soul, got Brahmins like Dhaumya and Kripa to perform his birth rites, and pronounce benedictions upon him. The king who understood well occasions of bounty, gave away on this happy birth, gold, cows, land, villages, horses and elephants of the noblest breed, and also dainty viands to Brahmins. The Brahmins mightily gratified said to the king submissive in his humility : O Prince of the Paurāvas, this spotless thread of the family of the Purus has been saved to you by the mighty Vishnu, as a token of his grace, when its existence was near being brought to a close by resistless fate. Hence beyond any doubt, he will be known on earth, O lord, by the name of Vishnurata, and will turn out a mighty hero, and wonderfully devout. The king said :—"Will this child, O ye supreme in holiness, move in the footprints of the mighty souled royal sages of holy renown, produced by this house, winning fame and applause?" The Brahmins said :—"He will become a protector of men like a second Ikshāku the son of Manu; devoted to Brahmins, and truthful in resolve like Rāma the son of Daçaratha. He will be bountiful and friendly to suppliants for succour like Sibi the king

of Usinara; and will spread far and wide the fame of kinsmen and ritualists like the son of Dushmanta. He will be foremost among archers, equal to the two Arjunas,* indomitable like fire, unthwartable like the sea, brave like the king of beasts, and enjoyable like the Himalaya; patient as earth, and tolerant as parents; impartial as the father of creation,† benign as the god who sleeps on the hills,‡ and the stay of all beings even as the god§ whom Rāmā has embraced. In all majestic good qualities he will follow Srikrishna; in large-mindedness he will equal Rantideva and in piety he will equal Yayāti. In patience he will be like Vāli and in devotion to Krishna like Pralhāda. He will be the performer of many horse-sacrifices, will reverence the aged, will be the progenitor of the royal saints and will always punish them who will go astray from the path of virtue and will punish Kali in the interest of virtue and mankind. Afterwards renouncing all earthly desires he will die being bitten by the serpent Takshaka in consequence of a curse imprecated on him by the Brahmin's son. He will be solely engaged in the meditation of Hari's feet. The king renounced his person in the waters of the Ganges as he heard of a true account of himself from the son of the ascetic Vyāsa and attained fearlessly the Brahmā state. Thus acquainting the king (with his future) those Brahmins, well versed in astrology, receiving offerings, repaired to their respective habitations. Whenever he saw a person after his birth he used to think within himself—"Is he the same Purusha"—the one he beheld when he was in the embryo—and for thinking thus he was known on earth as Parikshit. As the moon increases by digits in the light half of a month so the prince grew up under the fostering care of his

* Kartaviryarjuna; and the Pandava of that name.

† Brahmā.

‡ Girisa or Mahadeva.

§ Vishnu. Rama is another name for Lakshmi.

parents. He was pious even when a boy and devoted to Krishna. He used to conduce to the pleasure of all beings and was wholly engrossed by the thought of the great Hari. The king (Yudhisthira) used to replenish his treasury with revenue and fines only. And desirous of celebrating the horse-sacrifice he began to meditate anxiously how he could celebrate that with the (income of his revenue only). Apprised of his intention, his brothers were despatched by the undecaying (Krishna) and they brought immense riches—the golden vessels left at the sacrifice of Marutta from the northern quarter. With them they collected all the necessary articles for sacrifice. Having his desire thus accomplished, Yudhisthira, afraid of his kinsmen, propitiated the lord of sacrifices with three horse sacrifices. And being invited by the king, Srikrishna got the sacrifice celebrated by the twice-born ones and lived there for some months with his beloved friends. Thereupon obtaining the permission of the king, Krishna, with Arjuna, Draupadi, friends and the other members of the Yadu race, repaired to his own city Dwārakā.

CHAPTER XIII.

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SUTA said:—Learning from Maitreya of the course of the soul, while on pilgrimage and thereupon having obtained a knowledge of all those he wished to know, Bidura repaired to the city of Hastināpur. He asked Kanshāraba (Maitreya) a few questions and acquiring whole-minded devotedness to Govinda desisted. And beholding their friend arrived, O Brahman, Yudhisthira with his brothers, Dhritarāstra, Yuyutsu, Sanjaya, Kripa, Piithu, Gāndhāri, Draupadi, Uttarā, Kripee,

and all the kinsmen of the Pāndu and their wives with their children stood up in great delight to welcome him, as the body is animate when life enters therein. Receiving him duly with salutations and embracing him, they stricken with the grief of his separation, shed tears of love. And having placed him on a seat the king (Yudhisthira) rendered unto him a befitting adoration. And in the presence of all those present, the king, bending low with humility, spoke to him after he had been fed well, relieved of toil and seated with great ease. Yudhisthira said,—“Dost thou remember us who have been fostered by thy favour like birds reared under the wings of their parents, and who with their mother have been saved by thee from being burnt down and many other accidents proceeding from the enemies. Living on what hast thou journeyed all over the earth and what leading pilgrimages hast thou seen? Persons like thee, O lord, are themselves holy places—and sanctify even the shrines (with their presence) having Vishnu always in their minds. Hast thou seen, O thou of great reverence, or heard of our friends—the members of the Yadu race whose lord is Krishna? Are they living happily in their own city?” Being thus accosted by Yudhisthira, he related to him every thing in order from the beginning excepting the destruction of the Yadu race. The compassionate, ever unable to see people afflicted, never relate themselves the unpleasant tidings which cannot be borne by men. Being served by his friends like a god, discoursing with the eldest brother about the unreality of the earth, and ministering pleasure unto all, he lived there for sometime. Yama attaining to the state of a Sudra for hundred years in consequence of a curse* the Sun is holding the rod to administer

* This refers to the curse of the great Rishi Mandabya.—Some officers of the king pursuing some thieves detected them where that great Rishi was engaged in devotion. They brought them all along with the Rishi before the king and placed them all on *Sula* (an instrument used for putting criminals to

punishment to the iniquitous. Obtaining his kingdom beholding the face of his grandson, who shall bear the burden of the family, Yudhisthira with his brothers like so many divinities, protecting the regions, was greatly delighted. Life, which is hard to get over, passes away unconsciously with those men, who are given up entirely to their family and mad after the management of their household affairs. Understanding this Bidura spoke to Dhritarāshatra, saying,—“ Go away from the kingdom soon and behold the terror that is approaching you. That all powerful Time has approached us all, whose course cannot be withstood by any means whatsoever. And possessed by which a man renounces even his dearest life—what of other riches. Your father, brother, friend and sons are all slain—your lease of life has well-nigh expired—your person is laden with diseases and you are living in another’s house. Blind from before, you have become deaf and your understanding has become feeble. Your teeth have been all slackened, appetite has gone. Your temper has grown irritable and you are constantly throwing phlegm. Alas ! great is the love of life—by which you are eating like a dog, the cake of cooked rice left aside by Bhima. Of what use is that life which has been given you by them who were put to fire by you, offered poison, deprived of their kingdom and wealth and whose spouse was insulted by thee ? And your body, who are mean and anxious to live, is gradually decaying like a shattered cloth. He is called patient, who, disgusted with the world, freed from all its bounds, and whose course is unknown, renounces his

(death). The king next morning found the Rishi in that plight. He at once released him and pleaded his ignorance. The Rishi was propitiated with him. He at once went to *Yama* (the god of Death) and asked him of the cause of this punishment. Thereupon being informed by him that he received that punishment because he in his boyhood put a fly on a pike, the Rishi said,— “ Since thou hast punished me so heavily for a crime committed by me unwittingly in my boyhood thou shalt attain to Sudrahood for hundred years.”

body, preserved all along without any selfish motive. And he is called the best man, who, either by himself, or by others, becomes freed from earthly affections, has controlled himself, and placing Hari in his mind retires from the world. Proceed therefore to the northern quarter not letting thy relatives know of thy course; for with the advent of the Yuga (Kali) that shall appear after this (Dāpara) all the good qualities of man shall wither away." Being thus counselled by his younger brother Vidura, the Raja Dhritarāshtra, the descendant of Ajamida, severing the hardest knots of affection in his kinsmen, proceeded towards the way pointed out by his brother. And the highly chaste, Subala's daughter (Gāndhāri) ever devoted to her husband, followed him wending his course towards the Himālaya, the joy of the ascetics, as the heroes take delight in a battle. Thereupon Yudhisthira, who has got no enemy, after performing the evening prayers of the Sun, satisfying the fire with oblations and pleasing the Brahmins with mustard seeds, cows, land and gold, entered home to salute his elders but did not find there his uncle and aunt Gāndhāri. Having his mind consequently worked with anxiety he addressed Sanjaya, who was there, saying,—"O son of Gabalgana (Sanjaya) where is my uncle gone, stricken in years and deprived of his eyes as he is? O friend, where my aunt,—my mother—has gone—who has lost all her sons and therefore, sore oppressed with grief? Has he, deprived of all his children and therefore worked with sorrow, attributing any blame to me, who am wicked-minded, with his spouse thrown himself into the river Ganges? Where have my uncle and aunt gone, who reared us all who were then in our infancy, against all dangers, on the demise of our father Pāndu? Either from mercy or fickleness attendant upon love, Suta, worked with separation and sore distressed not beholding his master (Dhritarāstra) did not reply (for sometime). And then wiping off his tears with his own hands and consoling himself, he, remembering the feet of his

master, spoke (to Yudhisthira) who had no enemies, saying,—“O Yudhisthira, O thou of long-arms, I do not know of the movements of our uncle and Gandhāri—Oh! We have been played upon by the high-souled (Sire).” Thereupon arrived there the great Nārada with his stringed instrument; and Yudhisthira, with his younger brother, stood up and welcomed the great Rishi. Yudhisthira said,—“O thou gifted with six great qualities—I do not know of the movements of my uncle. Where has he gone hence? Where has gone my aunt—simple and aggrieved in consequence of the death of her children? Thou art our guide in the sea of grief—do thou therefore tell me of his movements.” Thereupon Nārada, the foremost of ascetics, spoke to him, saying,—“Do not grieve for any, O king, since this world is under the control of the great God. The people with the divinities presiding over the quarters are carrying the materials of His worship. He uniteth creatures and it is He who bringeth about the separation. As cows having their nose bored through with ropes carry (their master's goods) so people guided by the injunctions laid down in the Vedas, and designated by different names at different stages,* carry the materials of His worship. As the conjunction and separation *of the idols are brought about by the desire of the player—so the union and separation of men are brought about solely by the will of God. If you regard the soul as eternal or if you consider the world as unreal—or both—on no condition whatsoever it behoves you to lament for any either from affection or spiritual ignorance. Therefore remove, O friend, fickleness proceeding from the ignorance of thyself—why consider yourselves as without a guardian and poorly in his absence? This body made of

* This refers to four Asramas of the Hindus—Brahmacharya when they receive education—Gṛhastya—when they live in the world—Bāṇapraṣṭha when they retire and engage themselves in devotion and Vīkṣhuka the last of all.

five elements, is subject to the influence of Time and actions; how can it therefore protect another—like one possessed by a serpent? Beasts are the life of men and vegetables the life of beasts—thus on this earth the inferior is the life of the superior—one animal is the life of another. The animals and the vegetables, O king, are all identical with the Providence and have no separate existence—in Him all distinctions disappear; and by illusion He is seen as many. That great God, O King, the supporter of the universe—has incarnated Himself as Time for the destruction of the enemies of the gods. He has performed some works of the gods and is waiting for the rest—do thou remain on this earth as long as Hari is here. Dhritarāstra with his brother and wife Gāndhāri has repaired to the hermitage of the Rishis at the Himālaya—where for the satisfaction of the seven Rishis the Ganges has divided herself into seven streams; and hence that place is called the holy shrine of seven streams. Bathing in that stream, drinking its water, offering oblations into fire with due rites, abstaining from food, he lives there having controlled his mind and released himself from all earthly desires. He is seated there in consonance with the process of *yoga*, has controlled his breath—subdued six senses and by his devotion to Hari has removed the impurities of the three qualities. (He lives there) bringing about an union of the individual soul with the Great soul and emerging himself in the great Brahmā like the little sky in the earthen pot expanded into the great sky as soon as it is broken. He lives there, baffling the future result of *maya** and other earthly affections—controlling his senses and mind, withdrawing himself from food and hence firm as the trunk of a tree, of which the branches have been lopped off. Do not be his hindrance who has desisted from all earthly actions. He shall on the fifth day from

* Spiritual ignorance by which a man is attached to unreal earthly things.

this day, O King, renounce his body which shall of itself be reduced to ashes. When his body, with the thatched cottage shall be burnt down with fire, his chaste wife, standing outside, shall follow him on the funeral pyre. And beholding that wonder, Bidura, possessed by grief and joy at the same time, shall proceed at once on pilgrimage." Saying this, Nārada, with his stringed instrument, went up to the abode of the celestials and Yudhisthira, meditating upon (Nārada's) words, renounced his grief.

CHAPTER XIV.

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REPAIRING to the city of Dwārakā to see his friends and learn of the movements of the pious Krishna, Arjuna spent there several months and did not return. In the meantime Yudhisthira espied many a dreadful omen—the dreadful course of time with perverted seasons—the vicious means of maintenance of the people—sold to anger, avarice, and untruth—deceitful deeds—brotherliness mixed with hypocrisy,—and the dissension of father, mother, friend, brother, husband and wife. And observing avarice and other vices of the people, the time (Kali Yuga) approaching, the king said to his younger brother Bhima: "Arjuna has gone to Dwārakā to see his friends and acquaint himself with the movements of the pious Krishna. O Bhimasena, your younger brother has gone there seven months hence. I do not understand sufficiently why he has not returned yet. The time as announced by the celestial ascetic (Nārada) has arrived when Krishna renounces his playful body,—from whom we have received our riches, kingdoms, wives, lives, family and subjects—and by whose favour we have defeated

our enemies and exacted homage from all those people (as was necessary for the performance of the great sacrifice). Do thou behold, O foremost of men, all these dreadful omens—divine, earthly and physical, announcing the approach of a near danger and bewildering our understanding. Thighs, eyes and the left hand are dancing perpetually; the heart is trembling,—these indicate an approaching calamity to us. O my brother, beholding the rising of the sun, the jackals cry, emitting fiery flames, and the dogs, undaunted, are attacking me. The cows and others always go about, leaving me on their left, and the asses and their like leave me on their right. And see, O foremost of men, my horses are always neighing. The owl, harbinger of death, and the crow, shaking the human heart with their dreadful sounds, desire that the earth might be divested (of all creatures). The quarters have made a grey circle—the earth is shaking with its mountains, and the dreadful lightnings (infest the earth), O my brother, accompanied by the muttering of the clouds. The wind blows fearful creating darkness with dust, and the clouds pour down the dreadful rains of blood on all sides. Behold the sun deprived of its lustre and the dashing of the planets in the welkin; and the earth and heaven are as if ablaze with a coalition of animals and evil spirits. The rivers, the ponds, and the mind have been dried up. The fire does not burn with clarified butter. (I do not know) what great calamity shall this Time unveil. The young ones do not suck nor the mothers give milk; the cows are weeping with tears in their eyes and the bulls do not roam delightedly on pastures. The celestials are as if weeping, perspiring and shaking. And all these countries and hamlets, abounding in excellent gardens and hermitages, are shorn of all beauty and joy. (I do not know what a dreadful calamity) they shall unfold. Methinks from these dreadful omens, that the earth has been dissociated from the feet of Krishna gifted with an auspicious beauty the like

of which cannot be seen in other persons, and hence has been deprived of her good fortune." The king, thus meditating in his mind upon those bad omens, Arjuna returned from the city of the Yadus. And beholding him fallen at his feet, stricken with an unprecedented sorrow, lowering his head, shedding drops of tears from his lotus-like eyes, the king, having his mind worked up with anxiety, and remembering the words of Nārada, said to his younger brother, having his person shorn of all grace, in the midst of all kinsmen. Yudhisthira said,—"Are our relatives living happily in the city of Dwārakā—the Madhus, the Bhojas, the Dasharhas, the Arhas, the Satyatas, the Andhakas and the Brishnis? Is it all right with our venerable maternal grandfather, Shoorā?* Does our maternal uncle Vasudeva with his younger brother fare well? Are our maternal aunts—the seven sisters—headed by Devaki, with their sons, well? Does the king Ugrasena live, who has got no son? Is his brother (Devaka) well? Are Hrideeka, with his son (Kritabarma), Akrura, Yayantas, Gada and Saranas and Satrujit, well? Does Balarāma, the foremost of Satyatas, fare well? Is the great Pradyumna, the greatest hero amongst the Brishnis, and irresppessible in battle, living happily? Are Sushena, Charudeshna, Samba, son of Jāmbavati, the other heroic sons of Krishna, Rishabhas, with their sons, the attendants of Vāsudeva—Srutadevas and Uddhavas, the leading Satyatas headed by Sunanda and Nanda, and all others who are being protected by Balarāma and Srikrishna, living well? And do our devoted friends think of our well-being? Does the greatest Govinda, devoted to Brahmā, ever fond of those who are devoted to him, live happily in the city of Dwārakā, encircled by his friends? Does that great Purusba, ever assisted by Baladhadra, live still in the ocean of the Yadu race for the welfare, protection and origination of

* Shoorā—a member of the Yadu family was the father of Kunti—the mother of the Pandavas.

the people? And in the city protected by his arms the Yadus always sport in delight like the followers of Vishnu? And serving his feet, regarded by them always as their main work, the sixteen thousand damsels, headed by Satyabhāmā, defeating the celestials in conflict, have stolen away Pārijātas and other flowers worthy of the dear spouse* of the wielder of the thunder-bolt, (Indra)? And protected by whose arms the heroic Yadus, undaunted always, tread the arena of the celestial assembly Sudharma, gained by force and worthy of the foremost of the gods. Art thou unwell, O brother? Thou appearest to me as shorn of effulgence. Is it that thou didst not obtain honour due to thee or went slighted, because thou didst live there for a long time? Is it that thou hast been sent away with inauspicious words, savouring of unbrotherliness? Or is it that thou hast not given away to the beggars to their satisfaction as promised by thee! Always giving shelter hast thou forsaken any—a Brāhmaṇa, a boy, a cow, an oldman, a patient or a female approaching thee for protection? Hast thou visited any woman not worthy of being frequented and leading a vicious life? Or hast thou been defeated on the way by a hero, either superior to thee or thy equal? Or hast thou satisfied thy appetite, leaving behind a boy or an old man? Methinks thou hast committed an iniquitous deed unworthy of being done by thee. Or it may be that thou art feeling this universe as void, being separated from Krishna—the dearest friend of thy heart,—or else why is this mental affliction?"

* Sachi.

CHAPTER XV.

THUS his brother, the king Yudhisthira anticipated many dangers to Arjuna, having Krishna as his friend, and stricken with his separation. His countenance was dried up with sorrow—his lotus-like heart was sore oppressed and he was shorn of all effulgence. And remembering his lord (Krishna) he could not reply for sometime. Subduing his grief with great difficulty, wiping away the tears with his hands, and not beholding Krishna before him, he was the more overwhelmed with anxious sorrow of love. And remembering the many friendly and brotherly services, which he (Krishna) performed in the capacity of a charioteer or otherwise, he addressed his elder brother, the king, with the following words, having his voice choked with vapour:—"O great king, I have been deprived of my friend Hari, who has taken away my great effulgence, creating even the astonishment of the celestials. Like our departed ancestors deprived of their lives, all these people are looking dreadful in his momentary absence. It was by his favour that I thwarted the prowess of all the kings, possessed by desire and assembled at the Swyamvara held at the palace of the king Drupada, and shot the golden fish and won Krishnā by my stringed bow.* It was by his favour that I burnt down the forest Khāndava, defeating Indra with all other celestials, had a beautiful arena constructed by (the Rākshasa) Maya by means of his magical powers, and made all the kings bring tribute at the great sacrifice. By his favour, my elder brother and your

* This refers to the Swyamvara of Draupadi—for better information the readers should look to the episode in the Mahabharata. Arjuna showed his proficiency in archery by hitting with the first arrow, the golden fish which was placed on a pole—which was the condition of the marriage and won Draupadi—the daughter of the king Drupada.

younger brother (Bhima) gifted with the prowess of an *ajuta* elephants, subdued, for the great sacrifice, Jarāsandha, placing his foot on all other kings,* and released the princes brought by him for the sacrifice of Siva, who accordingly brought tribute to your sacrifice. By him were rendered husbandless and accordingly shorn of their hair,† the wives of those vicious-minded men, who, holding her by the beautiful braid which had been sanctified with the holy sprinkling at the great sacrifice, drew your wife before the assembly who with tears in her eyes fell at the feet of Hari. He saved us all in the forest from the dreadful imprecation of the sage Durvāsā, taking his meals before his *ajutas* disciples,‡ eating the remnant of a vegetable, by which the Rishis, bathing in the water, regarded (not only themselves) but even the three worlds fed their fill. By his power I surprised the great Siva with a mace in his hand in the company of the daughter of the lord of mountains, (Umā), and

* i.e. He brought all other kings under his subjection.

† This refers to a Hindu practice. The widows of the high caste people are shaved.

‡ The allusion of the curse is as follows:—Once on a time the dreadful Rishi Durvasha went with ten million disciples to the king Duryodhana in Hastinapur and asked him to satisfy them all with rich meals. The king obeyed his commands and fed them all to their fill. The Rishi being greatly pleased told Duryodhana to ask of him a boon. Vicious-minded he always had in his view the destruction of the Pandavas. And he accordingly requested the Rishi to go to Yudhisthira in the forest with his ten million disciples, after Draupadi had taken her meal, and ask him to satisfy their appetite. Draupadi could, by virtue of a boon, satisfy any number of guests before she took her meal. So the Rishis one day went to forest where the Pandavas were and asked them to give them meals. Yudhisthira at once sent for Draupadi and when he came to know that she had taken her meal he was quite perplexed. Draupadi however asked the Rishis to finish their bath and in the meantime entering the kitchen began to worship Krishna. He at once came there and asked her if there was any thing left. On enquiry one grain and a single vegetable were found. Krishna ate that and with that not only the appetite of the Rishis but that of the three worlds was satisfied.

obtained from him the great weapon,* and likewise the other divinities conferred upon me their weapons. And by his favour, I obtained, with this person of mine (in my human shape) the half of the great seat in Mahendra's house.† O thou descendant of Ajamida,‡ I have been separated from him to-day and played upon by that great Purusha for whom these arms of mine holding *Gandeeva*, were solicited by the celestials headed by Indra, cognizant of my prowess, for the destruction of the demons. By his friendship I succeeded, in a single car, in getting over the great deep—the Kuru army consisting of heroes gifted with irrepressible prowess—and in capturing the wealth of the Purus—and in snatching away from their heads the highly effulgent jewelled turban. And he acting as my charioteer against the huge army encircled by the cars of a numberless heroes such as Bhishma, Karna, Dronāchārya, Salya and others, deprived them all, by his very sight, of their lives, hearts and prowess. By his prowess, the huge and dreadful weapons, hurled by Drona, Bhishma, Karna, Susarma, Salya, Jayadratha and Bahlika, could not touch me in the conflict, as the demons could not injure the devoted disciple of Nrisinha.§ Vicious-minded that

* This refers to the incident of Arjuna's obtaining the *Pasupata* weapon from Siva. Being instructed by Indra, Arjuna engaged in an austere devotion of Siva. A Rakshasa, assuming the shape of a boar approached him. As Siva assuming the semblance of a hunter, in the company of his wife was coming that side, Arjuna and Siva simultaneously struck that boar. Thereupon there ensued a conflict between them both to ascertain who had killed that boar. Being pleased with his prowess, Siva conferred upon Arjuna the great *Pasupata* weapon.

† When Arjuna went to the capital of Indra, he, to show him respect, placed him on the same seat with him.

‡ This refers to Yudhisthira. Ajamida was one of the ancestors of that family.

§ This refers to a well-known episode in Vishnupurana. Prahlada was born in a family of demons. He was greatly devoted to Hari while his father followed another persuasion. He was greatly persecuted by his father for worshipping Krishna. Afterwards his father, to test, Prahlada's devotion asked

I am, my friend and lord was appointed by me as my charioteer—whose lotus-like feet are being meditated upon by the pious for release from future births. And overpowered by his prowess, the enemies could not assail me (in that encounter with Jayadratha) whose steeds were tired and accordingly who got down from the car. O king, whenever I think of the fond expressions of Mādhava accompanied with a graceful smile addressed to me as 'O Pā尔tha, O Arjuna, O friend, O descendant of Kuru' my heart breaks at their touch. And whenever I found him alone, I used to chastise him on the score of speaking an untruth, for he had promised that he would be always with me—either in bed or while walking, conversing or eating. But he always forgave me with his noble-mindedness as a lover forgives his love, and a father forgives his son. O foremost of kings, being separated from that excellent Purusha—my dear friend, and accordingly deprived of my heart—I was defeated on my way by a number of illiterate cowherds, while protecting, from their aggrandisement the sixteen thousand wives (of Krishna). Here is that bow, here are those arrows—and here is the same car two, and I am the same car-warrior that extorted submission from all kings—but they have been all rendered useless in the absence of my lord, like clarified butter in ashes, wealth obtained from a magician and seeds sown in a barren ground. O king, there remain only four or five of our friends in the city (Dwārakā) about whom you asked me, overwhelmed by the curse* of the Brāhmaṇa,

him if he could show his Krishna in the marble pillar before them. Krishna at once came out in the shape of a lion-man and destroyed that demon-chief.

* Once on a time there happened to repair to the house of the Yadus a Rishi of great piety. Thereupon all the members of the family began to accost him with various questions. A young Yadu, assuming the semblance of a woman and feigning conception, asked the Rishi about the issue, who being greatly annoyed said, "The issue of this conception shall be the root of the destruction of the Yadu race." He being terrified threw off the disguise and found an iron pike. The old members asked him to destroy it. They reduced

slaying each other with their clenched fists, drinking wine extracted from boiled rice, possessed by passion and not knowing each other. It is the design of the great Providence that creatures on this earth shall maintain and destroy themselves. As of the aquatic animals in the deep the huge devour the little ones, as the strong suppress the weak, O king, so of these Yadu the strong destroyed the weak and in this way they slew each other and brought the race to an end. The counsels of Govinda pregnant with the significance of time, place and meaning and removing mental agony, are distressing my mind, as I recollect them." Thus meditating upon the lotus-like feet of Krishna with firm attachment, Arjuna's understanding became widened and clear. Having controlled all his passions by his devotion, increased by this meditation upon Vāsudeva's feet, Arjuna regained that knowledge which was infused into his mind by the lord* on the eve of the great battle, and which was so long enshrouded by darkness proceeding from time and place. Beyond the range of grief, and having with his knowledge of Brahma his doubts touching the duality of God and the Universe removed, and separated from his gross body in consequence of his being freed from body, spiritual ignorance and its actions—the self-controlled Yudhisthira, hearing of the course of Krishna and the destruction of the Yadus made up his mind to repair to heaven. And Kunti too hearing from Arjuna, the conquerer of wealth, of the destruction of the Yadus and the course of Krishna, having her mind controlled in

it greatly by continual rubbing and threw off the remnant into the ocean. A fish devoured it and was caught by a fisherman. The remnant by and by came into the possession of a hunter, who, with it, killed Krishna, while he was conversing with Arjuna, mistaking his red feet for a bird.

* This refers to the moral teachings embodied in the sacred lore of the Hindus—Bhagabatgita—an episode of the Mahābhārata. On the eve of the great battle of Kurukshetra Arjuna was unwilling to address himself to the destruction of his kinsmen. Whereupon Srikrishna explained to him everything regarding the reality and unreality of the earth and human life.

consequence of her whole-minded devotion to him, retired from the world. He renounced his body by which he carried the burden of the world like a thorn extricating another—and both bodies are same to him. Like an actor on the stage He assumed and renounced various shapes such as fish and others.* He has now left that body by which the weight of world's sins was borne by him. When the great Mukunda renounced this world in His own person—whose reminiscence exists in words worthy of being heard, from the very same moment, set in the Kali Yuga the source of ill to the ignorant. And perceiving its approach in his city, kingdom, house and ownself, and beholding the cycle of avarice, untruth, hypocrisy, envy and other sins, the wise Yudhisthira was resolved upon repairing to heaven. And the self-controlled emperor installed in the city of Hastinapur, his grand-son, his equal in accomplishments, as the lord of the kingdom girt by the ocean. And he appointed, in the city of Mathura, Vraja, the lord of Surasena. Thereupon performing a sacrifice in honour of the Great Patriarch, the king (by virtue of *Yoga*) placed great fire within himself. Thereupon throwing into that fire his fine raiments, bracelets and other ornaments, (the ascetic Yudhisthira) freed from affections, pride and severing all the worldly ties, offered his power of speech as an oblation into mind, mind into the vital air *Prâna* and *Prâna* into *Apana*†—*Apana* into death—death into the aggregation of five elements (body) and that into three qualities—those three qualities into one (spiritual ignorance) all into himself and finally himself into the great spirit. Wearing tattered clothes, fasting, desisting from speaking, having hairs dishevelled, appearing like a stupid, manic or a goblin, not waiting for his brothers, and hearing nothing like a dumb he repaired to the North, meditating in his mind upon Brahmâ, where the high-souled

* This refers to the ten incarnations of Vishnu.

† One of the five vital airs.

Krishna had already gone, and whence no one returns. Thereupon beholding all his subjects possessed by the evil influences of the Kali Yuga, his younger brothers, fully resolved, followed him. They, who had performed all religious duties, considering the feet of Vishnu as the resort of their soul, meditated upon them. And having their faith increased by that meditation and intellect rendered clear they obtained single-minded devotedness to the feet of Nārāyaṇa who is the refuge of those freed from sins, and darkness of the soul. Bidura too, engaging his mind in the meditation of Krishna, renounced his body at the holy Prabhāsa and repaired to his own habitation with Pitrīs. Draupadi, finding her husbands all departed not caring for each other, devoted herself to the meditation of Krishna and obtained Him. Those who shall hear of this highly holy departure of the Pāṇḍavas, beloved of Krishna, shall obtain devotion to Krishna and emancipation from future births.

CHAPTER XVI.

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SUTA said—'O Brahmin Saunaka, thereupon Parikṣit, gifted with many accomplishments, and greatly devoted to Krishna, began to govern the Earth in consonance with the instructions of the Brahmin, as one, on the birth of a child, receives instructions from those who are conversant with those rites. He married Irāvati, the daughter of Uttara and begat upon her four sons—Yanamejaya and others. He performed on the banks of the river Ganges three horse sacrifices—with ample gifts, having made Kripa his spiritual guide and in which all the celestials appeared in person. That hero, while spreading his conquests, once subdued the Sudra Kali, wearing the apparel of a king and striking

with his feet a cow and a bull. Saunaka said:—“Why did the king while making conquests subdue Kali and not kill him? And who was this Sudra wearing the apparel of a king who was striking a cow with his feet? Do thou, O great saint, relate unto us the story, if it concerns Vishnu or those pious men who drink the honey of His lotus feet. What is the use of making a bad use of our time with unprofitable conversation, who are mortal men, having a limited duration of life and yet desiring for final emancipation? The great Death has been summoned here to make sacrifices of brutes; and as long as he stays no one shall be possessed by the influence of this cycle. It was for this purpose that the great (Death) was invited by the great saints. Let people on this earth drink the nectar of speech describing the actions of Hari. The life of the vicious and the wicked-minded—limited as it is, is spent (for nothing),—the night is spent in sleep and the day in idle works.” Suta said—“Hearing of this greatly unpleasant* tidings—namely the entrance of Kali into the kingdom, protected by his own army, Parikshit, highly proficient in warfare, while living in Hastināpur, took up his bow. And he then issued out for conquests encircled by his own army consisting of chariots, steeds, elephants and infantry, and mounted on a car with a flag having the emblem of a lion on it, well adorned and yoked with yellow horses. And he exacted tribute, conquering Vadrashya, Ketumala, Bharata, Uttara-Kuru, Kinpurusha and other Varshás. And wherever he proceeded he heard (the people) sing the glory of his high-souled ancestors as well as that of Krishna, his safety from the vehemence of Aswathama’s† weapons—of the friendship between the Yudas and the

* A little pleasing because he will be in a position then to display his military Skill—T.

† While Parikshit was in the womb of his mother Uttara, Aswathama, in order to exterminate the Pandavas, discharged a weapon at her womb. Parikshit was however protected there by Krishna.

Pāndavas and their devotion to Keshava. And being greatly delighted therewith, and having his eyes expanded with joy, the high souled (Parikshit) conferred upon them immense riches, valuable clothes and necklaces. And hearing that Vishnu, at whose feet the world bows, served His favourite Pāndavas, working as their charioteer, the president of the assembly, attendant, friend, emissary, keeping up the whole night, by following, praying and bowing to them, the king became devoted to His lotus-like feet. Hear from me a wonderful incident which occurred soon after he engaged himself day and night in hearing of the actions of his ancestors. Dharma (virtue) in the shape of a bull walking with one leg began to address a cow (the earth in the shape of a cow) shorn of all lustre, with tears in her eyes like one who had lost her young one. Dharma said:—'O fair damsel is it well with you? From your discolored person and pale countenance it appears that you are subject to a deep mental agony. O mother, are you aggrieved beholding me with one leg and deprived of the three others? Or thinking that you will be soon enjoyed by Sudras? Or because the celestials have been deprived of their share in the sacrifices as the people no longer perform any, for Indra does not pour rains. Are you sorry, O Earth, for the females and children not being protected and rather being oppressed by the cruel? (Or is it because) Saraswati (goddess of learning) is living in the family of vicious Brahmins—(or sorry) for Brahmins serving the Kshattriyas? (Are you sorry because) the Kshattriyas have been possessed by Kali and by them all the kingdoms shall be demolished or because the subjects are, of their own accord, freely eating, drinking and frequenting bad houses? O Earth, your great burden was borne by Hari by His various incarnations; He has now disappeared; are you sorry remembering all His actions? Tell me now the source of your grief, O Earth, by which you have been pulled down. Has your good fortune, O mother, which the celestials

even prayed for, been stolen away by the powerful cycle? The Earth said:—"O virtue, you know all about which you are asking me. I do lament for the people, possessed by Kali and deprived of Hari—(the abode of Sree) and the object of all accomplishments, by whom you were gifted with four legs conduced to the happiness of mankind and in whom, truth, purity, kindness, charity, forgiveness, contentment, simplicity, self-control, attachment to own religion, asceticism, impartiality, resignation, indifference to lucre, knowledge of sacred lore, independence, talent in business, beauty, patience, gentleness, acute intellect, mildness, good character, sharpness of understanding and senses, gravity, calmness, respect, fame, devotion, want of pride and many other great accomplishments, prayed and desired for by the great, perpetually exist without any decay. I lament for (the future) of myself for you the foremost of immortals, the celestials, the saints, the progenitors, the pious, the four *Varnas* and *Asramas*. He, to behold whose momentary glance Brahmā and others engaged in meditation for many a year, in serving whose feet Sree was engaged renouncing her house the garden of lotuses, and being adorned with whose gracious feet containing marks of a pennon, lightning and hook I attained to a beauty excelling that of the three worlds, has renounced me, now, proud of my beauty. To remove the huge burden from me—hundred *Akshauhini* of the kings born in Asura race and to restore thee by his own prowess to thy pristine state, who had been disfigured, he was born in the family of Yadus assuming a charming person. Who can bear the separation of that excellent person, who, with his looks of love, sweet smiles, and sweet words used to pilfer the gravity of Satyabhāmā and others? And who treading me, my hairs, in the shape of new grown crops, stood on their end." While the Earth and virtue were speaking thus the royal saint Parikshit arrived at the bank of the river Swaraswati flowing towards the East.

CHAPTER XVII.

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SUTA said:—"Thereupon the king beheld there a Sudra, wearing the guise of a king with a rod in his hand and assailing a bull and a cow, having none to protect them. The bull was white as a lotus-stalk, was trembling, moving about with one leg, being driven by the Sudra and was passing urine out of fear. The cow was being milked for a sacrifice, poorly, greatly harassed by the Sudra, reduced, separated from her calf, with tears in her eyes and anxious for grass. And the king (Parikshit) mounted on his car, and having his arrows set on his bow, addressed (the Sudra) wearing a gold-laced apparel, with solemn words resembling the sound of the clouds—"Who art thou so powerful that art oppressing the weak in the kingdom protected by me? Thou appearest like an actor in royal guise whereas by thy actions thou art anything but a Brahmin. Krishna departing from this world with the wielder of Gándiva (Arjuna), since thou art slaying the innocent, thou art, forsooth, guilty and hence worthy of being destroyed. Art thou any celestial appearing before us in the shape of a bull, white as lily and traversing the earth protected by the terrible prowess of the lords of the Kuru family. Do thou not grieve, O son of Suravi. Weep not. O mother,* may good betide thee, myself living to punish the wicked. That foolish king in whose kingdom, O pious one, the subjects are always oppressed by the wicked, loses his fame, the duration of his life, fortune and the next world. The greatest virtue of a king consists in helping the distressed. I shall therefore slay this vile (wight) the destroyer of animals. O son of Suravi, where are thy three legs out of four? There is none like thee in the territory of the kings dependant

* This is addressed to the cow.

upon Krishna. Name him, O bull, may good betide you, who has distressed you who are good, has disfigured you (by cutting off your legs) and has stigmatised the reputation of Pāndavas. He who distresses the innocent shall be always afraid of me. By subduing the wicked the good are secure. Whoever offends the pious, I do always chop off his head even he be an immortal. The greatest virtue of a king consists in protecting them who follow the ways of virtue and in punishing them duly who go astray." Dharma (virtue) said,— "Such words to the distressed indeed become the Pāndavas attracted by whose accomplishments the great Krishna even condescended to act as their charioteer. O foremost of men, we, who have been perplexed with the diversity of arguments, do not know who is the source of all our miseries. The saints, who have bridged over all differences between the individual soul and the great soul, say that the miseries of the soul are consequent upon the great soul; the astrologers hold that they are all produced by the influence of stars and planets; others* hold that they are the outcome of our *Karma*; others say that they are born by our own nature; others say that they all proceed from the Providence who is above our understanding and the perception of senses. Ascertain, by your understanding, O royal saint, what is the proper source." Dharma speaking thus, the Emperor, O foremost of twice-born ones, with concentrated mind shorn of darkness, replied—"O thou conversant with morality—when thou speakest of virtue—thou art virtue himself in the guise of a bull. One who speaks of hell repairs there. Or, forsooth, the course of Providence is above the understanding and speech of the creatures. Thou wert born with four legs—devotion, purity, kindness and truth—and three of these have been broken by astonishment, attachment to worldly objects and pride:† Thy only leg left

* The Mimangshakas.

† Devotion is broken by *Vishmaya* or astonishment. When an ascetic, during the course of his austere penances, finding all objects of desire

now, O virtue, is truth upon which thou art standing. And that even Kali is desirous to break, being reared up by iniquities. And this chaste damsel is Earth, whose huge burden was borne by the great Krishna and who was rendered auspicious all over by the prints of His gracious feet. Being renounced by Him, unfortunate and chaste as she is, she is shedding tears and saying,—“Sudras, inimical to the Brahmins, and in the guise of kings shall now enjoy me.” Thereupon consoling Dharma and the Earth, that great warrior took up his sharpened dagger to slay (Kali) the source of iniquities. And overwhelmed with fear, he (Kali), considering him ready to slay him and therefore throwing off the guise of a king, bowed down his head at his feet. The heroic (Parikshit) ever fond of the poor, did not slay him, who had placed himself at his feet and worthy of being protected and spoke smiling, (the following) worthy of being chanted. The king said:—“Do not fear, since you have folded your arms, the descendants of Arjuna. You, who are the friend of iniquity, should not live by any means, in any part of my kingdom. Appearing in the guise of a king you have been followed by a collection of vices—avarice, untruth, theft, wickedness, renouncement of own religion, poverty, deceit, quarrel and pride. O you the friend of iniquity, you should not live in this Brahmavarta, preserved by virtue and truth, and where those, conversant with the performance of sacrifices, propitiate the lord of sacrifices therewith, and where the great Hari, worthy of being worshipped with sacrifices, appearing in the shape of a sacrifice itself, the soul of the mobile and immobile—the life of the external and internal, secures the well-being of those engaged in sacrifices and satisfies their wishes.” Being thus commanded by Parikshit, Kali, trembling, said to him, who had uplifted his sword like Death (having rod in his hand).

before him, thinks that he is perfect all his penances are obstructed thereby. The purity of heart is always spoiled by worldliness and kindness is spoiled by pride.

"Tell me, O lord Paramount, where only I shall live at thy command. Wherever I shall proceed I shall behold thy bow with arrows. O foremost of the pious, it becomes thee to appoint a place for me where I may dwell carrying out thy mandate." Thus begged (Parikshit) conferred upon Kali places (to live in)—gambling, drinking—bad women and envy where all sorts of vice dwell. And begged again the king bestowed upon him gold (to dwell in)—whence proceed untruth, pride, passion, ignorance and enmity. And Kali, empowered with vice, fulfilling his behest, lived at these five places assigned to him by the son of Uttara. These should not be resorted to by a person desiring salvation and specially by a pious king, the lord of men. Thereupon he got back for the bull the three legs he had lost (namely) devotion, purity and kindness and nourished the Earth consoling her. He was seated on the throne, worthy of kings only and left behind by his grand-father (Yudhisthira) desirous of repairing to woods. And that great royal saint, the lord paramount, having a huge arrow, still lived in the city named after elephant enhancing the glory of Kaurava kings. Such was the power of the king (Parikshit) the son of Abhimanyu—who governing the earth you were all allowed to perform sacrifices."

CHAPTER XVIII.

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SUTA said :—" (Parikshit) ever devoted to the great God, although assailed by the weapon of Aswathāmā, did not die in his mother's womb by the favour of Krishna of wonderful actions. He, placing all his desires in Hari, was not over-

whelmed with the great fear of losing his life from the biting of the serpent Takshaka consequent upon the imprecation of a Brāhmaṇa. Being apprised of the existence of Hari, from Suka, and forsaking attachment to all objects he renounced his own body on the banks of the river Ganges. He who drinks the nectar of the speech describing His excellent character, and thinks of His lotus-like feet, is not overwhelmed with fear even at the approach of death. As long as this son of Abhimanyu shall rule paramount over this great Earth, Kali shall not grow in power, though he has entered all over the earth. The moment the great Hari renounced his body, Kali, powerful by his own iniquities, entered this earth. The emperor, (Parikshit) always collecting essence like a bee, did not injure Kali, (for he knew that in this cycle) all good actions shall bear fruits by the very thought and evil actions shall not spread unless carried into practice. (For what fear there was) from Kali, heroic to the impatient and afraid of the patient, and who always watches over the foolish like a tiger. Thus has the holy character of Parikshit been described to you by me while describing the actions of Vāsudeva. All these concerning the great Hari, the performer of great actions, worthy of being related, and describing His qualities and actions, should be heard by those men who desire for emancipations." The Rishis said :—" Live forever ; O gentle Suta, since you have sung at length the praises of Krishna—removing the fear of death from us—the mortals. And in this sacrifice, about the success of which we are not hopeful, you have made us, darkened with the smoke thereof, drink the honey of the lotus feet of Govinda. We cannot compare the least with the company of those who live always with God, even the heaven or the emancipation from future births. What to speak of those insignificant kingdoms ! Who, acquainted with tastes and sentiments, can be satisfied with the praises of Him—the stay of those who perform holy offices, and the end of whose qualities has not been attained

even by Brahmā, Vishnu and others—the lords of sacrifices, O learned, you are the foremost of those who are solely devoted to great God, it becomes you to describe at length the holy and good character of Hari, the stay of those who are solely dependent on him, to us who are willing to hear it. Relate unto us the moral instructions inculcated by Suka by virtue of which Parikshit, gifted with mighty intellect and greatly devoted to the great God, worshipped His feet, the ensign of whose banner is the lord of birds—and which is the source of final emancipation. Relate unto us the pleasant Purāna relating to the great God, as narrated to Parkshit, containing a description of the character of the Endless, engaged in wonderful asceticism, and even purifying all. Suta said :—“ Oh ! blessed is our birth to-day, who have been born of a mixed caste, since we have been honored by the aged Rishis ; and this welcome of the great removes the grief consequent upon our birth in an ignoble race. What shall I speak of the grief consequent upon their ignoble birth who sing the glory of the great Hari—the sole stay of the great—Endless and gifted with unlimited power, and Whom (people) call endless on account of His great qualities. This is a sufficient account of him that in qualities He has neither His equal nor superior. Renouncing Brahmā and others Sree serves the dust of His feet although not desired by him. What name on this earth but that of Mukunda can signify the meaning of the word *Bhagabata*, issuing from the nails of whose feet, to wash which water is brought by Brahmā and others, (the Ganges) sanctifies the whole world along with the Lord. And being devoted to whom, people, being calm and forsaking all attachment to physical objects, retire the *Paramhansa Asram* where the natural virtues consist of self-control and of not doing injury to animals. O sons, I shall describe to you what I know of this. As birds can fly so far as they can, up in the sky, so the learned can describe the course of Vishnu (as much as lies in the power of their

limited understanding). Once on a time while roaming at large in a forest with uplifted bow for hunting (Parikshit) pursuing a deer, was greatly tired, hungry and thirsty. And beholding a pond he entered a hermitage and observed there an ascetic, seated, and with eyes shut up. The action, of his senses, vital organs, mind and intelligence, was stopped. He had attained to excellent state of Brahma which is above three conditions—(namely awaking, dreaming and drowsiness) and hence he was shorn of all attachments. His knotted hairs were dishevelled and he wore a piece of deer skin. Having his mouth dried up he (Parikshit) asked such (a Rishi) for water. And not receiving grass, earth, water, to wash his feet, or sweet words he thought himself greatly insulted and was (accordingly) excited with anger. Stricken with hunger and thirst, O Brähmana, he at once was possessed by anger, as he had never been before, and felt a desire to injure the Brähmana. And taking up a dead serpent with the end of his bow he placed it, in anger, around the shoulders of the ascetic and went away. And (he thought within himself);—Is it true that he is engaged in meditation with his eyes shut up and having controlled all his senses—or he is feigning meditation and thinking “What can Khastryas do?”—Hearing of the insult showered upon his father while playing with his comrades, the highly effulgent son of the Rishi, spoke there to them : Oh ! this vicious deed of the king is like that of a plump crow or like the ingratitude of the servants, gatemen and dogs towards their master. The Kshatryas have been appointed by the Brähmanas as warders—and how they stationed at their gate, dare take their meals at the same pot? The great Krishna, the repressor of the wicked, having departed, I behold to-day the strength of one who has gone beyond his way.” Having said this to his playmates, the son of the Rishi, with his eyes, reddened with ire, touched the water of (the river) Kaushika and gave vent to the imprecation (dreadful) as the thunder,—“ Within seven days from

to-day, Takshaka, set on by him, shall bite him—the ruin of his family, who has insulted my sire." Thereupon arriving at the hermitage and beholding the serpent around his father's neck, the boy was stricken with grief and began to cry aloud. And, O Brâhma, hearing the lamentations of his son, the Rishi, descended from Angiras, opened his eyes and found the dead serpent round his neck. And throwing that off he said to (his son),—"O boy, why do you weep?—Who has done wrong by thee?" Being addressed by him thus he related (to his father every thing). And hearing of the imprecation upon that lord of men, who should not have been cursed, that Brâhma did not welcome his son and said,— "Alas! what a mighty iniquity you have done to-day—you have administered a heavy punishment for a trifling offence. O you of unripe understanding, you cannot find any other king equal to that lord of men, having the appellation of Vishnu—protected by whose prowess, hard to bear, people, undaunted, are enjoying blessings. O child, that king named after Vishnu, having royal marks on his palms, disappearing from (our) sight, people, in the midst of profuse thefts, shall meet with destruction like an unprotected flock of sheep. The sins that will arise from the death of this king and the wealth of the people being stolen (in consequence thereof) shall visit us—who have no connection. The thieves multiplying shall slay each other, steal cattle, women and wealth. The virtue of the people shall deteriorate—the four *Varnas* and the *Asramas* shall be degraded and there will be intermixture of race amongst those addicted to riches and desires like that between the monkeys and dogs. That Emperor—having huge arrows—the lord of men and protector of virtue, saint-like—performer of horse sacrifices and ever devoted to great God, and who was stricken with hunger, thirst and toil, does not deserve this imprecation. O God, great is the iniquity done by this boy of unripe understanding towards the innocent—it behoves thee to forgive him. And

persons, devoted to thee, however powerful, although rebuked, deceived, cursed or neglected, never take revenge. Burning thus in repentance in consequence of his son's misdeeds, the great ascetic, although insulted by the king, did not think of his iniquity. The great on this earth do not lament in misery or delight in joy for they do not long for useless joy or grief."

CHAPTER XIX.

—:O:—

THEREUPON the lord of the Earth, reflecting upon the iniquity perpetrated by himself, was greatly sorry and said— “Oh ! like one wicked I have committed a vicious act towards this innocent Brâhmaṇa having hidden effulgence. Forsooth (by insulting him) I have insulted the Almighty and (in consequence thereof) great disaster shall soon (befall me); and may it visit me who have committed the sin (and not my descendants) so that I may not perpetrate it again. May all my kingdom, army, and wealth be burnt down to-day with the fire of the Brâhmaṇa’s anger so that my understanding may not grow vicious again towards the Brâhmaṇas, gods and cows. While meditating thus, he heard (from the Rishi’s disciple sent to him) of, as imprecated by Muni’s son, (his) death (on the seventh day) from the (biting of) Takshaka. And he considered this as good for this fire of Takshaka shall be the cause of his disassociation from the worldly objects. And deciding upon the worthlessness of both the worlds (this and the next) he, desirous of serving Krishna’s feet, repaired to the banks of the Ganges and waited there, resolved upon meeting with death. Who,

bent upon death, does not serve her, who, having her water sanctified by the dust of Krishna's feet mixed with Tulasi-leaves, purifies internally and externally all people along with the gods presiding over the various quarters? That descendant of Pāndu, bent thus upon meeting with death, being wholly devoted, resolute like an ascetic, and renouncing all earthly attachments, began to meditate upon Mukunda's feet. There arrived to see him the high-souled ascetics along with their disciples sanctifying the whole world—and purifying even the holy places on the pretext of their going on pilgrimage—Attri, Vasishtha, Chyavan, Saradvan, Aristhamani, Vrigu, Angirās, Parāsara, the son of Gādhi—Viswāmitra, Parashurāma, Utathya, Indrapramada, Suvāhā, Medhatithi, Devala, Arsthishena, Varadwāja, Gautama, Pippileva, Maitrya, Anerva, Kavasha, Kumbajoni, Daipāyan, the great Nārada—and various other celestial saints, Mahārishis and royal saints headed by Aruna. And welcoming the assembled great rishis the king laid low his crown (at their feet). And when seated all at their ease, (the king), having his soul purified, and with folded hands, appeared before them and saluting them again, communicated to them his resolution. The king said:—"Oh ! blessed are we amongst the kings since our conduct has been recognized by the great who do not honour the family of the kings committing vicious deeds like myself, even with washing their feet. (For me) vicious and attached to worldly objects the greatest of all gods has assumed the shape of a Brāhmaṇa's imprecation—which shall be the root of renunciation of earthly objects—for which cause, even when attached to the world, shall be a source of fear to me. O Brāhmaṇas, ye know me as one who have devoted himself to the great God. Do ye sing the glory of Vishnu ; let Takshaka, as imprecated by the twice born one, bite me. Salutation to all Brāhmaṇas ; may my devotion increase again and again to the great and Endless Vishnu and to all the brothers that I shall get. May I have the company

of all those great men who are dependent on Him and may I have friendly attachment towards all creatures." Thus resolved and making over the charge of the kingdom to his own son, the devoted and the patient (king) spreading *kusa* on the southern bank of the Ganges, sat thereon, facing the north. The lord of men thus seated for death, the celestials in the heaven, praising him, sprinkled in delight, the flowers on the earth and blew again and again the bugles. And the great saints assembled there, who had been sufficiently welcomed by him, and who are (ever) bent upon doing good to the people, having sung the glory of Vishnu, began to praise him (Parikshit): This is no wonder for you, O foremost of the royal saints who are born in the family of those ever devoted to Krishna, who, desirous, of sitting by the side of the great God, renounced their royal thrones and crowns. Let us all wait here, till this (king) the foremost of those devoted to Krishna, renouncing his person, attains to that excellent and undecaying state, which is above sorrow and misgiving." Hearing the words of the ascetics, pouring like nectar, grave and true, Parikshit, engaged in meditation and disirous of hearing the glory of Vishnu, welcoming them again, spoke,—" You have all assembled here like the Vedas incarnate on the highest of the three worlds—for you have (no other motive) save favouring others, for all your actions either in this world or in the next. O Brâmanas, confiding in you, I ask what should all persons do considering it as holy and specially those who are on the verge of death. Do you, learned as you are, decide this and say." There arrived the great son of Vyâsa, roaming of his own accord all over the world, impartial, having no signs of any *Asrama** on his person

* A religious order of which there are four kinds referable to the different periods of e—1st, that of the student or *Brahmachari*—2nd, that of the householder or *Grihasta*—3rd, that of the anchorite or *Vanaprastha* and 4th that of the beggar or *Vikshuka*.

wearing the garb of an *Abadhuta** and encircled by children, and who was always pleased with his own gain.† He was sixteen years old, had tender feet, hands, thighs, arms, shoulders, cheeks and body; his eyes were expansive and beautiful—his nose was high—ears were neither short nor long—his face had a pair of excellent brows—his neck had three lines like a conch—his throat was plump—the two knots below the throat were fleshy—his breast was high—his navel was like a whirlpool—his belly was adorned with rows of hairs—he was naked—his hairs were knotted and dishevelled—arms were long and he had the lustre of a celestial; his colour was green—and he was favourite to the females for the beauty of his rising youth and excellent smile. (Beholding him) of hidden effulgence, the ascetics, cognisant of all the marks, stood up from their seats. And the king named after Vishnu held, on his crown, all articles for welcoming the coming guest. Thereupon fled away all people, females and boys; and he, worshiped, took his seat upon that excellent seat. And that greatest of the great, encircled there by the collection of Brahmarshis and Rājarshis looked highly resplendent like the great Moon, surrounded by the stars and planets. And the king ever devoted to the Great God, approaching the ascetic, calm, seated, and of never failing intellect and bowing his head, addressed him, in folded hands, with the following pleasant words. Parikshit said:—“O Brāhmaṇ, we, Kshatryas, have been adored by the good since, thou, as our guest, hast sanctified and rendered us worthy. What to speak of seeing, touching and washing the feet of the great, remembering whom even, the houses (of the householders) become holy. O thou of great asceticism, in thy presence, all our deadly sins, have instantly disappeared like the Asuras, vanishing away in the presence

* One separated from worldly feeling or obligation.

† Who saw the Brahman before him and was pleased with Him only i.e. who had no desire for earthly objects.

of Vishnu. Is our great God Krishna, always fond of the children of Pāndu, pleased with us, who, to satisfy the descendants of his uncles, has done me, who am born in the same race, this friendly service? Or else, why hast thou arrived here of thy own accord, who hast controlled thyself, and whose course is unknown, before all men and specially before these who are on the point of death? I do therefore accost thee, who art self-possessed—and the greatest of the ascetics—about the duties of those who are about to die. O lord, tell us, what should be heard, recited mentally, done, remembered and worshiped by the people and what not. Forsooth, O Brāhmaṇa, the stay of the great like thee, in the houses of the householders, does not cover more than the time required for milching a cow." Suta said:—"Being thus accosted by the king with worthy words, the great son of Vyāsa, conversant with piety, said."

THE END OF BOOK I.

A
PROSE ENGLISH TRANSLATION
OF
SRIMADBHAGAVATAM.

BOOK II.

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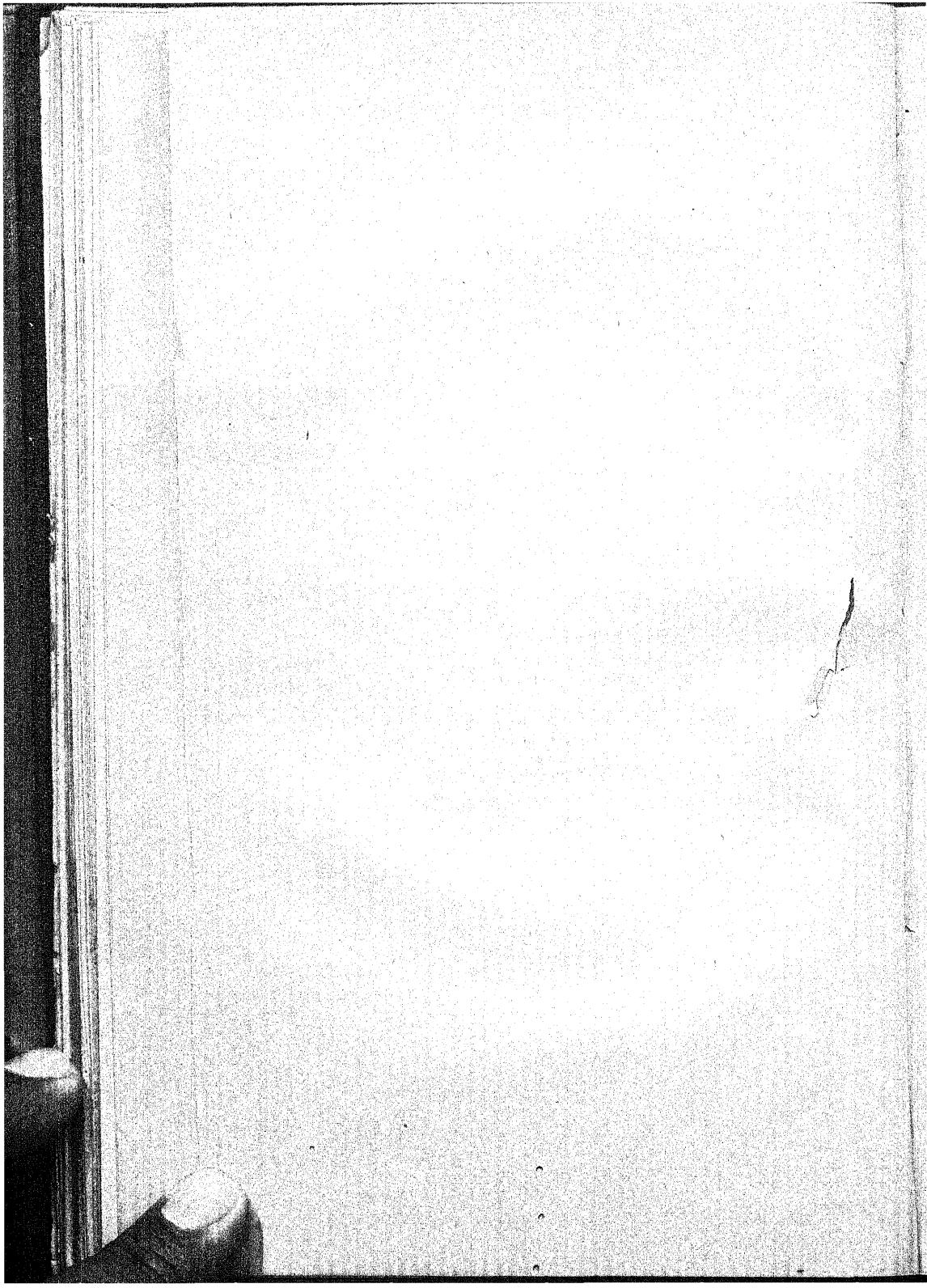
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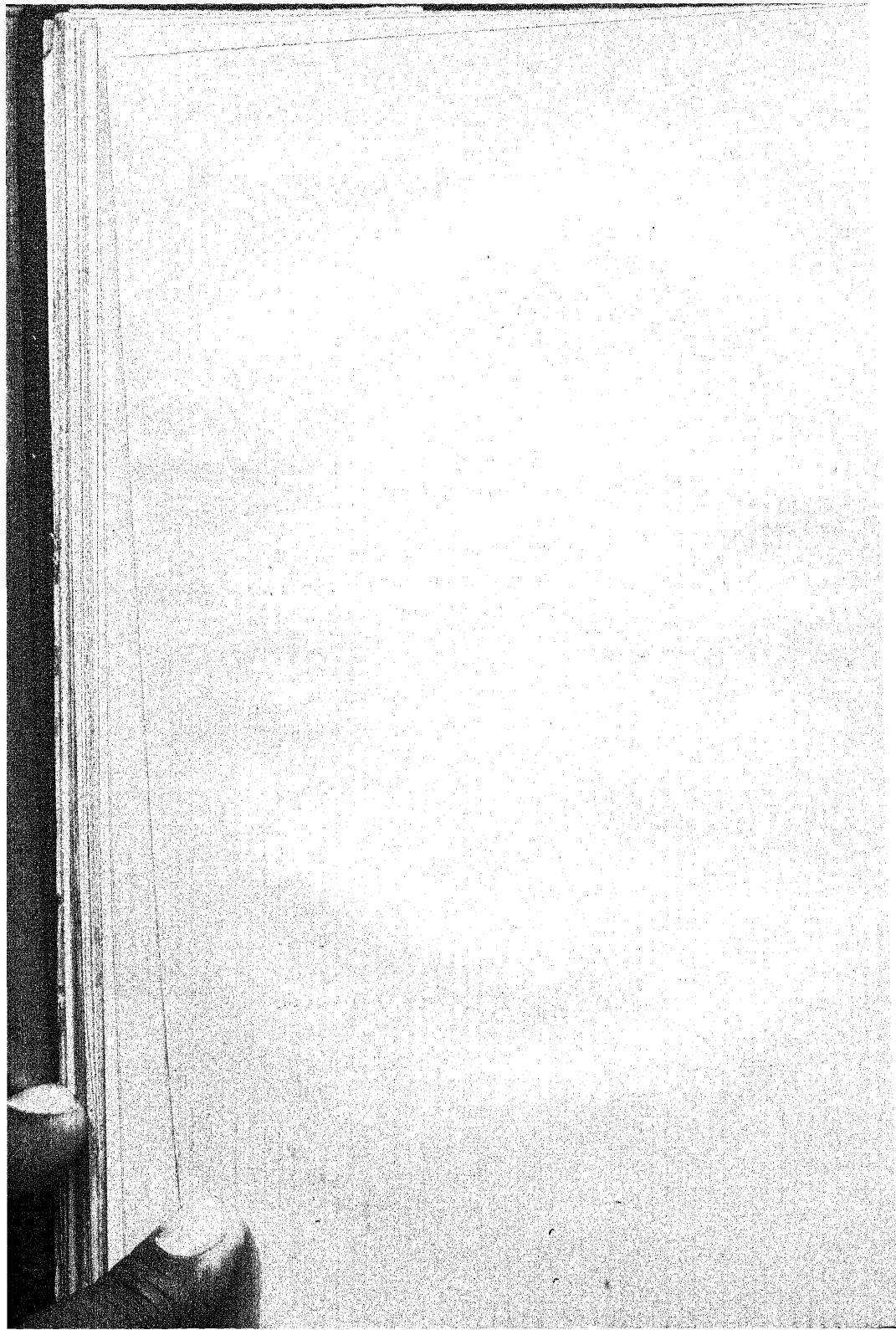
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BOOK II.

CHAPTER I.

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SUKA said :—O king, this thy question, the foremost of all those worthy of being heard by the people, is great conducing to the welfare of mankind and is esteemed by those who know themselves. O king of kings, there are thousands of things to be heard by people, not beholding their essence and attached to worldliness. Their night is spent in sleep, life in sexual pleasures, and day, O king, in earning money and maintaining (their) kinsmen. Being attached to unreal body and its retinue—wife and others, they do not (really) see the destruction (of their forefathers although they see (it every day). Therefore, O descendant of Bhārata, the great God Hari, the soul of all, is worthy of being heard of, glorified and meditated upon by those who desire to be freed from the fear (of future births). It is said in the *Sankhya* and *Yoga* philosophy, that people, by being faithful to their own religion, may meditate upon Nārāyaṇa in the end and this is the excellent profit of their births. Even all those ascetics, O king, who are above laws and restrictions and have attained to that state which is devoid of qualities, take delight in chanting the glories of Hari. I read, in the cycle of Dwāpara from my father Dwaipāyana, this *Purāna*, namely *Bhāgabata*, which is equal to all the *Vedas*. Although I had attained to the state void of qualities, I read this story, O royal saint, being attracted by the glory of Vishnu. I shall relate to thee that (great *Purāna*) since thou art greatly devoted to Vishnu and hearing which

people shall have a purified mind towards Mukunda. This chanting of Hari's name was appointed for those wishing for emancipation, desiring to be freed from the fear (of future births) and given up to devotion. Perceiving the end of his life and renouncing every thing in a moment the royal saint Khattanga resorted to the fearless Hari. O descendant of Kuru, there are seven days remaining for the end of your life; perform within this time all those things that may lead you to a better state. The end approaching, the person, devoid of the fear of death, by the weapon of disassociation, severs all attachment towards his body and those that follow it (i.e. wife and children). Retiring from home, calm, bathed in sacred water, purified and seated (in meditation) with due rites, he practises in his mind, the holy and excellent (*Om*) composed of those letters: and checking his breath and recapitulating that, he subdues his mind. And he, having intellect as his charioteer, controls, by his understanding, all his senses. And by understanding he turns his mind attached to earthly objects (towards the Deity). He, with undivided mind, shall meditate upon one Deity; and withdrawing his mind from all earthly objects he shall, not think of anything else. And this is the excellent foot of Vishnu wherein the mind delighteth. And the wise shall, by virtue of self-control, subdue the mind agitated by passions and darkness and which self-control removeth the darkness of mind. Having acquired self-control, the ascetics, beholding the auspicious refuge, attain *Yoga*, having devotion for its sign. The king said:—"Tell me) O Brâhman, how that *Dhâranâ** is to be acquired in which is our mind to be centered and which speedily removeth the misgivings of the people. Suka said,—"Having subdued *Ashana* and breath, conquered his senses, renounced attachment to earthly objects by virtue of his understanding one should meditate upon

* A particular religious exercise keeping the mind collected, the breath suspended and all natural wants restrained.—Wilson.

the corporeal body of the Great God. And this body of His is grosser than the grossest and here are manifest the actions of the past, present and future. That Great *Purusha* is the object of our *Dhāranā*, who abides in this body, the universe, covered with seven crusts.* The region under the earth is the sole of the foot of this *Purusha*, the creator of the universe—the forepart and the hind of his feet are *Rasatala*†; the two ankles are *Mahatala* the two legs are *Talatala*. And the two legs of that lord of the earth, having the universe as His form are *Sutala*—the two thighs are *Bitala* and *Atala* and His hip is the *Mahitala*, and His navel is the sky. His breast is the region of the celestials—His neck is the *Maharloka*, His face is the *Tanaloaka*, forehead the *Tapaloka* and the heads of that thousand-headed one are *Satyaloka*. Indra and the celestials are His arms—the quarters are His ears—the sound is His organ of hearing—the two *Açwini*s are His nostrils—the smell is His organ of smelling—the burning fire is His eye ball—the Sun is His organ of vision—the night and day are His eyelids—the feet of Brähmā are His brow-beating ;—the water is His palate—the taste is His tongue—the Vedas are His crown—the God of Death is the row of His teeth—the children and other ties of affection are His teeth—the illusion enchanting people is His smile and various other creations are His looks; bashfulness is His upper lip and avarice is His lower lip—virtue is His breast and sin is His back—the Great Patriarch is His organ of generation—Mitra and Varuna are His two horns—the ocean is His belly and the mountains are His bones; O lord of men the rivers are the navel of that *Purusha*

* Earth, water, fire, air, the sky, the essence of pride and the essence of greatness.

† The seven infernal regions under the earth and the residence of *Nāgas*, *Asuras*, *Daityas* and other races of monstrous and demonical beings under the various governments of *Shesha* Bali and other chiefs. This is not to be confounded with *Naraka* or *Tartarus*—the proper hell or abode of guilty mortals after death.

extending over the universe—the trees are His hairs—the wind of unending course is His movement and the action of the animals is His play. O foremost of Kauravas, the clouds are the hairs of the Great God—the evening is His cloth—the nature is His heart—the Moon is His (mind)—the refuge of his mental disturbances. The power of science is regarded as the essence of His greatness—Rudra is the essence of His pride—horse, mule, camel and elephant are His nails—the various deer and beasts are His hip. The birds are the manifestation of His wonderful skill—the Swayambhuva Manu is His intellect—men are His stay—the Gandharvas, Vidyā-dharas, Chāranas and Apsarās are His recollection of the notes in music—and the army of the Asuras is His prowess. The Brāhmaṇas are His mouth—the Kshatryas are His arms—the Vaishyas are His thighs—and the dark Sudras are His feet. He is encircled by the various deities such as Vasus and Rudras; and various sacrifices capable of being performed by diverse celestials are his wished-for actions. I have related to you the manifestation of the person of the Great God. (Persons wishing for salvation) should place their minds in this corporeal manifestation (of His); there is nothing else but this. As a creature, fancying various bodies in dreams, perceives all by virtue of diverse senses, so the Great *Purusha*, at one with all, perceives all through the universal intellect. (So the *Yogis*) worship Him the source of truth and joy and are not attached to any thing else whence proceeds the self-destruction.

CHAPTER II.

SUKA said:—"Having regained his lost memory from Hari, delighted, by virtue of Dhāranā, Brahmā, of effective understanding and certain intellect, created this universe just in the same way it was done before the dissolution. Such is the course of the Vedas full of sounds; the intellect (of the devotee) thinks of fruitless names; * and it, rambling there, does not obtain the real bliss, as, one in pleasurable dreams, sees pleasures only but does not enjoy them. Therefore the wise resort to things enjoyable by name (only) to such an extent as is required for the maintenance of the body; and if that end can be secured otherwise, they, attentive and of accurate understanding (as they are) do not resort to them, beholding a good deal of trouble (therein). The earth existing what is the use of the pleasure of a bed? The arms existing what is the use of a pillow? The folded palms existing what is the use of the utensils for eating? The quarter and the bark existing what is the use of clothes? Are there not barks on the roads? Do not the trees who sustain others with fruits give them when solicited? Are the rivers dried up? Are the caves of the mountains blockaded? Has the Great God renounced His devotees? Then why do the wise worship them who are blinded with the pride of riches? He is manifest in our own hearts—He is our soul and therefore beloved—He is true, endless and has all the worshipful qualities; do ye worship Him, being certain about His conception and withdrawing yourselves from all attachments, wherein shall terminate all the illusions of the world. Who else but a beast, renouncing the worship of Vishnu and beholding people fallen in *Baitaranīt*-like worldliness and burning in

* Such as heaven and others. † The river of Hell.

repentance in consequence of his vicious deeds, is engaged in worldly thought? Some by Dháraná think of that Person in the sky of their heart situate within their body measuring a Prádeś,* living four-handed and holding the marks of lotus, Chakra† and club; having a delighted countenance, lotus-like expansive eyes, wearing yellow cloth like filaments of Kadamba flowers, wearing golden Angada‡ crested with excellent jewels and a crown and Kundalas§ brilliantly set with precious gems; and His lotus-feet are being meditated upon by the eminent devotees in their innermost hearts like full blown lotuses; with Sree by His side, Kaustava gem on his shoulders and graced with the garlands of forest flowers of unfaded beauty; adorned with Mekhala,|| rings, Napuras¶ and Kankanas\$ set with precious jewels, having a smiling countenance and graced with black, clear and curling hairs; whose profuse favour is expressed by the expansion of brows in consequence of his lofty and sportive smiles. One can behold the Deity conceivable by meditation as long as mind remains engaged in Dháraná. (The Devotee) should meditate, by his understanding, upon each limb of the wielder of the club, from feet to His smiles. Leaving aside those limbs which are seen with much care (in Sun) he should meditate upon those which are seen with great trouble as long as the understanding is not purified. As long as devotion does not grow in that Greatest of the Great, the lord of the universe and the Manifestor of intellect till he should meditate upon the corporeal manifestation of that Person even at the end of necessary works. O Anga()

* The extent between two fingers Tarjani and Angustha.

† A discus or sharp circular weapon used only by Srikrishna.

‡ A kind of ornament used on the upper arms.

§ A kind of ornament used on the ears.

|| A triple zone or string worn round the lions.

¶ A kind of tinkling ornament worn round the feet.

\$ A kind of bracelet.

() A term of affection.

when a devotee seated calmly on an excellent seat wishes to renounce all attachment to worldly objects, he should not fix his mind on time and place, but having controlled it, should check (the respiration of) vital airs. Controlling his mind by his clear understanding, he should drown that understanding in the vital principle or spirit, and he should then drown it again in the pure soul and then unite it with Brahma, and then attaining beatitude he should desist from action. Even Time which lords it over all gods cannot extend his influence to the soul,—what of those gods who are the lords of the universe? The qualities of goodness, passion and darkness cannot prevail over it,—nor can pride, intellect and nature influence it. Desirous of renouncing everything but soul and the idea of considering body and its accompaniments as their own, not being devoted to anything (but Him) and embracing with their heart those worshipful feet again and again, the followers of Vishnu practise the meditation of those excellent feet. Obstructing the arms with his feet, conquering labour, taking up the wind to six places from the navel, destroying all worldly attachments by virtue of his knowledge of *Shastras* and attaining to Brahmahood (*i.e.* the thought that I am Brahma), a devotee should renounce this body. Carrying the wind from the navel to the heart, a devotee should carry it thence to the breast; and then investigating (everything) by the understanding, he, who has controlled his mind, should gradually take it to the throat. And then obstructing the seven passages—the two ears, two eyes, two nostrils and mouth—he should carry it to the middle of the two eye-brows; and then, not caring for anything and waiting for a moment, with an unagitated mind he should send it up through *Brahmarandhra** to the excellent state. O king, if you wish to go to that excellent region which is the sporting place of those of accomplished piety and which is the abode of eight sorts of wealth or to any other place wherein lies the collection of qualities, you must

* A cavity on the top of the head.

go with your senses and mind the course of the leading *Yogis*, whose soul traverses the wind which is within and at the end of the three worlds. And by actions people cannot obtain that course of those gifted with education, asceticism, devotion and *yoga*. By the bright tubular organ *Sushumna*, leading to Brahma, he getting at the sky shall reach *Vaiçwyánara* (the God of fire). Thereupon shorn of all sins, O king, he gets at the bright *Saishumara* region of Hari stationed on high. By virtue of the soul being cleared of all sins, he should attain to the region of Vishnu, which is like the navel of the universe and worshiped of those conversant with the knowledge of Brahma and, where the sages living for a *Kalpa** sport. Thereupon at the end of a *Kalpa*, beholding the universe burnt down by the fire proceeding from the mouth of Vishnu having no end, he shall get at that excellent place which exists for two *Parárdhast* and which contains the cars used by the celestials of accomplished devotion, and where there is no grief, no disease, no death, no affliction, no anxiety except the grief and compassion distressing the heart consequent upon beholding the birth of those, conduced to great sorrow, who do not know the worship of the Great God. Thereupon the *Yogi* should fearlessly assume the universal shape, then the watery shape, then slowly the brilliant fiery shape, and then the airy shape, and then the shape of the sky—hugest of material bodies. The *Yogi* should perceive smell through the organ of smell—should perceive taste through the organ of taste—should perceive figures through the organ of vision—should perceive the objects of touch through skin—should hear sounds through ears—and should perform various actions, through diverse other organs. Thereupon acquiring three kinds of pride consequent upon three qualities, namely, goodness, passion and darkness, which is the end of incorporeal substances and senses, he should attain to

* A period of 4,320,000,000 solar syderial years.

† An extent of time.

understanding where all the qualities are equal. At the dissolution of the body, he, being all joy, should acquire it by having been immersed in the Great Soul—all peace and bliss. O dear one, he who attains to this state of the Great God, does not find himself attached to this world. These are the two ways, O king, laid down in the Vedas existing for ever, touching which you had accosted me and which were formerly recounted to Brahmā by the Great God, Vāsudeva when worshiped. There is no other way more auspicious for worldly men—for by this, they become devoted to the Great God Vāsudeva. The Great Brahmā, with undivided attention thrice fully and intelligently read the Vedas, by which one is devoted to Hari. The Great Hari is manifest in all objects. He is the manifester of understanding and other things which are seen and by which we can imagine. Therefore, O king, (the glories of) Hari with all heart should be heard everywhere chanted and be remembered. Those who drink the nectar of the story of the Great God, the Soul of the pious, keeping it in the vessel of their three ears, purify their souls contaminated by worldliness, and get at the lotus-feet of Vishnu.

CHAPTER III.

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SRĪ Suka said:—‘In works (treating of those topics), what thou hadst asked as to the duty of intelligent people as well as those that are about to expire, hath been thus decided. Those seeking for the Brahma energy should worship the lord of Brahma,* those seeking for vigour of the organs should

* Veda,

worship Indra, those seeking for offspring should worship Prajāpati,* those seeking for good fortune should worship the goddess Māyā,† those seeking for energy should worship Fire, those seeking for wealth should worship the Vasus, those seeking for influence should worship the Rudras endowed with prowess, those seeking for food, etc., should worship Aditi, those seeking for heaven should worship the sons of Aditi,‡ those seeking for kingdom should worship the Viçwa deities, those seeking for the liberty of subjects residing in their own country should worship the Sāddhyas, those seeking for long life should worship those deities, the Açwinas, those seeking for nutrition should worship Earth, those wishing to ward off lapse from their position should worship those mothers of all creatures—the two Rodasis,§ those seeking for beauty should worship the Gandharvas, those seeking for (lovely) damsels should worship the Apsarā—Urvasi, those seeking for sway over all should worship the Supreme Spirit, those seeking for celebrity should worship Sacrifice, || those seeking for treasures should worship Prachetas,¶ those seeking for learning should worship Girīça, \$ those seeking for conjugal love should worship the chaste Umā, those seeking for righteousness should worship the lord of excellent Slokas,** those desirous of increase of progeny should worship the Pitrīs,†† those seeking to remove obstacles should worship the Punyajanas,††† those desirous of strength should worship the deities, those seeking for dominion should worship the divine Manus, those seeking for the destruction of their enemies should worship the Rākshasas, those seeking for enjoyments should worship Soma, and (finally) those who have desire at all or who desire all the things combined, or those persons of noble understanding that seek for salvation

* Daksha, etc. † Durgā. ‡ The twelve Adityas. § Heaven and earth.
 || i.e. the lord of sacrifice, Vishnu. ¶ Varuna. \$ Eit. lord of *Gir*—(the goddess of) speech—spouse of Siva. ** A name of Vishnu. †† Ancestral manes.
 ††† Yaksas.

should with rapt reverence worship the Prime Person.* The supreme *summum bonum* is attained even by those that worship Indra etc., if through companionship with those devoted to Bhagavān, they come to be fraught with a firm faith in Him. Who (is there) that having ceased (his exertions in other directions), should not take delight in a discourse on Hari, which bringeth knowledge that destroyeth the rolling of the breakers of the passions ; next soul-satisfaction ; and indifference for terrestrial objects ; and (ultimately) the practice of devotion leading to emancipation ?' Saunaka said :—'Having been thus addressed, what further did that foremost of the Bhāratas, the king, ask the son of Vyāsa proficient in speech ? O learned one, it behoveth thee to tell all about this unto us who are desirous of hearing it. Of a certainty in that assembly of wise men there must have taken place converse leading to discourse on Hari. That mighty car-warrior—son of the Pāndavas—was a great devotee of Bhagavān, for among the sports of his childhood was included the worship of Krishna. And Vyāsa's son (Suka) is ever intent upon (the worship of) that possessor of the six attributes—the son of Vasudeva ; and in that concourse of pious people there must have occurred a noble discourse on the attributes of Urugāya.† This (sun) arising and setting steals unprofitably the lives of men save the time that is spent in talking of Uttamaçloka.‡ Do not trees live, and do not bellows breathe ? And do not the various beasts living in villages eat and have carnal intercourse ? He that hath never heard of the name of Gava's elder brother§ is like a dog.||

* Vishnu, that is.

† A name of Vishnu, from *Uraga*—snake, *i*—to go and the suffix, *ach*.

‡ Lit, the illustrious one embodying all that is good—a name of Vishnu.

§ Krishna.

|| On account of its being an object of hate. Among the Hindus some animals are looked on as unclean,—such as the hog, the dog, etc. It is rather difficult for a European to realize the aversion with which an orthodox Hindu would regard such creatures, whose very touch is considered as polluting.

or a village swine,* or a camel,† or an ass.‡ The person that hath never in his ears heard of Urukrama's§ (deeds of) prowess, hath holes only (for his ears); he whose tongue hath not sung (the praises of) Urugāya hath a pernicious tongue resembling that of a frog. Albeit furnished with a silk (turban) or a crown, the head that hath not bowed unto Mukunda is only a great burden (to the owner thereof); those hands that have never worshiped Hari, although they are adorned with golden bangles,—are dead; those eyes of men that have not gazed steadfastly on the image of Vishnu are the eyes on the plumes of the peacock; those feet of men that have not walked the field of Hari are the roots of a tree; the individual that hath never taken the dust of the feet of Bhagavān's devotees, although living, is yet as dead; that son of man that doth not know the fragrance of the Tulasi at Hari's feet, although breathing, is yet dead. Verily the heart of him is the essence of stone that, hearing Hari's name, is not wrought up with excitement; or that, albeit influenced, hath thereat no tears in his eyes and no erection of his down. Thou art one of the foremost devotees of Bhagavān, and what thou sayest is grateful to the body as well as the mind. Do thou (now) tell (us) what, on being questioned, Vyāsa's son, versed in the knowledge of the soul, said unto the king.'

* He is compared with the swine on account of the latter revelling in things filthy and foul.

† He is compared to the camel, remarks Sridhara Swāmi, on account of the camel's eating thorny plants, which in the comparison represent the afflictions of life.

‡ Asses bear burden only, and such a person only bears the burden of existence, without enjoying its sweets.

§ A name of Vishnu.

CHAPTER IV.

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SUTA said:—‘Hearing Vaiyāsa’s* words leading to a certain knowledge of the soul, Uttarā’s son concentrated his purified heart on Krishna; and his affections which had been fast fixed on his body and wife and son and house and beasts and wealth and friends as also the entire kingdom, renounced them. And that mighty-minded one, having his regard aroused for hearing of the power of Krishna, asked (Suka) touching the very theme on which ye, salt of the Earth, have asked me; and knowing death (to be near), he, renouncing acts pertaining to the three orders,† was deeply absorbed in (the contemplation of) the reverend Vāsudeva. And the auspicious monarch said: ‘O Brāhmaṇa, my ignorance is being completely dispersed at the words of thee, who, O sinless one, art omniscient, and who art keeping discoursing on Hari. I would learn afresh of the way in which Bhagavān by his own Divine power createth this cosmos incapable of being comprehended by even kings; as also the way in which the Lord protecteth it, and the way in which, again, He destroyeth it; and the several powers assuming which that First of male-beings instinct with immense force acteth by way of sport, and, sporting, divideth Himself into various forms. Verily, O Brāhmaṇa, the actions of the reverend Hari of wonderful ways appear to be inconceivable by the learned themselves. Doth (the Deity) act, assuming the attributes of Prakriti at one time or in different births‡ successively? I am in

* As this coinage, meaning *Vyāsa’s son*, occurs often enough to mean Suka, we should retain it in the rendering.—T.

† The three orders of the objects of existence,—viz., religion, profit and desire. He set his heart on the fourth—emancipation.—T.

‡ i.e. doth he, assuming Prakriti’s attributes, incarnate himself in one shape, as Krishna, Buddha, the Fish, the Tortoise, the Boar, the Dwarf, etc., to

doubt about this. May the worshipful one speak how this comes about! Thou hast been initiated in the Brahmā Word by discussion and the Perfect Spirit through inference.' (Thereat) Suta said: 'Thus solicited by the monarch touching the discourse anent Hari's perfections, (Suka), remembering Hrishikeṣa, prepared to answer him. And the auspicious Suka spoke,—'Salutation unto the Best of male beings, endowed with immeasurable power; unto Him who by his sports obstructing the place wherefrom spring the material elements, assumeth the three kinds of energy,—unto Him that rangeth through the hearts of people,—and whose course is imperceptible. Salutation, again, to the destroyer of the misery of the righteous, unto the repressor of the wicked, unto him whose form is impregnated with the quality of goodness, unto Him that confereth self-knowledge on persons settled in the Paramahansa* mode of life, salutation unto the maintainer of devotees, unto Him that is incapable of being obtained by those devoid of devotion, salutation unto Him that lord of wealth unequalled and unsurpassed, enjoyeth beatitude in Brahmā, abiding in himself as his dwelling. Salutation unto Him of auspicious fame praising whom, remembering whom, seeing whom, adoring whom, hearing of whom, and worshiping whom ever cleanse men from sin. Salutation unto that one of auspicious fame through whose worship, spiritual-minded people, having the connection between their mind and soul severed,—know the Brahma state with all their troubles ended. Salutation unto that one of pure fame without offering whom their devotions, neither ascetics, nor famous charitable persons, nor intelligent men of pure ways versed in sacred formulæ, cannot attain well-being. Salutation unto that mighty Vishnu, taking refuge

take off the weight pressing down the Earth,—or doth he manifest his energy in diverse shapes as Brahmā, etc. ?

* The highest state of a Yogi consisting of the renunciation of all worldly pleasures and concerns.—T.

tinder whose devotees, Kirātas, and Hunas, and Andhras, and Pulindas, and Pukkaṣas, and Abhiras, and Sumhas, and Yavanas, Kharas, and other sinful peoples, attain purity. May that reverend one be propitious (to me) who should be worshiped by the sedate in the form of the Soul, who is the Lord impregnated with the Three,* with virtue and with asceticism,—and whose form is gazed at with wonder by persons unborn and open-hearted like Sankara! May that reverend one be propitious to me, who is the Lord of Sri, the lord of sacrifice, the lord of creatures, the lord of intellect, the lord of the worlds, the lord of the earth, the eternal Way and Lord of the Andhakas and the Vrishnis, and the Lord of the good! May that reverend Mukunda be propitious to me, with their intellects washed by the contemplation of whose feet wise persons subsequently attain to the knowledge of spiritual mysteries, and discourse of the same according to their wish! May that Supreme of sages be propitious to me, urged on by whom at the beginning† Saraswati rousing in the heart of the Unborn the recollection of creation, came out from his mouth furnished with (the branches of learning serving for) her marks! May that Lord—that Male-being—who, having made this mansion‡ with the great elements, sleepeth in the same, and, who, permeated with the sixteen§ qualities, manifests them, adorn my words! Salutation unto the worshipful son of Vyāsa of immeasurable energy, from whose lotus-mouth the devotees drank the wine of knowledge! O king, the Self-sprung had (unfolded) this unto Nārada, who had asked him for it; and Vedagarbha|| had spoken (unto Nārada) even as Hari had communicated it unto him.”

* Qualities.

† Of creation.

‡ *i. e.* this corporal frame.

§ The five great physical elements and the eleven organs of sense.

|| He who contained in him the primordial cosmos—a name of Brahmā.

CHAPTER V.

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THE auspicious Nārada said :—'O god of gods, O thou from whom all creatures have sprung, O thou that wast born before all others, I salute thee. Do thou thoroughly make me comprehend that knowledge that leadeth to a cognition of all about the soul. Do thou truly unfold (unto me) the way in which the world manifests itself, that on which it rests, Him that hath created it, O Lord, that, to which it resolveth itself, Him on whom it depends, and that by which it is caused. All this thou knowest, for, I know, thou art the lord of all that was, is and will be, and therefore this universe is known unto thee like a fruit of the myrobalan in the hand. By the Divine power thou, from whom comes science, who art the stay of everything, on whom depends all, and who art the form (of all beings), createst all beings with the elements. And, without feeling fatigue, thou, like a spider bringing out his energy out of himself, maintainest thyself, subjecting thyself to thine own sway. I know not objects, O lord, superior, inferior or equal, or things having names, forms and qualities, or things subtle or gross,—as proceeding from another (than thee).—But as thou with thy thoughts concentrated art engaged in rigid austerities, thou overpowrest our reason (by that act of thine),—and givest rise to a mighty uncertainty* (in our minds). Do thou, O omniscient one, O lord of all, so instruct me who ask thee all about this that, taught by thee, I may learn everything.' Thereat the auspicious Brahmā said :—'My child, thou hast shewn thy kindness (to me in asking me) touching thy doubt, in telling me, O placid one, to unfold the prowess of Bhagavān. Thou hast called me the Lord and truly,—I do

* That there may be another who is the Supreme Lord.—T.

really have all this (power),—but thou speakest, not knowing that there is One superior to me. Even as the sun, the moon, the stars and planets display things instinct with an innate capability of displaying themselves, so I unfurl this world, which (in fact) displayeth itself by its native brightness. I bow down to the reverend Vāsudeva, through whose irresistible influence, ye call me the spiritual preceptor of the universe. Those of small understanding, overpowered by that illusion which is seized with shame on staying in His ken, plume themselves, saying—*This is mine*. Neither the physical elements, nor acts, nor time, nor nature, nor living-beings,—(are) superior to Vāsudeva; and there is nothing that in worth surpasseth him. The Vedas have Nārāyana for their cause; the deities have sprung from the limbs of Nārāyana; the words subsist on Nārāyana; success in any worldly undertaking depends on Nārāyana; the Yoga hath Nārāyana for its (central) object; asceticism hinges on Nārāyana; the highest knowledge is even Nārāyana; and Nārāyana is the most excellent course. And directed thereto by a glance of his, I, who have been created myself, create (this universe) in the sight of that Lord, who is the Soul of all and who stayeth in illusion. And, O lord, in order to creation, maintenance and dissolution, the Lord, albeit void of attribute, through illusion assumeth the three qualities—goodness, passion and darkness. And, in view of his sway over cause and effect, these qualities, which uphold things,* cognition and action, always fetter the free male Being,† possessed by illusion. And O Brāhmaṇa, Adhokshaja,‡ who is incapable of being comprehended by these three qualities characterising

* *Dravya*, according to the commentator, means the great elements, *ज्ञाना*, the deities in a body, and *Kriya*—the organs of sense.—T.

† According to the commentator, this refers not to Nārāyana engaged in the act of creation, but to man. But considering that the term *muktam*—free—in applied to *purusha*—male being, it seems more reasonable to suppose that by *muktam purusham* is meant even Narayana himself.—T.

‡ A designation of Vishnu.

(creatures),* is the Lord of me as well as of all. The lord of illusion desirous of taking diverse forms, assuming his own illusive energy at will, resorted to Time, Destiny and Nature. And on account of predominance of the Male-being, the equilibrium of the attributes was disturbed from Time; from Nature come out the various forms; and from Destiny sprang Mahat.† And from Mahat agitated under the operation of goodness and passion, the material element presided over by darkness,—was produced, instinct with energy * connected with substance, cognition and action. This goes under the designation of *Ahankāra*.‡ And this being agitated was differentiated into three kinds,—viz, Vaikārika, Taijasa and Tāmasa;§ exercising sway, O Lord, respectively over substance,|| the organs of sense and the deities. On the *Ahankara*, relating to darkness having been wrought up with the principle of darkness, was produced the sky,—whose subtle form and attribute is sound, and whose characteristic is that it indicates the seer and the seen.¶ From the sky under commotion sprang Air fraught with feel. On account of air being connected with sky through causation, sound also is another attribute of it; and it is also the cause of the maintenance of the body, and the vigour of the system and the senses. On air being agitated by Time, Destiny and Nature, was produced lustre fraught with form as well as touch and sound.¶ From lustre being agitated came forth water having

* Or, remarks the commentator, who is capable of being conceived through veneration on the part of the devotee.

† The intellect, being the second principle of creation.

‡ Consciousness.

§ Relating respectively to the three attributes.

|| i.e. the five elements.

¶ Remarks Sridhara: "if a person from behind a wall says, 'This is an elephant,' then he who hears it understands by it the elephant as well as the person that utters the word."—T.

§ These as produced by the causes producing lustre, are included in the latter.—*Sridhara*.

moisture for its essence, and containing by link of causation form, touch and sound. On water being agitated, there was produced earth, bearing smell; and through causation, having also moisture, touch, sound and form. On Vaikārika being disturbed, was produced mind (and the moon presiding over it), the ten cardinal points, wind, sun, Prachetas, and the Aświnis.* From the Taijasa Ahankāra in a state of agitation sprang the ten organs of sense; the cognitive and active powers,—intellect, life, ear, touch, nose, eye, tongue, speech, hand, arm, foot and penis. O foremost of those knowing Brahma, so long as these elements, organs, mind and attributes remained apart, they could not create this corporeal frame. And when these, urged on by the Divine force, combined with their main attributes, they generated this body having both the characters. Then after the lapse of a thousand years, during which the mundane egg rested on waters, that Living Being stationed in Time, act and Nature, breathed life into the same. And then bursting open (the mundane egg), came therefrom the Male-Being furnished with a thousand breasts, (a thousand) legs, (a thousand) arms, (a thousand) eyes, (a thousand) faces and (a thousand) heads. The worlds, imagine the wise, were evolved out of the body (of this Person),—seven from the nether part, from the loins etc., and seven from the upper, commencing with the hips. And the Brāhmaṇa proceeded from the mouth of this reverend Male-Being, from his arms the Kshatra, from his thigh the Vaiçya, and from his feet the Sudra. And this Earth is conceived as proceeding from the feet of this high-souled one, the Bhuva world from his navel, the Siva from his heart, the Maha world from his breast, and the Jana regions from his neck,

* Those presiding over the five organs, the ear, touch, eye, tongue, and nose; those presiding over speech, hands, feet, arms, and penis, are Fire, Indra, Upendra, Mitra, and Prajapati. As, remarks the commentator, cognitive energy, intellect, active energy, and life spring from the action of Taijasa, Ahankara, the organs connected with them also spring therefrom.

and the Tapas world from his two hips;* and the Satya and the eternal Brahma worlds from his head. And from the loins of the Lord came out Atala, from his thighs Vitala, from his knees, the pure Sutala, and from his legs Talatala, and from his ankles Mohatala, from the fore parts of his feet Rasatala, and from his soles Patala. Thus is the Male-Being full of worlds. And it has also been conceived in relation to the (creation of these) worlds that the Bhū regions came out from his feet, the Bhūva from his navel, and the Swar from his head."

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CHAPTER VI.

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FROM his mouth has originated the organ of sense and its presiding deity of Fire; from seven humours of his body have originated the poetical metres; from his tongue have been produced the food of the celestials, of the manes, of men, nectar and all other sweet things. His excellent nostril is the root of our vital breath and the air; his organ of smell is the root of two Aṣwinis, of Oshodhi (a medicinal drug) and of excellent and ordinary smell. The energy, that holds in relief all figures, has originated from his eyes; the heaven and the sun are the two pupils; all the quarters and the holy places of pilgrimage have come from his ears; the sky and the sound have originated from his organ of hearing. His body is the root of the essence of all things and enjoyments; His organ of touch is the root of touch and air and all sacrifices. His hairs of the body are the root of all trees and plants by which sacrifices are celebrated; his hairs, beards,

* *Stana* may also mean *lips*.

and nails are the sources of rocks, iron, clouds and lightnings. From his arms have originated the deities presiding over several quarters and generally engaged in actions conduced to the welfare of mankind. His footstep is the stay of the three Lokas—Bhuv, Bhur, and Swa—and the foot of Hari is the root of the qualities of preserving acquired things, of protecting them who seek for shelter, and of all desires and boons. His organ of generation is the root of water, seminal fluid, creation, rain and patriarch and his male organ is the root of the satisfaction consequent upon having offspring. His annus is the root of the God of death, of the sun, and of the annuses of all men, O Nārada; and that organ is the source of envy, ill-luck, death and hell. His back-bone is the source of defeat, vice and ignorance. His pulse is the source of rivers and his bone is the source of mountains. His belly is the source of cooked rice and various other principal foods, of the oceans and elephants and his heart is the source of incorporeal bodies. His soul is the root of virtue, of myself, thyself, of Sanaka and others, of Siva, of science and the quality of goodness. Myself, thyself, Rudra, Sanaka, Marichi and other sages, the celestials, Asuras, men, Nāgas, birds, deer, reptiles, Gandharvas, Apsarās, Yakshas, Rākshasas, other creatures, serpents, beasts, manes, Siddhas, Vidhyādhara, Chāranas, trees, planets, stars, comets, clouds and all other creatures living in water, on land and in sky are the manifestations of that Purusha. He is the past, present and future. He encircles the whole universe. As the sun illuminates its own orbit as well as the outer world so the universal form of the Great God manifests itself and exhibits all inner and outer objects. He is above the pale of actions which bring on death and is therefore the lord of emancipation which frees men from fear. Unbounded therefore is the greatness of this Purusha, O Brāhmaṇa. Do thou know all creatures and regions situate at the feet of this Purusha; and ni the three regions situate above Mahorloka which is again

above the three Lokas he has placed emancipation, peace and fearlessness. The three classes of religious ascetics who do not beget children constitute his three feet which are outside the three regions—and the order of the householders is within it. The all-pervading Purusha traverses both the ways leading respectively to final beatitude and enjoyments; and is the refuge of both ignorance and true wisdom. This universal frame, possessing all the virtues of senses, has sprung from Him from whom has originated the mundane egg; and He is separate from this universal shape as the Sun although it spreads heat over the earth, is beyond it. I sprang from the lotus navel of that high-souled Purusha from whose limbs I did not consider the materials of sacrifice distinct. By the limbs of that Purusha I collected all the materials of sacrifice—beast, tree, Kusa, sacrificial ground, the excellent time (spring), the vessels, the medicinal drugs, clarified butter, honey, gold and other metals, water, Vedic ceremonies, the names of diverse sacrifices, *mantras*, gifts, vow, the invocation of deities, their invitation to the sacrifice, the ceremony consequent upon it, the footstep of Vishnu—the prayer, penance and the surrender of all these actions in the Great God. Having thus collected all the materials by virtue of the limbs of that Purusha I performed sacrifice to propitiate that Great God who himself is sacrifice. Thereupon the brethren, the nine Patriarchs, with concentrated mind, worshiped that Purusha who is manifest as soul. Thereupon the Manus, the other Rishis, the manes, the celestials, the Daityas and men propitiated the Lord with sacrifices. This universe exists in the Great Nārāyana. And although he is naturally devoid of qualities, he becomes invested with them at the time of creation. I have created all beings engaged by him; and Hara, under his permission, brings about destruction. And he, gifted with three-fold energies, maintains this universe in the shape of Vishnu. I have thus related to you what you wanted to hear from me. There is nothing

in this world separate from the Great God, who is identical with actions and the instrument thereof. Since I, with an anxious mind, meditate upon Hari, my words, O Nārada, shall never be falsified nor shall the course of my mind prove false nor shall my senses go astray. I am all Vedas and asceticism and the worshipped lord of all the patriarchs; and though I am engaged in excellent devotion with all concentration still I have not been able to know Him from whom I have sprung. I bow unto His feet which are the sources of all auspiciousness and which liberate all those who seek His shelter from worldly bonds; as the sky does not get at its end so He does not know the end of His illusions—what of other deities. Myself, you and Siva have not been able to ascertain His real shape—what of other celestials. And having our understanding bewildered by His illusions, we all hold that the universe is the outcome of His illusory powers. Salutation to that Great God whose incarnations we have been chanting and whose true image we have not been able to ascertain. He is the Primary Purusha, who, at diverse Kalpas, begets Him on Himself through Him, destroys Him and maintains Him. He is pure, true and wise, is at one with all, above all doubts, unmoved, perfect, is without beginning or end, devoid of all qualities, eternal and one. The Rishis and sages, having controlled their senses, can know him; but the true image disappears from their view when they engage in false reasonings.

The first incarnation of the Great God is animated beings, Time, nature, the action and agency thereof, mind, earthly things, pride, quality, senses, the corporeal body, the incorporeal body, the mobile and the immobile. Myself and Siva, Vishnu, these patriarchs, Dakshas, yourselves, the celestials, deities, the leaders of the inhabitants of the atmospheric regions the leading Gandharbas, Vidhyadharas, Chanaras, the lords of Yakshas, Rakshas, Uragas and Serpents, the foremost of Rishis, man, Daityas, Sidhas and Dānavas and the other leaders of

ghosts, Pisâchas, Kushmandas, aquatic animals, birds, whatever on earth is gifted with six kinds of wealth, energy, the power of mind and senses, firmness, forgiveness, beauty, bashfulness, prosperity, understanding, picturesque colour, whatever has shape and is without shape, are but the manifestations of that God. Do thou hear the principal incarnations of that Great God removing the 'dirt' of ears; I shall relate that excellent theme.

CHAPTER VII.

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BRÂHMA said:—With a view to raise up the earth which was underneath the huge ocean the Endless assuming the shape of a boar—the source of all sacrifices—pierced with his teeth the approaching Daitya (Hiranaksha) like unto the wielder of thunder-bolt*. Being begotten by Akuti on Ruchi he was born as Sujajna and he again (himself) begat on Dakshina the celestials and removed the great fear of the three† worlds; he was accordingly named Hari by Swayambhuva Manu. He was again born in the race of the patriarch Kardama from his wife Devahuti with nine sisters and related unto his mother the true knowledge of Brahman; ‡ by virtue of which she, releasing her mind of the qualities spoliating her own self, attained to the state of Kapila.

And the Great God delighted spoke to Atri desirous of having offspring “I have conferred myself upon thee.” And

* This chapter deals with diverse incarnations of the supreme deity. The first refers to the shape of a boar which He assumed.

† This refers to the second incarnation.

‡ This refers to his third incarnation as Kapila.

He was accordingly called "Datta," and being purified by the filaments of His lotus feet the members of the Yadu and Haihaya families attained to the prosperity on earth and final liberation. I, at the beginning, was engaged in a penance for the purpose of creating progeny; for that undivided penance of mine he was born under the four names beginning with *san** and described at length the true divine knowledge which was destroyed at the end of the former Kalpa and hearing which the Rishis perceived that within themselves. He, powerful in consequence of his great austerity, was born as *Nara Narayana*† from Murtti, the wife of Dharma and the daughter of Daksha; beholding their likes, the Apsarās, the army of Cupid, could not disturb the penance of the Great God. Siva and others burnt down Kāma‡ with their ireful looks but they themselves could not restrain it and gave way to his influence; how could Kāma spread his prowess upon his mind, wherein even fire is afraid of entering? Being pressed by the shaft-like words of his step-mother in the presence of the king§ the boy Dhruva entered into the forest for engaging in devout penance, and the Deity delighted, conferred upon him Dhruvahood to obtain which the celestials and Munis¶ residing in the region above that as well as in beneath, (always) pray.

* These four are Sanatkumara, Sanaka, Sanandana and Sanatana. This refers to the *Kumara* incarnation of the Deity.

† These are the two Saints—the sons of Dharma by Murtti. Sir William Jones renders a well-known verse of Visnupurana. "The waters are called Nara, because they were the production of Nara, or "the spirit of God"; and since they were his first Ayana or place of motion, he thence is named Narayana or moving on the waters"—See Vishnupurana, Book I. Chap. IV.

‡ A classical name of Cupid.

§ Uttanapada.

¶ Vriju and others live in the region situate above the Dhruvaloka, the seven Rishis live in the region underneath.

Having saved (the king) Vena, treading in the paths of iniquity, shorn of his prowess and prosperity in consequence of a Brahmin's imprecation and about to fall into hell. He was born as his son* when prayed for (salvation) on earth by whom the entire earth was milched. He was begotten by Nabhi on Sudevi as Rishabha;† and having controlled his mind and senses and shorn of all associations, He like an inanimate object, engaged in perfect devotion, which state is denominated by the sages as *Paramahansa*-hood. Thereupon at my sacrifice the Great Deity, who was the very sacrificial person, of golden hue, who was all Vedas, all sacrifices and the soul of the entire body of the celestials, appeared with a horse neck and from his nostril, while breathing, came out the excellent Vedic hymns. At the time of dissolution he was seen by Vaivaswata Manu‡ in his incarnation as a fish that was the stay of the earth and all beings; and he sported in the waters, taking the Vedas that were thrown off my mouth out of great fear. When the celestials were engaged in churning the ocean of milk for obtaining nectar, the primary deity, in His shape as a tortoise, held on his back the mount Mandara (which was the churning rod); and the agitation of the mountain appeared to Him as itching in consequence of which He felt drowsiness.

* This refers to the incarnation of Deity as Prithu— the son of king Vena. There is an allusion to this in Vishnupurana, Book I, Chapter XIII. Prithu was born from the friction of the right arm of Vena who was a very wicked and impious king. By him he was delivered from the hell called *Put*. Draught and, scarcity prevailed all over the earth during the reign of Vena but with Prithu's advent it was again filled with water and crops and the earth was therefore named *Prithivi* after him.

† This is another incarnation. A reference is found in Vishnupurana Book II, Chapter I, where Nabhi begot on Meru.

‡ The legend is as follows.—Vaivaswata Manu wanted to see the work of dissolution at the end of a Kalpa. So Narayana assumed the shape of a fish to which a ship was tied on which he sat.

And having assumed the shape of 'man-lion' having a dreadful mouth with dreadful teeth and rolling eye-brows, He, removing the great fear of the celestials, pierced the lord of Daityas with nails, who was approaching Him with his club, having placed him on his lap. The Elephant having been caught on the leg by a crocodile and accordingly greatly distressed called Him saying "O thou having lotus eyes! O Primary Purusha!! O lord of the universe!!! O thou having a holy name!! O thou performing holy actions." Hearing the prayers of the Elephant thus seeking for His help the glorious Hari, of incomparable energy, seated on the king of birds and with a discus in His hands, came to his rescue; and having slain that crocodile by His discus, He caught the Elephant by the trunk and saved him.* Although He was the youngest of the twelve sons of Aditi in age He was the eldest by virtue of His accomplishments; He invaded the three worlds with His three feet and assuming the shape of a dwarf he obtained the earth from Vali; for a king treading the path of morality can never be divested of his prosperity without being begged.† O Nārada, even the sovereignty over the celestials was not a prize to Vali who held on his head the water washing the feet of the glorious Hari and who, bent upon doing nothing but the satisfaction of his promise, dedicated his body to Hari although prevented by Sukra. Being satisfied with you, O Nārada, in consequence of your increasing devotion, the glorious Vishnu

* This refers to the incarnation of Vishnu as a gander.

† This refers to the incarnation of Vishnu as a dwarf. A great Daitya king Vali grew formidable in consequence of his hard austerities and numberless sacrifices. The deities, afraid of him, wanted to slay him. Vishnu assumed the shape of a dwarfish Brahmin with three legs and appeared at a sacrifice then being celebrated by the Daitya. He asked Vali to give him land to place his legs. Accordingly when his prayer was granted he placed one leg on high, one on the earth, and wanted space to place the third. Vali gave him his head.

related to you the various means of devotion and the true knowledge of Himself, which is easily obtained by those who seek shelter of the Great God. Having scattered his energy all over the ten quarters, he being the sustainer of the race of Manu, held, at various *Manwantaras* his discus which is but the outward manifestation of his own energy. And having spread his excellent glories in Satya Loka which is above the three Lokas, he meted out punishment to the wicked kings. The glorious Hari, having no death, descending on earth as Dhanvantari,* by the very mention of His name removed ills of mankind and obtained the portion of sacrifices which were obstructed by the demons and first gave instructions in the science of Ayurveda.† And by his sharp axe he‡ exterminated three times seven the Kshatryas, multiplied by Destiny for the destruction of the earth, always raising a crusade against the Brahmanas, swerving from the paths of morality, being bent upon meeting with infliction of hell, gifted with haughty prowess and (regarded by all) as the thorns of the world. He§ was born in the race of Ikshwaku with his divine portions incarnate in the person of Bharata and others always ready to advance the interest of the Brahmins; and abiding by his sire's mandate he with his younger brother and spouse entered into woods; and entering into conflict with whom the Ten-necked demon met with affliction. The ocean with its limbs trembling offered him (Rāma) the way; and in consequence of huge fear the entire collection of serpents, crocodiles and other aquatic animals there were afflicted with his wrathful looks, his spouse being taken away, when he looked towards his enemy's city Lanka like Siva

* The physician of the celestials.

† The Hindu medical science.

‡ This refers to the incarnation of Vishnu as Parashurama.

§ This refers to his incarnation as Rama.

burning down the city of his enemies with his looks. The trunks of Airavata, the elephant of Indra, were broken into pieces when struck against Rāvana's breast; all the quarters were rendered white with those pieces and Rāvana laughed for his victory. Rāma, having expanded his bow, slew that stealer of his spouse in the presence of the whole army. To save the world from the aggrandisement of the army of the Asura Kings the glorious Hari was incarnate as Krishna having black hairs, his another portion being incarnate as Balarāma; his course was understood by people and he performed many feats indicating his own greatness. When he was mere an infant he took the life of Putanā*; when he was only three months old he broke down a car with his feet and going on his knees between two huge trees Jamala and Aryuna† rising high up to the welkin he uprooted them. This cannot be done by any one else but the deity. He saved, by the favour of his looks, all the beasts of Braja who had drunk the poisonous water (of the river Jumna); and for purifying the water he entered into the river and slew the serpent Kālyā, deadly venomous and having a dreadful tongue. When the dried forest was being burnt down by the forest fire, He, whose power is incomprehensible, along with Balarāma, saved all the

* A she-demon who had been despatched by Kansa the king of Mutthura to destroy all the children of Gokula. Kansa was the brother of Krishna's mother Daivaki. It was foretold that her eighth child would be the instrumental of Kansa's death. Accordingly that cruel tyrant slew all her children. But when Krishna was born his father stealthily placed him in the house of a cowherd by name Nanda in a village called Gokula. Having come by this information he sent Putanā to kill all the children there by making them suck her nipple which was poisoned. Krishna so sucked it that she instantly died of it.

† Krishna was a very restive child. So Jasada, his foster mother one day tied his two legs together with an iron chain so that he might not move about. He however went away with them—and when he went between these two huge trees they were uprooted by the velocity of Krishna's attempt to extricate him.

children of Braja who were all asleep and who did not know that their end was approaching nigh. This was a wonderful feat. The rope, which was taken by his foster-mother to bind him, could not reach the breadth of his person ; and when he yawned the timid milk-woman saw the universe in his mouth and thus perceived god-head in him. He saved Nanda from the fear of Varuna's noose ; and he released all the children who were stolen away by the demon, Māya and kept hidden in a lake; and he used to take to Baikuntha all the inhabitants of Gakula asleep in night in consequence of the day's work. When he was seven years old Indra poured down showers incessantly for the devastation of Braja for the Milkmen (of that village) had obstructed sacrifices. He held up, desirous of saving all the beasts, in his blameless hands, the mountain (Gobardhan) for seven days. While sporting in the night illuminated with the rays of the moon he chopped off the head of Sankhachura bent upon insulting the damsels of Braja who were worked up with desire by his excellent songs sung in accordance with musical enumerations. Balarāma and others are but the false names of his; Pralamba, Khara, Baka, Keshi, Aristha, Malla, Kuvalayapira, Yavana, Kapi, Paundaka, Salva, Naraka, Valkala, Dantavakra, Saptokha, Sāmvara, Vidurukha, Rukshmi and others, and Kamvoja, Makhya, Kuru, Srinjaya and Kekaya and others whoever had used bow and arrows and displayed pride in the battle-field, met with their destruction at his hands and went to Baikuntha.

The understanding of the people waning under the influence of time, Hari considered it impossible for them to get at the end of the Vedas, brought into light by his own self, and accordingly took his birth from Satyabati* and divided

* This refers to the incarnation of Vishnu or Vyasa who wrote various commentaries and supplementary on the Vedas.

and divided the Vedas into several branches. The opponents of the celestials having been proficient in the knowledge of Vedas, and engaged in the work of destruction of mankind by the cities of unseen velocity, made by Maya, the glorious Hari, to bring about a confusion of their understanding and to create avarice in them, was incarnate as Buddha who taught them many false religions.

When in the house of the pious, people will not chant the glories of Hari, when Brahmins, Kshatriyas and Vaisyas will grow vicious, when the Sudra Kings will rule over the earth, when the Vedic expressions of Swaha, Swadha and Vasatkar will not be heard, the Great God will be incarnate at the end of the Yuga and administer punishment to the wicked. At the time of creation, I am all sacrifice, the Sages, the nine Patriarchs; at the time of preservation, virtue, Sacrifice, Manus and kings of the earth; at the time of destruction, impiety, Hara, the angry serpents and Asuras—these all are but the manifestations of the illusive power of this Purusha gifted with manifold energies. Who can count the energies of Vishnu—even not the poet who can count the earthly atoms—who held the Satya loka, which, even from the primary element, was shaken by the velocity of His legs which were unagitated. Myself, the Munis and the Patriarchs even are not cognizant of the end of this Purusha, strong by His illusions, what of inferior men. Even the great deity Ananta, having a thousand mouths, cannot chant the end of His glories. Those upon whom this great deity Ananta has compassion, and who with all sincerity and whole-minded devotion resort to his shelter, get over the illusions of the Deity; and they are freed from the vain idea of "ego" in them which is the food of the dogs and jackals. Myself, Sanaka and others, you all, the glorious Bhava, Prahlada, the foremost of Daityas, Manu's wife, Manu himself, the two sons and daughters of Manu, Prâchinvarhi, Ribhu, Anga, Dhruva, Ikshawku, Aila, Muchukunda, Videha, Gadhi, Ambaresha, Devabhrata, Bali, Amurta-

raya, Dilipa, Sauvari, Utanka, Sibi, Devala, Pippalada, Sāraswata, Uddhaba, Parāsara, Bhurisena, Bibhisana, Hanuman, Suka, Arjuna, Arshisena, Vidura, Srutadeva and all other great sages are cognizant of His divine illusions. Even the women, the Sudras, and hunters who lead vicious lives and even the birds can understand the illusions of the Deity and get over them if they study the character of those who are devoted to Him who has wondrous footsteps—what to speak of learned men.

He is always calm, devoid of fear, all knowledge, pure, is equally at one with all creatures, above nature, is the excellent soul of all, inexplicable by sound, is not the agent of many actions, and ashamed of whom illusion flies away. This is the image of the glorious Deity known as Brahman who is eternal bliss and devoid of grief and sorrow. Having fixed their minds on Him, the devout ascetics do not find out the cause of difference between the Great soul and the individual soul—as Indra, resplendant himself as the rain, does not find the necessity of digging pools. The glorious God is the lord of all blessings and He is the giver of fruits for all works and the ceremonies of Brāhmaṇas and others. As the sky is not shattered when a pot is broken so this soul is not dead at the dissolution of the body. O my Son, I have thus related to you in short the image of the glorious God, the protector of the universe, with whom is identical the action and the cause thereof. This image of the Deity and His manifestations which were related to me by Him, I have described to you in short; do you spread them all over the earth. Do you recount them in such a wise as people might grow in devotion towards the great Hari, the soul of all and the stay of the universe. His soul shall not be overwhelmed with illusions, who shall recount them at the behest of the glorious Deity and of his who shall hear them perpetually with devotion.

CHAPTER VIII.

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THE KING said :—"I wish to hear, O foremost of those conversant with the essence of things, of the account of Hari of wonderful prowess, auspicious to the people, as given by the godly Nārada to various people when he was commanded by Brahmā, O Brahman, to recount the qualities of Him who was devoid of qualities. Do thou relate them, O great sage, so that placing my mind on Krishna, the soul of the universe, I may renounce my body. The glorious Hari, in no time, enters the heart of those who, with reverence perpetually listen to the account of Hari and follow his character. And having entered through ears, their lotus-like hearts, Krishna washes away all sins as the season of autumn removes the impurities of waters. Having his soul washed off all sins and freed from all afflictions, a person does not renounce the foot of Krishna as a traveller, after his return home, does not wish to leave it. Soul has no connection with elements, still his body has originated out of them; is it his own will or the result of some action? You know all this. The lotus-like source of the universal creation has originated from his navel: as a person wears diverse limbs proportionate to his body so the Purusha appears in various shapes. (Relate unto me) the place where that Purusha is asleep, renouncing all attachments, the lord of all illusions, knowing the hearts of all, who is the creator, the preserver and the destroyer of the universe; and by whose mercy, Brahmā, originating from his navel, has created the world and has been able to perceive his true image. You had related before that by this Purusha the regions with their presiding deities had been created and you say again that His image has been created by the regions and the presiding deities thereof. What is the

extent of the great Kalpa and the intermediate Kalpas? What is the extent of the time denominated as Past, Present and Future? What is the duration of the life of men having corporeal bodies, of the manes and of the celestials? Why does the course of time become longer and shorter? (Relate unto me) the nature of the diverse regions attained to by various actions, and the result of the respective actions of those persons who aspire to god-head which is the ultimate combination of the three qualities. How have the earth, quarters, sky, planets, stars, mountains, rivers, seas, islands and the inhabitants thereof been created? What is the extent of the outer and inner universe? How can the character, *Varna* and the *Asrama* of the great be ascertained? What is the number of Yugas, their extent and the various religions that have flourished at different periods? What is wondrous incarnation and action of Hari? What is the universal religion of mankind? What is the duties assigned to various *Varnas* and *Asramas*? What are the duties of traders, royal ascetics and those who have been subject to miseries? What is the number of elements? What is their nature and characteristic? What are the various modes of the worship of the deities? What is the process of eight *yogas*? What is the nature of the wealth of those who are lords of *yoga*? What is the nature of Vedas, Ayurveda, Holy Scripture, History and Purāṇas? How are the intermediate dissolutions brought about? How are the Preservation and great Dissolutions brought about? What is the procedure of offering oblation to fire for obtaining piety, wealth, and other wished-for objects? How have the beings, believing in the Deity, been created? And how have the atheists been created? How is the soul freed from bonds and how does it obtain liberation? How does He exist in His true image? How does the glorious God, always under His own will, sport with His illusions? And how does He, renouncing those illusions, stand as witness

at the time of dissolution? I do enquire of all these things, O great sage; do thou explain them in detail from the beginning to the end. Thou art a witness to all these like the Self-create Brahmā. The sages, who follow, describe only the things that had been related by their predecessors. O great Muni, my mind has grown restless in consequence of fasting and fear proceeding from the Brāhmin's imprecation. I am drinking the nectar of the glories of Hari that has issued out of the ocean of the words."

SUTA said :—Having heard this question of Parikshit, the foremost of those devoted unto the eternal lord Vishnu, the great ascetic Suka began to describe, before the assembly, the Bhāgabat Purāna, sacred as the Vedas, that had been related by Vishnu to Brahmā. He then gradually answered all other questions that had been put to him by Parikshit, the foremost of Pāndavas.

CHAPTER IX.

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SUKA said :—O king, as a dreamer has no connection with objects dreamt of but illusions, so the great Purusha who is all knowledge, has no connection with objects but his own illusions. He appears, in diverse shapes, by virtue of diverse illusions and people, attracted by the qualities of these illusions, think 'I am and all is mine.' When he appears in his own glory which is above time and illusion he is freed from all attachments and the sense of duality as 'I am and

'all is mine.' (It is necessary for people to know) what Vishnu, worshipped with sincere devotion, had spoken to Brahmā, after having shown him His true self for purifying the true essence of the soul. Having stationed himself on the navel of Vishnu, Brahmā the primary deity, the preceptor of the world, desirous of creating progeny, began to think of the means but he could not get at the knowledge by which he could create the universe and acquaint himself with the means thereof. Thus meditating, that lord heard within the waters twice a word consisting of two letters. These two words are the sixteenth and twenty first letters of the consonant, which is the wealth, O king, of those who have renounced all earthly objects. Hearing that word and casting his looks about to find out who had uttered this, he did not behold the person; and he again resorting to the lotus navel and thinking that he had been instructed to take to devotion he fixed his mind thereon. Having conquered vital airs and the senses of knowledge and action, he, the foremost of the ascetics, with a concentrated mind, engaged in asceticism for a thousand celestial years. Having been thus propitiated the glorious Vishnu shewed to him His own city, Baikuntha, better than which there is no other excellent region where there is neither attachment, pain nor fear, and which is spoken highly of by those who are conversant with the knowledge of the Deity. There the quality of goodness is not mixed with that of darkness or passion—the influence of death does not spread there—there is no attachment,—not to speak of other passions. And there live the followers of Hari worshipped of the gods and demons. (These followers) are green-hued, pure, having eyes like lotuses, wearing yellow clothes, having beautiful person, highly tender—all having four arms, wearing ornaments set with brilliant gems, gifted with great effulgence, and the lustre of coral, Vaidurjas and lotus stalks and wearing beautiful *kundalas* on their ears, and garlands round their necks. It abounds in beautiful aerial cars

of the celestials, shining in great lustre and having beautiful damsels on them as the sky is beautified with clouds accompanied by lightnings. There Sree (goddess of wealth), having assumed a beautiful shape, having her manifold riches talked of by all and having been assisted by the followers of Spring in chanting His glories, is worshipping the feet of Vishnu. He saw there the lord of the entire host of followers,* of Sree of all sacrifices and of the universe attended upon by the foremost of his followers namely Sunanda, Nanda, Pabala and Arha. He appeared to have been pleased with the attendance of his servants—his eyes looked inebriate—he had a delighted countenance set with charming eyes—he had a crown (on his head) and *Kundalas* (on his ears) and had four arms; he wore yellow cloth and had Sree on his breast. He was seated on the most excellent seat and encircled by twenty-five energies;† he was invested with his own native prosperity and surrounded by the ascetics who had come there and he was beautified by his own effulgence. Having his heart filled with joy consequent upon beholding Him, his hairs stood on end and his eyes were filled with tears—the outcome of love. The creator of the universe bowed unto His feet which can be obtained by the method resorted to by the *Paramahansas*. Being pleased and holding him by the hand (Vishnu), in mild and sweet accents, spoke to the beloved Brahmā arrived there for propitiating Him and worthy of obtaining permission in the matter of creating progeny.

THE DEITY said :—“O thou having the Vedas within thyself, I have been propitiated by thee, desirous of creating mankind and engaged in perpetual devotion, who am not easily

* The word in the text is *Satvat*—it may mean either the member of a *Yadava* tribe or followers. But we prefer *followers* meaning that Vishnu was the lord of all followers.

† Four primary energies—Purusha, Nature, essence of greatness, essence of pride—sixteen energies are eleven organs and five elements; the five are the source of those five elements.

pleased even by the most pains-taking ascetics. May good betide thee; do thou ask of me, who am the lord of all boons, thy wished-for object. O Brahman, the trouble, for obtaining blessings, lasts till they do not behold me. That thou hast beheld my city is the outcome of my favour; and hearing my words thou hast been able to engage in devout austerities. When thou wert anxious to create mankind I ordered thee to engage in devotion—devotion is my own soul and I am the soul of devotion. I create this universe by my devout asceticism—I destroy it thereby and I maintained it also thereby—the hard asceticism is my energy.

BRAHMA said:—"O glorious God, Thou art the lord of all creatures and art seated in the cave of intellect and by virtue of unimpeded understanding Thou dost read the wishes of all beings. Yet, O lord, dost Thou give me, who am praying for, my wished-for object—so that I may know the corporeal and incorporeal shape of Thine Who hast got no image. By virtue of Thy own illusions Thou dost create, destroy and preserve this universe made of many forces. And having assumed diverse shapes by virtue of Thy own energy Thou dost sport, O Thou having firm resolution, like a spider hiding itself in its cobwebs. O Mādhaba, do Thou confer upon me such understanding as I may understand all this. I shall, casting off idleness, carry out the instructions of the glorious God; may I not be, by Thy mercy, slain by haughtiness, who am desirous of creating progeny. O lord, Thou hast welcomed me as a friend: may not such haughtiness grow in me who am engaged in Thy worship after having classified mankind in the matter of creation."

THE DEITY said:—The general and special knowledge about myself and devotion are very secret. Still I shall relate them with the fruits therein; do thou hear. May true understanding grow in thee by my favour so that thou mayst realize my true image, my manifestations in the universe, my shapes, qualities and actions. I existed before the creation—there

was no corporeal or incorporeal object; I am now manifest over the creation and any thing that shall exist after the dissolution is I. Sometimes we perceive an object which does not really exist; sometimes we do not perceive an object which really exists—as the moon appears double (being reflected on the water) and Rāhu, though it exists among the planets, is not visible—these are but my own illusions.* As the primary element is in and out of the elemental creation† so I am in and out of the universal elements and objects. Those, who desire to know the true essence of the soul, should always consider that, which, by entering into actions and remaining distinct as cause, exists everywhere at all times, to be the soul.‡ Do thou follow these views of mine with firm devotedness of mind. Thou shalt never be assailed with pride, having created various things at diverse Kalpas."

SUKA said:—Having thus instructed Brahmā, the lord over people, the Deity disappeared with the image (which he had manifested.) Having bowed with clasped palms to Hari who had disappeared from the perception of senses Brahmā, at one with all creatures, created this universe as before. Desirous of the welfare of all beings, the Patriarch, the lord of virtue, actuated by the desire of his own necessity, once engaged in asceticism controlling vital airs. O king, the great ascetic Nārada, greatly devoted to the glorious God, and the most beloved of all his sons, and ever following and

* This is the keynote of the whole system of Vedanta philosophy which holds that except the true essence of the Great soul all universal objects are but illusions just like considering a rope to be a serpent.

† The primary element as air, fire, water, earth, is not in the objects before the creation, for they are causes: but when objects are created the primary elements are therein.

‡ This is a doctrine of Vedanta philosophy. "Tat Satye tat Satta"—is Anya i.e. an action is manifest when the cause entering therein brings it about. Tadasatyē Tadasatya is Vyati-reka i.e. an action does not exist when the cause is not therein.

serving him with his good character, humility and control over senses, propitiated his father, being desirous of learning the illusions of Vishnu, the lord of illusions. Having beheld his father, the Patriarch of the people, pleased, the celestial saint enquired of him what thou hast asked me to explain. And Bramhā, delighted, described to his son the Bhāgvat Purāna, having ten characteristics,* which had been related to him by the glorious God. O king, Nārada again described it to Vyāsa, of unmitigated energy, who was engaged in devotion on the banks of Saraswati. I shall now explain to you, in detail all the questions thou hadst asked me as how this universe originated from that Great Purusha.

CHAPTER X.

—:o:—

SUKA said:—In this Purāna ten subjects shall be related, namely:—General creation, Particular creation, position, preservation, desire of action, Manwantaras, description of the Deity, dissolution, liberation and the description of Brahmā. To have a true knowledge of the tenth, the great describe the nine others, either by Srutis, personal enumeration, or by examples. The creation of the element, sound, intellect and pride by the Great Purusha, from Prakriti (nature) is denominated as *swarga*. And the creation by Brahmā is called *Visarga*.

* The ten characteristics of the Puranas have been explained in the next chapter.

(or particular creation). *Sthāna* or position is the studious attempt made by various created things of the Glorious God to uphold their dignity. And the grace of god is known as *Poshana* or preservation. The duties performed by the presiding deities of various periods are called *Manwantaras*. The desire for action is called *Uti*. The description of the various incarnations of Vishnu and the diverse stories of His devotees are known as *Ishānukathā*. After Hari had been in the sleep of devotion, the dissolution of creation with His energy is called *Nirodha*. His manifestation, in His true Brahma shape after the renouncement of all forms assumed by illusions, is called *Mukti*.* He, from whom proceeds the creation, the dissolution and the manifestation of the universe and who is known as Great Brahma and the Great soul, is *Asraya* (or the support), O king. He who is supreme spirit is also the tutilary deity. and one, who is not the supreme spirit or the tutilary deity, is elementary. Since one of these three cannot be obtained by excluding the others, the Great soul, who witnesses all these three simultaneously is called *Asraya*.

Having issued out of the egg, the Purusha, desirous of having a habitation for Himself, created the pure water. He lived in that water created by Himself for a thousand years; for that reason He was named *Nārāyana*; (the water is called *Nāra* because it orginated from *Nara* (Purusha) and He was named *Nārāyana* because He made water His abode. Objects, actions, time, nature and animals exist by His mercy and cease to exist in its absence. Having got up from the bed of meditation, He, who is one, desirous of assuming diverse shapes, devided, by virtue of His illusions, his highly resplendant body into three parts. The Lord divided his one body into three parts, *Adhidaiba* or the ruling Deity,

* This cannot be properly translated. The nearest approach is *final liberation*.

Adhmātya or the supreme spirit—and *Adhibhuta* (an essential element of matter, that, of which the presence involves eventual dissolution)—do thou hear them. From the sky that is situate within the person of the Purusha desirous of creation, three (things) originated—vitality, the strength of mind and the strength of body. From these three incorporeal energies originated the principal *Prāna* which is the thread of all vital energies. The *Prāna* being engaged in actions all other senses follow it, and they cease when it ceases, like unto the followers of a king. With the exertion of this *Prāna*, thirst and hunger originated in the Lord. When He was thus distressed with hunger and thirst his mouth divided itself. And thus from His mouth, originated the palate, the tongue and thence the taste for various things which may be enjoyed by tongue. When the Great Purusha became desirous of speaking, from his mouth sprang the organ of speech and its presiding deity, Fire, whose function consists in speaking and which was shut up for many long years when He was asleep in the midst of water.

And thus again with the exertion of *Prana* His two nostrils were created. And when he was desirous of smelling, its organ and the presiding deity originated therefrom. When he desired to behold his own self and the universe, which existed without manifestation in Him, His two eyes, the organ of vision and its presiding deity the sun came into existence. When he became desirous of hearing from the Rishis his own invocation by the chanting of the Vedas, his two ears, the organ of hearing and its presiding deity (quarter) came into existence. When he grew desirous of perceiving the mildness, hardness, lightness, weight, heat and coldness of objects, His skin, organ of touch and its presiding deity came into existence, who, existing in and on the skin, perceives all things. When he grew desirous of performing many actions his two hands, strength and the presiding deity (Indra)

came into existence, whose function consists in taking. When he grew desirous of moving about his two legs came into existence. Vishnu Himself, who is at one with sacrifices, is the presiding deity and men, by virtue of this energy, perform sacrifices. When he grew desirous of having offspring, enjoying women and bringing about creation, His organ of generation, desire for it, and its presiding deity, the Patriarch Brahmā came into existence, whose function consists in affording pleasure consequent upon sexual intercourse. When he grew desirous of throwing off the rejected portion of food, His organ of excretion, the power of excreting and the presiding deity (Mitra) came into existence whose function consists in throwing off the refuses. When he grew desirous of migrating from one body to another, navel, *Apána*, and death came into existence. When the two airs *Prána* and *Apána** are separated from each other at the navel, death comes in. When the Great Purusha, grew desirous of eating and drinking, the belly, entrails and intestine came into existence, having the river as the presiding deity of entrails and the ocean of intestine and upon which depend the satisfaction and growth. When he grew desirous of meditating upon his own illusions, heart, mind, determination and desire came into existence with their presiding deity—the moon. The hard and thin skin, flesh, blood, marrow, fat and bones—these seven are but the outcome of earth, water and energy; *Prána* is the outcome of sky and water; the function of senses consists in perceiving various objects such as colour, form, flavour, odour and sound which are the outcome of the quality of pride. Mind is the soul of all manifestations—and understanding is identical with true knowledge.

O King, I have thus described to you the material body of the Great Purusha, which is enveloped by eight coatings, namely, nature, intellect, pride and the five elements.

* One of the five vital airs.

Besides this he has got another incorporeal body, which is not manifest, void of distinction, freed from origin, preservation and destruction, eternal and beyond the perception of speech and mind. O king, I have thus described to you both the forms of the Great Purusha; but the learned hold that both these forms are but the creation of illusions. He is the name of objects and the meaning thereof, so he is Brahman; He creates names, forms and actions. And the Great Purusha is in reality above actions—but he brings them about by illusions. He has created the Patriarchs, Manus gods, Rishis, Pitrīs (manes) Siddhas, Chāraṇas, Gandharbas, Vidhyadharas, Asuras, Yakshas, Kinnaras, Apsaras, Nāgas, Serpents, Kimpurusas, men, Mātris, Rakshasas, Pishchas, Bhutas, infernal beings, Bināyakas, Kushmāndakas, mad men, Betalas, Yātudhānas, planets, deer, animals of the sky, beasts, trees, mountains and reptiles. The mobile and immobile creations, those who originate from sexual intercourse, whatever springs from eggs, mosquitoes, and that which springs from earth, have originated from Him.

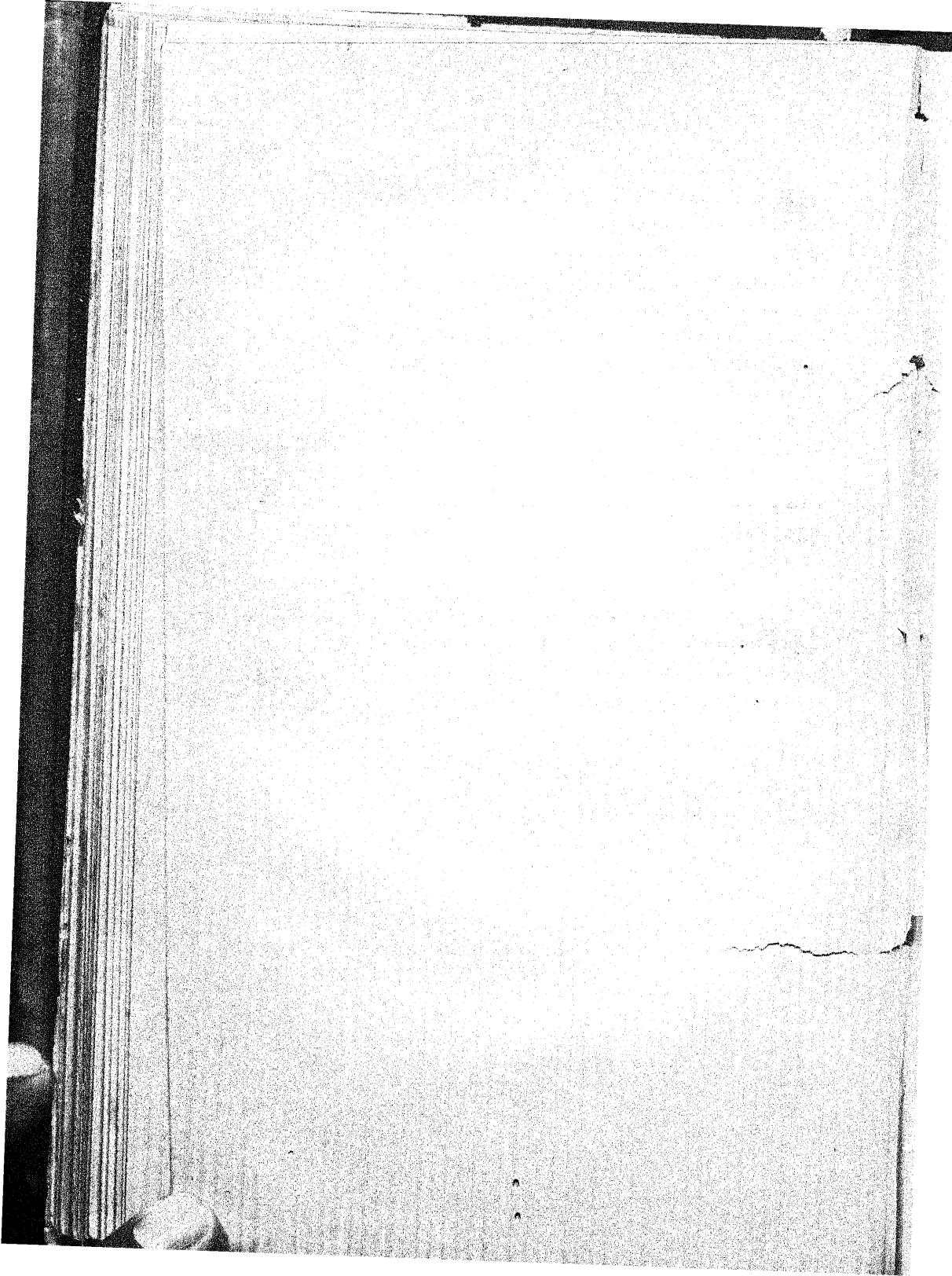
O king, every action has three courses—the excellent, the middle and the worst. Accordingly from the three qualities, goodness, passion and darkness have severally come into existence gods, men and creatures of hell. All these three qualities, again, O king, admit of three-fold classification, when one is mixed with the other two. Having created the universe with men, gods, birds and beasts, the Great Purusha preserves it in the form of virtue. And when the proper time sets in, He, Himself assuming the form of Rudra—the fire of dissolution, slays all His created things as the wind destroys the clouds. I have in this form described to you the greatest of Gods. But the learned cannot behold the Great Purusha in this form. Srutis do not admit the instrumentality of the Great Purusha in the work of creation, and to disprove this agency they hold that the universe is but the creation of illusions.

I have thus described to you the principal and the intermediate creations of the Great Purusha. The Great Kalpa in which greatness, intellect and other things were created and the intermediate Kalpas in which mobile and immobile objects were created are identical. I shall describe to you, later on, the extent of time, the characteristics of Kalpa, and the Manwantaras; you will hear then the description of the Kalpa of Brahman.

SAUNAKA said :—“O Suta, you had said to us, that Vidura, the foremost of those devoted to the glorious God, had travelled over all holy places. Relate to us the conversation that took place between Vidura and Maitreya, regarding spiritual matters and what Maitreya had said when questioned by Vidura. Describe to us the endeavour of Vidura for renouncing his friends and his return.

SUTA said :—“I shall now relate to you in response to Raja's question what the great Muni had said when questioned by the great king Parikshit.

END OF BOOK II.



A
PROSE ENGLISH TRANSLATION
OF
SRIMADBHAGABATAM.

BOOK III.

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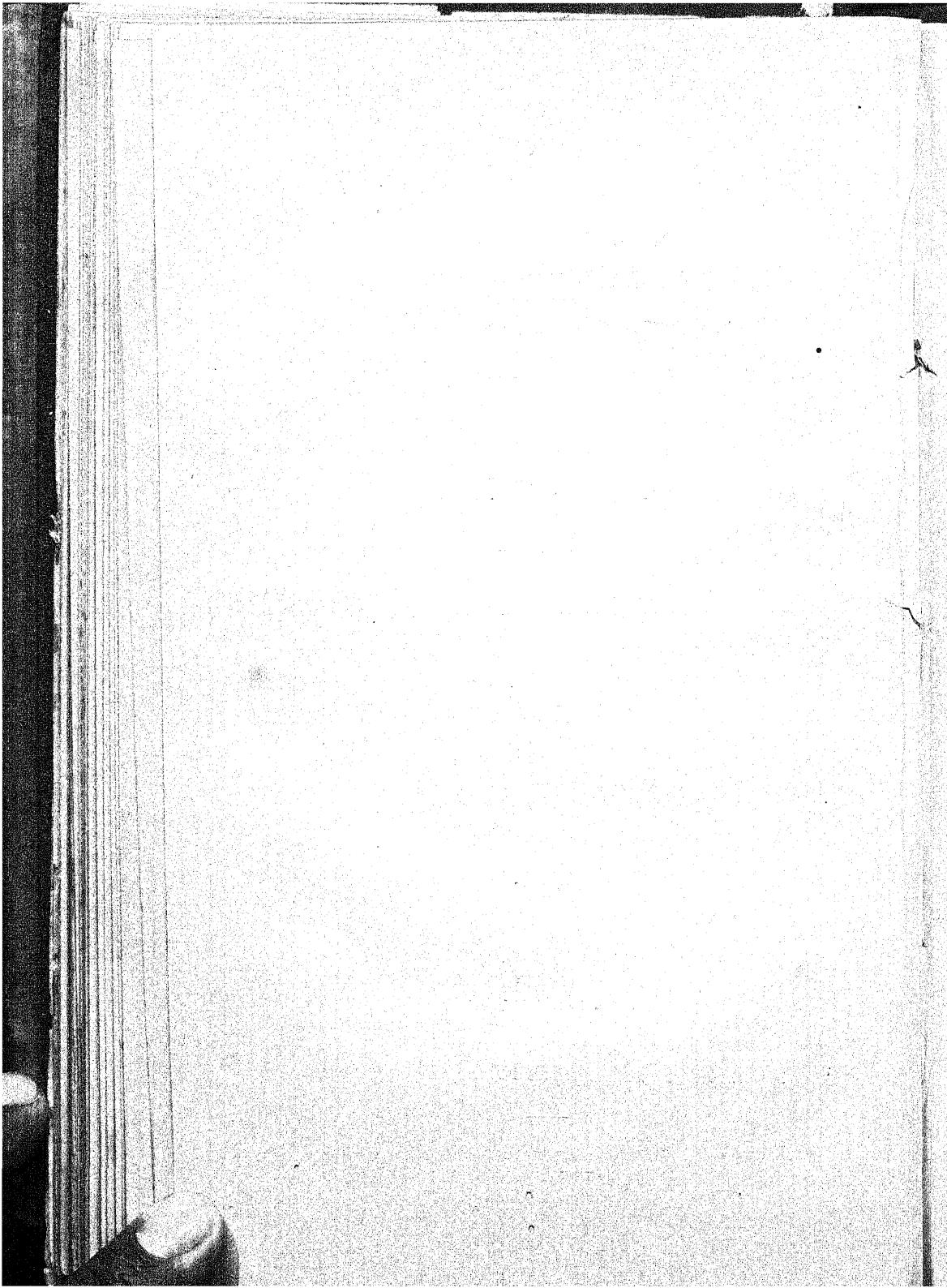
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BOOK III.

CHAPTER I.

—:o:—

SUKA said :—Formerly the great Maitreya was questioned by Vidura when he entered the forest having renounced his own house abounding in riches as to why did the great God, the lord of the universe, appointed as an emissary, leave the house of the Kaurava chief and enter (that of Pandavas) considering it his own.

THE KING said :—O lord, describe to me, where did Vidura meet the great Muni and what the conversation was. This great question of Vidura, having a pure mind, is of no little moment since it has been approved by the great ones.

SUKA said :—Being thus accosted by the king Parikshit, that foremost of Rishis, conversant with many things, with a delighted heart, said—“Hear”. Suka said :—Having brought up his wicked sons by means foul when the blind king (Dhritarashtra) caused the fatherless sons of his younger brother to be burnt, having led them into the house of wax. When he did not prevent his sons from the vicious act of dragging by the hairs his own daughter-in-law, the wife of Yudhisthira (Draupadi) before the assembly, by the tears of whose eyes the saffron on the breast was washed off. When he did not, out of ignorance, render back the portion of king-

dom, acquired by impiety in gambling, when wanted back according to the terms of contract, after his return from the forest, by the virtuous Yudhisthira, ever wending the track of truth, and having no enemies. When Dhritarashtra, of enfeebled piety, did not think much of the words of Krishna, which he uttered before the assembly being commissioned by Partha, and which were appreciated as nectar by personages like Bhima and others. When that foremost of counsellors* was invited by his elder brother† for advice, whatever he said, having entered the house, are styled by ministers as the words of Vidura. (He said)—“Render back his legitimate portion (to Yudhishtira) having no enemies, and who bore with patience your unbearable injuries. There the serpent-like Brikodara,‡ of whom you are greatly afraid, breathes hot in anger along with his other brothers. The glorious deity Mukunda, the lord of the universe and the chief of the Yadus and who has vanquished many a lord of men, resides in his own city taking up the cause of Partha§ and his brothers. An iniquity, cherishing hatred towards Purusha||, has entered your house, whom you are rearing up as your son¶; withdrawing yourself from Krishna you have been divested of your splendour; renounce instantly, for the behoof of your family, the source of evil.” Having said this, Vidura, bearing a character envied even by the pious, was insulted there by Sujodhana with lips trembling in anger in the company of Karna, his younger brother (Dushasana) and Saunala\$.

DURYODHANA said :—“Who has invited here this crooked-minded son of a maid-servant, who, for the benefit of others, acts against him, by the balls of whose rice he is fed ; banish

* Vidura † Dhritarashtra ‡ Bhima § Arjuna. || Krishna ¶ This refers to Duryodhana, who is regarded by Vidura as sin personified, \$ Sakuni.

him immediately from the city, who exists only in life.'* Having his ears pierced by those words like so many shafts before his elder brother and cut to the very quick, Vidura placed his bow, at the gate† and went away, relieved of his mental affliction, considering all this as the outcome of huge illusion. Having issued out of the city named after elephant, (Vidura) obtained by Kauravas as the fruit of their virtue‡ travelled, with a view to acquire piety, all the pilgrimage of Hari—wherein were manifest his thousand forms. He traversed, all by himself, all the holy cities, gardens, mountains and groves, all tanks and rivers having clear water, void of mud, and all other holy places adorned with the forms of the great deity. Whilst travelling over the earth his business was only to please Hari, and the source of his livelihood was pure and unalloyed; he used to bathe every day in holy water, lie down on earth and wear bark—neglected to decorate his person and was not recognized by his own kinsmen. Having thus journeyed all over India, while he, in time reached the holy shrine of Pravāsha, Yudhisthira, was governing the earth as lord Paramount by the help of Krishna with one discus and one umbrella. There he heard of the destruction of his own kinsmen by natural jealousy like a forest destroyed by fire engendered by the clashing of bamboos. Being greatly sorry and resorting to patience he repaired to the banks of the river Saraswati. There he served, by bathing, the eleven deities—Trita, Usana, Manu, Prithu, Agni, Asita, Vayu (air), Sudasa, Go (cow), Guha and Sraddha-deva, he served also many other holy places dedicated to

* I. e. Banish him taking from him all his earthly possessions and wealth. There is another reading *Smasana* i. e. who is as inauspicious as cremation ground.

† Vidura placed his bow at the gate to convince Duryodhana that he would not take up arms for Yudhisthira.

‡ It was owing to the virtue of Kauravas that Vidura was born in that family.

Vishnu, abounding in edifices constructed by the celestials and saints and whose summits were adorned with discus and golden jars, the view where-of brings Krishna to recollection. Thereupon passing by the rich Surashtra country, Sauvira, Matsa and Kurujangala, he arrived at the banks of the Jamuna, where he met Udhaba, devoted to the glorious deity. Having embraced him out of affection, who was formerly a disciple of Vrihaspati, a follower of Vasudeva, illustrious and calm, (Vidura) asked him about the welfare of those kinsmen who were devoted to the glorious deity. "Are those two Purushas* without beginning, who have descended upon earth at the request of Brahmā, sprung from his navel, well in the house of Sura sena, living happily and bringing about the welfare of the world? Is that son of Sura sena (Vasudeva), who is the friend of Kurus and therefore an object of our veneration,† well, my friend, who, liberal as he is, made a grant of immense wealth like a father, to his sisters for the satisfaction of their husbands? Is the heroic Pradyumna, the commander-in-chief of the Yadus, who was in his former birth, the god of love and whom Rukmini obtained (as her son) from the great deity worshiping the Brahmins well? Is the King of Satyatas, Vrishnis, Bhojas, Dasarhas‡ who was living apart, in fear of life, renouncing all desire of kingdom, and whom the lotus-eyed (Krishna) installed on the throne, well? O gentle one, is Hari's son, Samba, his equal and the foremost of car-warriors, who was in his former birth born as Kartikeya from Ambika, and is now born from Jāmbavati, for her pious observances, living happily? Is Satyaki, who learnt the use of bows, from Arjuna and who attained, by the worship of Vishnu, to the

* Krishna and Balarama.

† The word in the text is *Bhama* which means an object of veneration and a brother-in-law. Vasudeva was the brother-in-law of Pandu whose sister was Devaki.

‡ Ugrasena, who was living afar in fear of Kansa.

state, hardly attainable by the ascetics, well? Is the wise and sinless son of Svasalka,* ever devoted to the illustrious deity, who, being deprived of patience on account of love, rolls himself in the dust of the street impressed by the foot-prints of Krishna, living happily? Is the daughter of the Bhoja Devaka,† who is the mother of Vishnu like unto the mother of celestials,‡ and who bore in her own womb the glorious deity like the three Vedas pregnant with the rituals of sacrifices, well? Is the glorious Anirudha, who grants the desires of the Satyatas, who is mentioned in the Vedas as the source of sound, who is the origin of mind and who is the presiding deity thereof amongst the four internal and spiritual parts of man,§ well? O gentle one, are they, who devotedly follow (Krishna) who is dear and near to their soul, Hridika, Charudeshna, the son of Satyabhāmā, Gada and others, well? Is Yudhisthira, in whose assembly¶ Duryodhana was distressed with envy beholding the prosperity of kingdom, protecting virtue by the help of Arjuna and Achyuta (Krishna) who are his two arms?

Has Bhima, highly wrathful like a serpent, who walks with his club in the battle-field which cannot carry the burden of his treading, darted his long standing anger against the Kurus perpetrating mighty iniquity? Is he,|| who upholds the dignity of the car-warriors, whose bow is Gandiva, by which many enemies have been slain, and who by the dexterity of

* This refers to Akrura who was a great devotee of Vishnu.

[†] This refers to Devaki who was the daughter of Devaka a member of the Bhoja family and mother of Krishna.

[‡] i.e., Aditi, the mother of the deities

§ Soul, pride, intellect and mind—these are four internal and spiritual parts.

¶ This refers to the assembly of kings who came to pay homage after the conquests of Yudhisthira.

|| This refers to Arjuna, who was such an expert in the use of bow and arrows that even the great Siva was surprised and pleased when he fought with him in the garb of a hunter.

his arrows pleased Siva, who appeared, in the garb of a hunter by virtue of illusions, well? Are the twin sons,* having snatched away the kingdom from the enemies, like Garuda taking away nectar from Indra's lips, living happily surrounded by the sons of Prithā? Oh wonder it is, that Prithā is still living for her children being separated from that foremost of royal saints,† who was a distinguished car-warrior and who, with one bow, conquered all the quarters. O gentle one, I am much grieved for my brother, who has gone down in sin, turned an enemy to the children of the deceased brother, and ill advised by his sons who has driven me, his brother, from his own city. Being divested of wonder on beholding the glories of Hari by his mercy, who is guiding, in his human shape, the understanding of all mankind, I am journeying over the earth. For the destruction of the kings led astray by three kinds of haughtiness‡ and distressing the earth with their army and for relieving his devotees of their burden, the illustrious Krishna forgave the sins of the Kurus at various periods. The birth of the unborn and the actions of the one who is above them, for the destruction of wild kings, are intended for the instruction of mankind—but this who can explain otherwise but his, who is above qualities, although assuming a form invested with qualities and actions? He is born in the race of Yadus for the help of kings, seeking his shelter and abiding by his behests; O friend, describe his actions, which lead to the liberation from the world.

* This refers to Nakula and Sahadeva who were the sons of Madri, another wife of Pandu, while, Yudhisthira, Bhima and Arjuna were the sons of Pritha.

† This refers to Pandu, the husband of Pritha and the father of Yudhisthira and others.

‡ Haughtiness—for riches, learning and kinsmen.

CHAPTER II.

—:o:—

SUKA said :—Being thus addressed by Vidura, that follower of the great god (Uddhaba) stricken with the separation (of Krishna) could not answer him in auspicious accents. When he was five years old he was worshiping Krishna, making an idol out of childishness—and he was not willing to take his morning meals although he was requested by his mother (for the same). Having adored him for many long years he attained to old age—and how could he answer, remembering the feet of his lord although questioned (thus)? Being greatly gratified with nectar of Krishna's feet and sunk in austere devotion, he resorted to silence for some time. Sunk in the depth of the love for the deity, shedding tears from his eyes shut and having hairs erect out of joy, he (Uddhaba) was observed by (Vidura) as an object of auspiciousness. Gradually coming back to the world of mortals from the land of the deity,* rubbing his eyes, Uddhaba, delighted and surprised,† said to Vidura.

UDDHABA said :—The Krishna-like sun has set and the Serpent of time has devoured our house divested of all splendour; what shall I speak of your welfare? Alas, wretched is this world and unfortunate are the Yadus, for, they, living with Hari, have not been able to recognize him, as fishes cannot recognize the moon.‡ All the Satyatas, who could read the

* He was so long entirely taken up by the meditation of Hari and then living in the land of the deity but now he came to senses and so descended upon the land of mortals.

† Surprised remembering the wonderful feats which Krishna performed.

‡ According to the Hindu mythology the moon as well as fish live in the milky ocean; the fish there do not consider the moon as any other being but an ordinary aquatic animal. So the Yadus could not perceive god-head in Krishna and knew him to be their chief only.

mind, who were greatly expert and who lived with him (in the same house), knew that abode of creatures (Hari) (merely) as the chief of their family. Our intellect, whose hearts have been devoted to Hari, their Soul, is not bewildered by the words of those who have been touched by the illusions of the deity* and those who have proved enemies to him.† Having manifested himself before those men, who have never performed austere penances and have not accordingly enjoyed the pleasure of vision, and having covered the eyes of the humanity he has disappeared. In order to show the power of his illusions he assumed that shape, capable of performing human actions, and exciting his own wonder and which was the consummation of prosperity and the limbs whereof were the ornament of the ornaments. Beholding that form, affording delight to eyes, at the *Rajshuya Yagna* instituted by the son of Dharma, the three worlds declared that the skill of Brahmā in the creation of mankind, would thenceforth be on the wane.‡ The hearts of the damsels of Braja followed him with their eyes when he went away being insulted by them who were rendered proud by his loving smiles, playful looks and amusing freaks. And they remained motionless although their respective actions were not finished. Having his soul always melted in compassion he used to assume his quiet shape although oppressed by his turbulent manifestations.§ And he, the lord of the foremost, invested with intellect,¶ although unborn, was born as the glorious deity fire. I am perplexed to understand the birth of the unborn in the family of Vasudeva—his residence in Braja for fear of enemies—and the escape of that deity of unlimited prowess.

* Those of the Yadu race who were devoted to him.

† Sisupala and others who were enemies of Krishna.

‡ So beautiful was the form of Krishna that Brahma's skill was consummated there. Any other creation after that, would necessarily be inferior.

§ Krishna had both quiet and turbulent manifestations—the latter were represented in Daityas and others.

¶ i.e. The greatest portion of Prakriti is intellect.

from the city.* My heart is greatly distressed remembering his character. Saluting the feet of his parents, he said—"O mother, greatly afraid of Kansa, we could not serve you properly; be propitiated therefore." Smelling the dust of his lotus-feet what person can forget him, who has relieved Earth of her burden by Kṛitānta, the impersonation of the expansion of his eyebrows? It has been observed by you that (Sisupāla), although creating enmity with Krishna at the *Rajshuya-Yagma*,† attained to the accomplished state‡, which the ascetics by their rigid penances, long for; who can bear his (Krishna's) separation? Drinking with their eyes in the battle§ the nectar of the countenance of Krishna, pleasant to the eyes, other heroes, being slain by the weapons of Arjuna, attained to his (Krishna's) feet. He had neither his equal nor one greater than he; he was the lord of the three worlds, and by virtue of his great enjoyment, he obtained the satisfaction of all desires; and his feet were touched by the crowns of the deities presiding over diverse quarters, carrying the articles for his worship. O Vidura, his servitude distresses "us greatly who are his servants—who, waiting by Ugrasena, seated on a throne, used to say—"O king, do thou command us." That cursed woman|| (even) who, to destroy him, gave her poisoned

* He escaped from the city of Mathura in fear of a demon, named Kalayavana.

† A sacrifice performed only by a universal monarch in which all the tributary chiefs pay their homage. This refers to one celebrated by Yudhis-thira.

‡ Being slain by Krishna, Sisupala, although he was an inveterate enemy of Krishna, attained to the divine state of Vishnu, being slain by him.

§ Battle of Kurukshetra.

|| This refers to the demoness Putana, who was sent by Kansa to slay Krishna.

breast, to be sucked, attained to the state of his mother. Save him, so kind, to whom shall we resort? I consider even those Asuras as followers of the deity—for their minds are devoted to him by anger and who, in conflict, behold him, who holds discus in his hands and rides on the King of vultures.

At the request of Brahmā and for the behoof of the universe, the great deity was born in the person of the King of Bhojas,* of Vasudeva and Devaki. He was then brought to Nanda in Braja by his father, out of fear of Kansa ; he lived there for eleven years† with hidden energy in the company of Balarāma. He used to tend cattle with the cow-boys and sport in forests resonant with the notes of birds on the banks of Yamuna. Displaying his childish freaks before the inhabitants of Braja, he used to laugh and weep at times, appearing beautiful like a young lion. Tending many a white cow and bull—the abode of beauty, he used to amuse boys with the music of his flute. Even while a boy, he used to slay easily, like so many toys, the demons, assuming shapes at will, despatched by the king of Bhojas. Having slain that king of serpents‡ and raised up all those cows

* Kansa who was the king of Bhojas.

† This passage throws light upon the fact that the charges against Krishna's character are all ill-founded. A boy of eleven years of age could not do anything evil with women of Braja, which the popular stories give currency to. It is manifest only that he was a boy gifted with so many wonderful traits of character that he attracted the minds of both men and women. Not only the damsels of Braja forgot themselves in his company but men as well.

‡ A serpent by name *Kalya* lived in a part of the river Yamuna, the water whereof was poisoned. All the cows that drank the water, died. Krishna accordingly killed that serpent. Even now near Brindaban, a portion of the river is being pointed out as the place where the serpent was killed by Krishna.

that were dead for drinking the poison, he made them drink (again) pure water. With a view to make a good use of the immense riches of the chief of cow-herds and humiliate the pride of Indra, he made them all worship cows* in the sacrifice. Having his glory thus mutilated and been excited with wrath accordingly, Indra began to pour down showers incessantly in Braja for which all were stricken with terror. To save them, O good Vidura, the mountaint† was held up by the deity easily like an umbrella. In the night, beautified with the rays of the autumnal moon, he used to sing beautiful songs surrounded by the body of damsels.

* This shows that he made wonderful influence also upon the minds of men. He led them away from their prescribed and time-honoured rituals and made them worship cows which is identical with nature-worship. He perceived that Vedic rites and ceremonies by and by had lost all life and the pure and simple Nature-worship was totally forgotten. So he wanted to re-establish it in this way.

† This refers to the mountain Gobardhana. There is a hillock at a distance of one mile from Brindabana, where an annual fair is still being held and which is called by the people *Giri-Gobardhana*. When Braja was about to be drowned by incessant showers, Krishna placed all cows upon that hill and upheld it with his fingers. This is one of those feats which pointed out god-head in him.

CHAPTER III.

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UDDHABA said:—Having arrived at the city* with Balarāma and hurled down the arch-enemy† from the throne, he,‡ for the satisfaction of his parents dragged the dead body along the ground. Having received instructions once only from Sandipani, he mastered the Vedas with their six branches, and he presented his dead son back to him from the belly of Panchajana§. Having placed his feet on the heads of the kings who had assembled at the wedding of the daughter|| of king Vismaka being drawn there by her beauty, he, desirous of being united with her, stole her away, his own portion, like unto Garuda stealing nectar. He married Nagnajiti at the Swayambara vanquishing the bulls having their nostrils bored through, slew all the kings, who were greatly insulted, himself remaining unhurt, although they protected themselves with their arms. Although subject to himself only, the lord, to please his spouse ¶ stole away the celestial tree for her like a hen-pecked husband; (and for this) the holder of thunder-bolt, blinded with wrath, pursued him as if being the sportive deer of his wife. Beholding her son, who was about to devour the sky by his person, slain with his discus, when he was solicited by earth, he, having conferred the kingdom upon his son\$, entered the inner apartment. And beholding Hari, the friend of the distressed, all the princesses, that had been carried away by the demons, instantly stood up and with

* The city of Mathura. † Kansa. ‡ Krishna. § A demon of that name. || Rukmini. ¶ To offer *Kundala* to Aditi, Krishna repaired to the region of celestials. Thence he stole away Parijata tree to please his wife Satyabhama.

\$ This refers to Bhagadatta, the son of the demon Naraka who is represented as the son of earth.

their looks of love and bashfulness, accepted him (as their lord). And being a befitting (husband) of every one of them by virtue of his illusory power, he, at the same time, duly married all those princesses, though they were in different rooms. Then, in order to spread the diverse forms of his illusory power, he begot on each of them ten children gifted with the same qualities like his own self. When Mathura was surrounded by the soldier of Kalayavana, Jarāsandha and Salya, he himself destroyed them all and had the strength and prowess of his own men displayed.*

He had Sambara, Dwivida, Bāna, Muru, Balkala and other Asuras† slain and himself killed Dantavakra and others. And all the kings, belonging to both the sides of your nephews, by the weight of whose army while proceeding to Kurukshetra Earth used to shake, have also been slain. He was not pleased to see Sujodhana, having his thighs shattered, and who was divested of his prosperity and duration of life by the evil counsels of Karna, Dushashana, Sakuni, lying on the ground with his followers. (He rather distressingly said)—“How much relieved is Earth of her heavy load by the destruction of eighteen Askshauhini hosts of army brought about by Drona, Bhismā, Arjuna and Bhima? There exists an unbearable burden—the host of Yadus—who are a portion of myself. When there shall arise a conflict amongst them, all drunk, having coppery eyes (they shall be destroyed); besides this there is no other means of their destruction, (and though at one with one another) they shall all disappear on the eve of my departure, (by fighting with each other)”‡. “Having thought thus and

* Muchukunda, Bhima and others were but instrumentals, whereas Krishna himself destroyed the mighty armies.

† Had them slain by Pradyumna, Balarama and others.

‡ These two stanzas distinctly show that Krishna was an incarnation born to relieve Earth of the burden of sins. Whenever earth is much oppressed by sinners, a portion of the Great God descends upon her. This is the Hindu idea of incarnation. Many frame charges against Krishna's character from

established the son of Dharma in his own kingdom, the glorious deity increased the delight of his friends, pointing out to the pious the true path. The upholder of the Puru race, conceived by Uttarā of Abhimanyu, was about to be destroyed by the weapon of the son of Drona* but was again protected by the illustrious deity. The lord had three horse-sacrifices again celebrated by the son of Dharma and he, too, devoted unto Krishna, lived happily protecting the kingdom with his brothers. And the glorious deity, the Soul of the universe, following customs and Vedic rites and regarding the tenets of Sankhya philosophy, enjoyed all desires without being attached to them. With cool and smiling looks, words sweet as nectar, unblemished character and the soul, the abode of all grace, (he lived happily) conduced to the delight of the world, the celestial region and particularly the Yadus; he used to show love even towards those damsels, who could find opportunity to approach him in night. Having thus enjoyed for many long years he became, at last, disgusted of worldly enjoyments. What person, subject to the influence of accident, should find pleasure in objects of desire equally subject to accident; (they cannot find pleasure even) in asceticism for *Yoga* itself is under the influence of that lord of asceticism.†

his conduct during the great battle of Kurukshetra. They charge him with treachery, dishonesty and nay even with speaking falsehood. But according to Srikrishna's speech here we find that he considered Duryodhana and other kings as impersonations of iniquity—his placing Yudhisthira on the throne after the destruction of Duryodhana and others means the re-establishment of righteousness on earth. But he was not only satisfied with slaying Duryodhana and others; he wanted to slay all the Yadavas too—who were his descendants—of the same blood and flesh. This is no human action and proves god-head in him.

* Ashwathama who darted his Brahmo weapon at the embryo.

† The purport of the sloka is:—While Srikrishna, who is above the influence of time and accident, became disgusted with the enjoyment of worldly objects, other persons, who are subject to that influence, are naturally expected to become equally disgusted. Nor they can expect to find delight in asceticism since the lord of asceticism himself does not find pleasure therein.

Once on a time (some) ascetics were worked up with ire by the princes of the Yadu and Bhoja race, playing in the city (of Dwaraka), and they, acquainted with the intention of the deity, imprecated those princes. Thereupon within a few months charmed by the illusions of the deity, Vrishni, Bhoja, Andhaka and others, delighted, went in their cars to the holy Pravāsa.* Duly bathing there they first offered water of that holy pilgrimage to the celestials, saints and manes and then conferred upon the Brahmans innumerable kine, gifted with many qualities, gold, silver, beddings, clothes, deer-skin, blankets, elephants, horses, cars, damsels, sufficient land for the purpose of maintenance, sweet rice and grain mixed with milk; and conferring the fruits of those pious actions upon the illustrious deity—those heroes, who lived for kine and Brahmans only, bowed, with their crowns touching the ground.

CHAPTER IV.

UDDHABA said:—Thereupon they,† commanded by the Brahmans, having taken their meals, drank of *Varuni*‡ wine; and having their sense bewildered they with vile words pierced one another's heart to the very vitals. With sun-set their destruction began having their minds puzzled by the vicious

* By sending the Yadavas to Pravasa, Krishna prevented purposely the Yadavas from obtaining Mukti (final liberation) which they would have got by their death at Dwaraka.

† Vrishnis and Bhojas.

‡ Any spirituous liquor or more properly a particular kind prepared from hogweed, ground with the juice of the date or palm and then distilled.

drink, like that of bamboo trees.* Beholding the same change in his own illusions and rinsing his mouth with the waters of Saraswati, the illustrious deity sat under a tree. I was also told by the deity, removing the distress of the distressed and desirous of bringing about the destruction of his own race saying—"Proceed, you, to Badari.† But apprized of his intention and unable to bear the separation of the feet of the lord, I followed that slayer of enemies. I saw there, while roaming about, my beloved lord, the abode of grace, sitting alone on the Saraswati, making her his only refuge. His person was of a dark-blue hue, his eyes were dark-red and he himself was all purity : I recognized him by his four arms and yellow silk raiment. He was seated there, keeping his back against a tender Aswatha tree and placing his right feet upon his left thigh ; (I saw him) full of joy though he had renounced all worldly enjoyments. At that time arrived there, roaming all over at his pleasure, the accomplished Saint (Maitreya) whose friend and play-mate was Dwaipayana,‡ the illustrious devotee of the great deity. In the hearing of that ascetic, greatly devoted to the deity and bowing his head reverentially (therefore), Mukunda, removing my toil with his loving and smiling looks, said :

BHAGAVAT said :—"Residing in your heart I am cognisant of all your desires; formerly in the sacrifice instituted by Vasus and the patriarch, the creator of the universe, I was worshiped by you, O Vasu§ to make a gift of myself (to you) ; I do grant you that which it is difficult for others to obtain. Of all your births on earth this one is the best ; for in this you have obtained my grace ; it is a blessing that by your whole-minded devotion you have beheld me in this solitary place on the eve of my departure from the land of men.

* When they strike against one another.

† The hermitage of a holy saint.

‡ Another name for Vyasa.

§ By this it is proved that he was Vasu in his previous birth.

Formerly in the beginning of creation in the Padmakalpa* the excellent knowledge delineating my glories, that I imparted upon the unborn, sprung from my navel† is termed by the sages as the knowledge of Bhagavat." Being thus addressed by that excellent Purusha with kind looks, my hairs stood erect out of love and words faltered; rubbing my tears, with folded hands, I said to him—" O lord, the attainment of the four objects of desire is not difficult to them who serve thy lotus-feet; but I do not long for them, O great god, I am anxious to attend thy lotus-feet (only). The understanding of the great even is bewildered, when they see that thou engagest in actions although thou art above them, thou takest birth although thou art unborn, thou seekest refuge in forest and fliest away in fear of enemies although thou art identical with time; and thou enjoyest worldly things with many damsels although thou art above attachment. Thy pure soul is not bruised by the influence of time and thy understanding is not clouded by doubts; my mind was greatly perplexed, O lord, O god, when thou didst invite me for counsels like one ignorant and yet vigilant. Do thou communicate unto us fully, if we are worthy of receiving it, the knowledge explaining thy own mystery which thy glorious self had imparted upon Brahmā; for thereby we shall easily get over the miseries of the world." When I had thus communicated to him my heart-felt desire, the glorious and the great lotus-eyed deity explained to me that excellent knowledge regarding the existence of his own self. Then

* A Kalpa is calculated by a thousand great ages. In theory the Kalpas are infinite, to illucidate this we find a passage in Bhavishya Purana which has been thus rendered into English by Professor Wilson—"Excellent sages, thousands of millions of Kalpas have passed and as many are to come." In Vishnu Purana the last Kalpa is called Padma Kalpa—See Vishnupurana Book I, chapter III.

† This refers to Brahmā who is said to have sprung from the navel of Vishnu.

from him, whose holy feet I worshiped, I learnt the road to self-knowledge; and again bowing unto his feet and circumambulating the deity I have come here, having my mind stricken with his separation. Delighted with the view of my lord and grieved with his separation I am now going to his favourite hermitage Badari, where the illustrious saint Nara Nārāyana, always extending his favours to mankind, has been performing for many long years, unobstructed, his rigid penances."

SUKA said:—Having heard, from Uddhaba, of the unbearable destruction of his kinsmen, his grief was greatly excited but the wise Vidura suppressed it by his wisdom. And there the foremost of Kurus affectionately said to that great devotee, the most beloved of Krishna, who was about to go.*

VIDURA said:—It behoves you to relate to us the excellent knowledge explaining his own mystery, which that foremost of deities, the lord of asceticism, imparted upon you for the followers of Vishnu always travel for the behoof of their servants.

UDDHAVA said:—For instructions regarding Self-knowledge the ascetic Maitreya should be worshiped by you; for he was instructed thus in my presence by the deity himself on the eve of his departure from this land of mortals.

SUKA said:—With this nectar-like conversation with Vidura, regarding the glories of the universal form, his (Uddhaba's) great mental agony was removed: then spending

i.e., go to Badarikasrama in the Gandamadana mountain (see Vishnupuranam Book V, Chapter 37.) We find in Bhagavat only a detailed conversation between Krishna and Uddhaba and about the latter's going to the shrine of Nara Nārāyana. In the Mahabharata it is said merely that Uddhaba, who was a great ascetic, foreseeing the destruction of the Yadavas, went away, which according to the commentator means, that he practised penance and went to heaven.

that night like a moment on the banks of the river he went away.

THE KING said:—Vrishnis and Bhojas, the foremost of leading car-warriors, being slain, and the lord of three deities having renounced his human form, why did Uddhaba still survive?

SUJKA said:—A Brahman's imprecation is but the instrumental, whereas his desire is the root which is never baffled, thus having destroyed his multiplied race and desirous of renouncing his person he thought—"I shall depart from this world—and none but Uddhava, the foremost of those who have controlled their minds, is worthy of receiving from me now the knowledge regarding my own self. Uddhaba is in no way inferior to me—for he is not afflicted by worldly attachments; let him remain here instructing people in my knowledge." Being commanded by the preceptor of the three worlds—the creator of the Vedas, he repaired to the holy shrine of Badari and worshiped Hari by his devotion. Hearing from Uddhaba of the glorious actions of Krishna—the great soul—who for sport assumed human body, and of the destruction of his person which enhance the patience of the patient and which are painful to the foolish brutes, and understanding that he was thought of by Krishna, Vidura, the foremost of Kauravas, wept, overwhelmed with love, on the departure of that follower of the deity. Spending a few days on the banks of Kālīndī that foremost of the descendants of Bharata, and an accomplished ascetic, reached the Ganges, (on the banks whereof resided) the ascetic Maitreya.

CHAPTER V.

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SUKA said :—Being satisfied with his good nature and other qualities—Vidura, that foremost of Kurus, and accomplished in the devotion of the deity, approached Maitreya of unclouded intellect who was at Haridwar and said—“People engage in actions for happiness but they do not get happiness nor relief from miseries—rather miseries are multiplied again and again ; it becomes you, O venerable Sir, to communicate to us what we should do in such a world. Forsooth, the followers, of Janardana, ever wishing well unto all, roam at large to extend their favours to the impious, who, in consequence of their pristine actions, have withdrawn themselves from *Krishna* and are accordingly afflicted with miseries. O foremost of the pious, do thou point out to us that road to bliss, by which the deity, worshipped and stationed in our hearts purified with devotion, may impart upon us, together with a view of his Self, the knowledge proved by the *Vedas* without beginning. Do thou describe unto us the actions that have been performed by the great deity, when incarnated, subject to himself and the lord of three-fold illusions proceeding from three qualities,* how he created this universe at the beginning, being devoid of all desire—and how he preserves it having settled all means of subsistence. And how he, divested of all attempts for action, sleeps in the cave of devotion, having placed this world in the sky of his heart, and how he, being the lord of the lords of devotion, having entered into them,

* A property of all created things, three are particularised—*Satwa*, *Raja* and *Tama* or principles of truth or existence, passion or foulness and darkness or ignorance.

manifests himself as diverse. Our minds are never satiated with listening to (this description of) the nectar-like character of *Krishna* the crown of all pious actions ; (do thou therefore describe to us) the actions which he sportively performed in his various incarnations for the behoof of the twice-born ones, cows and celestials ; the various outer parts of the Loka* mountain with the Lokapāla† which the lord of the patriarchs made with regard to the distinction of Tattwas‡ and where creatures are engaged in actions restricted to their respective species. O foremost of twice-born ones, do thou describe to us, the manner in which *Nṛayana*, self-sprung and the creator of the universe, has laid out differences in character, name, actions and appearance, amongst various creatures. I have again and again heard from *Vyāsa*, O venerable sir, of pious deeds of the Brahmanas and the two other castes and of the Sudras ; I am satiated with them which afford but insignificant pleasure ; but I have not enjoyed much that from which springs the nectar of *Krishna*'s glories. Who can obtain satisfaction in the sacred theme of *Krishna* chanted by the sages in your assembly, which, having entered the ears of men, severs all attachment for home. And being desirous of chanting the glories of the deity, thy friend, the sage *Krishna*§ recited *Bharata*¶, wherein by the topics of ordinary happiness

* Literally means—*Loka* seeing and *Aloka* not seeing, causing light and darkness as interposed between the *Dvīpas* and the Sun. A mountainous belt surrounding the outermost of the Seven Seas and bounding the world. In *Vishnupurāṇa*, *Lokaloka* mountain is described (in Book II Chapter IV) as having ten thousand Yojanas in breadth and as many in height.

† Are the Patriarchs ; they are four in number and preside over the four quarters.

‡ An element or elementary property differently enumerated in different systems from the three which are the same with the three *Gunas* to twenty seven which include the elements, organs, faculties, matter, spirit, life and God.

§ The name of *Veda Vyāsa*, who is the reputed author of the celebrated Hindu epic *Mahābhārata*.

¶ *Mahābhārata*, in popular parlance, is called *Bharata*.

people's minds were drawn to the themes of *Hari*. The understanding of the person, who has respect for that theme, improving gradually, makes him disgusted with those common subjects, and leading him to follow delightedly the footsteps of *Hari*, removes immediately all his sorrows. Those, who do not find delight in the themes of *Hari*, cannot appreciate the substance of *Bhárata*, and are worthy of the commiseration of even those who are themselves to be pitied; I do also pity them; and in vain is time wasting the duration of their life—their words and the function of their mind and body are going for nothing. Therefore, O Kausarva,* do thou relate to us the theme of *Hari* of pious deeds, the essence of all, extracting it, like bee collecting honey from all flowers, O friend of the distressed, for our welfare. Do thou relate to us all those extraordinary actions that were performed by the deity, assuming energies and incarnating himself for the creation, preservation and the destruction of the universe.

SUKA said:—Being thus addressed by Vidura as to the means of human welfare, the illustrious ascetic Kausarva, honouring him greatly, said:—“You have spoken well, O pious (devotee), to extend favour to mankind and spread your glories whose soul is Vishnu.† It is not a wonder for you, O Vidura, who are born from the energy of Vādarāyana‡ that you have devoted yourself wholly to the lord Hari. You were in your pristine birth, Yama, the destroyer of all created beings—you are born of the loins of the son‡ of Satyabati, a female servant, who was accepted, by Vichitrawirja, as his wife, on account of the curse of Mandabya. You are a recognised follower of the deity, who, while departing,

* Another name for the Sage *Maitreya*.

† The word in the text is *Adhokshajatmanas*—whose soul is *Adhokshaja* another name of Vishnu. But the word literally means—*being produced by such as have subdued their passions*.

‡ This is another name of Veda-vyasa.

ordered to impart upon you the instructions of his knowledge. I shall describe to you, from the beginning to the end, the actions of the deity, multiplied by his illusory power and which comprise the creation, preservation and the destruction of the universe. Before the creation, the illustrious lord existed as ONE and the SOUL of all created beings, and though self-desire disappeared in him—he appeared as invested with many qualities of intellect. He manifested himself only and was the only Seer; so he did not see anything; and all his illusory energies being silent in him he did not consider himself as existing—but the energy of intellect was in him. This his energy of observation is the soul of action and cause;* this is called Māyā† by which the Lord has created the universe. The great soul gifted with the energy of intellect receives it through the Purusha‡ a portion of himself in the creative energy having the qualities agitated by the power of time. From the invisible (Māyā) commissioned by Time proceeds the Great Principle, Intellect—and this, identical with Supreme knowledge and the remover of darkness, manifests the universe stationed in itself.§ And this principle, subject to quality, intellect and time, and coming within the range of vision of the deity, the lord of all, metamorphoses itself for the purpose of the creation of the universe. From the intellectual principle

* *Sat* means, that which is seen and *Asat* that which is not seen—the first is action and the latter is cause, which is not seen.

+ *Maya* cannot be properly translated. Some translate it as illusion but the nearest approach to it is we believe *creative energy*.

‡ In creation *Purusha*, the active force, presides over *Prakriti*—passive force, i.e., by the combination of *Purusha* and *Prakriti*, active and passive forces, creation is brought about.

§ As from the seed grows the tree; the intellectual principle is at the bottom of the creation of the universe.

when deviated from natural state proceeds egotism* identical with of action, cause and the agent and comprising elements, senses and mind. The Ahankāra† is divided into three classes—Vaikārika ‘pure,’ Taijasa ‘passionate’ and Tāmasa (having the property of darkness); from Vaikārika or pure modification of Ahankāra originated mind and all those presiding deities of the senses, the rudiment of which was the sound. Rajasa Ahankāra was the origin of both the senses and elements. The Tāmasa modification of Ahankāra was the origin of the sound which produced Ether which is the body of the Atman. Ether, when seen by the deity, by the combination of time and Māyā, produced touch the modification of which was the root of wind. The mighty wind, combining with Ether, produced the rudiment of form, whence proceeded light which is the eye of the world. The modification of light, combining with mind, when seen by the excellent deity and by virtue of the combination of time and creative energy, produced juice whence proceeded water. Light in conjunction with waters being modified and seen by Brahmā, by virtue of time and creative energy, engendered an aggregate (earth) of which smell is the property.‡ O Vidura, in each of the

* The sense conveyed by the word Ahankara, cannot be very well rendered by any European term. It means the principle of individual existence [that which appropriates perception and on which depend the notions, I think, I feel, I am. Mr. Colebrooke has rendered it into “egotism.”]

† In Sankya Karika there are three varieties of Ahankāra (1) Vaikārika—that which is productive and is combined with the property of goodness, (2) Taijasa Ahankāra, or proceeding from Tejas—‘heat,’ or having the property of Rajas a ‘passion’ or ‘activity’.—(3) Bhutādi, or elementary and combines the quality of darkness. The first is the originator of senses and the third of the rudimental, unconscious elements. And both of these are rendered productive by the co-operation of the third.

‡ The successive series of rudiments and elements and their respectively creating the rudiments and elements next in order, are in most of the Puranas nearly in the same manner. The order is as follows—Ether (Akas), wind or air (Vayu), fire or light (Tejas) water and earth. But the order slightly varies in one passage of the Mahabharata where it is, ether, water, fire, air, earth. The order of Empidocles was ether, fire, earth, water, air.

several elements, beginning with ether, qualities have multiplied by their combination with other elements*. These deities were portions of Vishnu and were the embodiments of time, creative energy and intellect; and not being combined, they were unable to create the universe and thus said to the lord.

THE CELESTIALS said,—“ O lord, we bow unto thy lotus-feet which are (as it were) the umbrella for removing the agony of the distressed ; resorting to them the ascetics throw off the heavy load of world's grief. O father, in this world, people, without thy knowledge, being stricken with three-fold afflictions, do not obtain bliss ; we shall acquire knowledge, O lord, if we resort to the shade of thy feet. We take refuge unto thy holy feet from which has sprung (the Ganges) the foremost of all those streams which wash off sins, and which the Rishis, disassociated from the world, seek by virtue of the Veda-birds that have come out from the nest of thy lotus-mouth.† (Even the worldly-minded obtain thee)—by meditating thee, in their hearts purified by veneration and devotion, even before they had heard of thee their minds become quiescent by the knowledge gifted with the strength of disassociation from the world—we therefore resort to thy feet. O lord, we take shelter under thy lotus-feet, who hast incarnated himself for the creation, preservation and destruction of the universe—and which are the refuge of all and the recollection whereof confers fearlessness upon

* The participation of the properties amongst the elements which is described in Bhagavat, is rather Vedanta than Sankhya. A similar description also occurs in Matsya, Vayu, Saiva and Markandeya. According to their notion the elements add to their characteristic properties those of the elements which precede them. Akâsa has the single property of sound ; air has those of touch and sound ; fire has colour, touch and sound ; water has taste, colour, touch and sound ; and earth has smell and the rest having the five properties.

† The Vedas have originated from thy mouth and the Rishis again chant the Vedas to find out thy true self just as the birds come out of their nest and again go back there.

men. O lord, we seek shelter under that thine lotus-feet, which are hard of attainment by those people who, with their kith and kin, in the house of their body, are greatly fond of the consciousness 'I' and "mine" although thou livest there. They do not behold thee nor them who appear beautiful with the chanting of thy glories* whose minds, O great god, are drawn to external objects, by the organs of senses. O lord, the hearts of those who listen to thy nectar-like themes are purified by increasing devotion—and they, obtaining knowledge the essence of which is the disassociation from the world, attain to the region of Vaikuntha. Others of a quiescent mind may attain to the Purusha after conquering their strong nature by virtue of the meditation of self—in this they have to work hard—but not in thy service.†

O thou the beginning, we are thine; being desirous of creating the world thou didst create us by thy three-fold qualities and we, all being thus diverse in nature, have not been able to return to thee the universe the object of thy sport. (Do thou confer upon us, that knowledge, without strength) O thou unborn, of the seasons when we can offer thee food, how we can take our own food, and how and where creatures fearlessly can enjoy their own foods after having procured them for thee and themselves. O lord, thou art the prime and first person not subject to any mental change; thou art the prime cause of ourselves and all our actions; so thou shouldst assign actions to ourselves and all created beings; O thou unborn, thou didst place the Great Principle Intellect in the creative energy which is the source of all qualities and actions. Do thou instruct us, O

* i.e. Thy followers—who appear beautiful because they chant thy glories. There is another reading *padanyasa bilasalakhyā* i.e., whose object is to follow thy foot-steps.

† The meaning is—by serving thee people may obtain salvation very easily—but if they go through the process of Yoga they shall have to work hard.

thou self-existing, as to what we should do towards that for which we have been created; if we are to engage in the work of creation, O lord, do thou confer upon us thy power along with thy knowledge."

CHAPTER VI.

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THE ASCETIC Maitreya said:—Beholding the course of his own energies existing discordantly and sleeping over the work of creation, the lord, holding energy and of huge foot-steps,* entered simultaneously into the goddess,† awaking in time the Twenty-three Tatwas.‡ And having entered into them as creative energy, the illustrious deity united them all and worked up their latent energies. Being engaged thus in action, the Twenty-three Tatwas, with their own portions,

* This refers to the incarnation of Vishnu as a dwarf who destroyed Bali.

† This refers to Pakriti or nature; according to Sankhya, the creation of the world is attributed to an involuntary union between nature and soul.

‡ The Twenty three *Tattwas* or first principles are:—

(1.) *Mahat*, the great, or *Buddhi*, the intellect.

(2.) *Ahankara*, self-consciousness produced by *Buddhi*. 3-7 are five subtle particles produced by self-consciousness.

7-11. Five instruments of sensation, also produced by *Ahankara* namely the eye, the ear, the nose, the tongue, the skin.

11-15. Five instruments of action as the hands, the feet, the organs of speech and two other organs. 16. *Manas* mind, or the organ of volition or imagination.

17-23. Five elements produced from the five subtle particles ether, air, fire, water, earth.

created the universal form. The deity, having entered into them—all the Tatwas creating the universe, metamorphosed only a portion (into this world) where reside the mobile and immobile. And that golden Purusha, with all the seeds of creation, remained for a thousand years in the waters under the earth.

He, the cause of the creating Tatwas, and gifted with three-fold energies—divine, active and inherent, divided himself into one, ten and three portions.* This is the soul of endless beings and is the first incarnation of the Great Soul in which all the elements were conceived. *Adhmátya*, *Adhidaiba* and *Adhibhuta*—these are the three divisions and the ten divisions of the universal form consist of *Prána* (and other vital energies) and he is one by his self or inherent power. Remembering the world-creating Tatwas, the lord, who removeth all worldly attachments, for attributing to them their respective actions, thought, by his inherent power that he would bring diverse offerings for that Great Purusha. When he thus thought the habitations of the celestial were ascertained; hear, I shall relate them. His mouth was then created and the presiding deity fire, with his own energy of speech, entered there, by which animated beings make sounds. Then his palate was created wherein entered the presiding deity Varuna with his energy of taste by which animated beings taste all juices. Then the nostrils were created wherein entered the two Aswinis with their power of smell by which they smell (everything). His eyes were then created wherein entered the presiding deity—the Sun, with the organ of vision by which all things are seen. His organ of touch was then created wherein entered the presiding

* By virtue of his divine energy he exists as one namely as the soul, spirit, consciousness of all being. By his creative energy, He has divided himself as ten Pranas or vital energies and by his self or inherent power he has divided himself into three—*Adhmátya* or incorporeal body. *Adhidaiba* identical with deities of the organs of sense and *Adhibhuta* i.e., corporeal body.

deity Air with his power by which all things are touched. His ears were then created and the presiding deity of the quarters with his power of hearing, occupied his station by which perception of sounds is acquired. Then his skin was created and *Oshodhi* occupied his station there with his portion—the pores by which we can touch. Then his procreating organ was created and Prajāpati occupied his station with his power of generation by which pleasure is derived. Then his excreting organ was created, wherein entered the presiding deity Mitra with his portion of Pāyu by which all excretions are made. Then his hands were created, wherein entered Indra, the lord of heaven with his power of action, by which all actions of men are performed. Then his legs were created, wherein entered Vishnu, the lord of people with his inherent power of moving by which men get at their necessary objects. Then his understanding was created, wherein entered Brahmā with his own portion of intellect by which everything is understood. Then his heart was created and the Moon occupied his station with his portion of mind by which determination is got at. Then his idea of self was created wherein entered Rudra (the god of pride) with his energy of action, by which all actions are celebrated. Then his intellect or understanding was created wherein entered Brahmā with his inherent power of understanding by which discriminative knowledge is acquired. His head is the heaven: from his legs originated the earth and from his navel the sky—and the manifestations of whose energies were the celestials and others. By the predominance of the quality of goodness the celestials attained to heaven. By the predominance of the quality of foulness men and cattle were placed on earth. And by virtue of the natural quality of darkness the followers of Rudra, who take shelter under the navel of the deity, attained to the æthereal region between heaven and earth. O foremost of Kurus, from the mouth of the Purusha originated the Vedas, and the

Brahmanas are considered as the first and the foremost of all the castes because they also sprang from his mouth. From his arms originated the work of protection and the Kshatryas who follow that vocation ; and this portion of Vishnu protects other castes from the oppressions of thieves and others. From the thighs of the lord originated the calling of agriculture and other professions upon which depends the sustenance of people and the Vaisyas who maintain themselves by those vocations. From the feet of the great deity originated attendance for the purpose of acquiring piety and the Sudras who thereby please Hari. And for the purification of soul all these castes with their respective functions worship reverentially their own preceptor Hari, from whom they, with their respective vocations have been born. O Vidura, who is capable of measuring the universal form of the illustrious deity who is time, action and the inherent power of nature ? Still I shall relate to you, O Vidura, what I understand and what I have heard of the glories of Hari to purify my words which have been defiled by other topics. The chanting of the glories of Hari has been spoken of as the consummate fruit of the power of speech of the people ; and the direction, of ears to the nectar-like themes of Hari chanted by the learned (is also the greatest acquisition). O my child, what (portion) of Hari's glories has been ascertained by the first Poet (being engaged in that) for a thousand years by virtue of his understanding ripened by Yoga ? The illusory power of the Deity enchant those who are conversant with illusions; even He himself does not know the diverse courses thereof, what to speak of other people. Myself and all other celestials bow unto the Illustrious Deity not obtaining whom speech has returned with mind.*

* The conception of Great Deity, is above the range of words and mind.

CHAPTER VII.

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SUKA said :—Maitreya having said this, the wise Vidura, the son of Daipāyana, replied, having pleased him with words :—“O Brahman, how can even sportively qualities and actions be attributed to the deity who is all intellect, without any change and divested of qualities? Nor can sport be attributed to him as to a boy; for the tendency for play in him is the outcome of desire or the insinuation of some other thing (boy); but how can desire exist in him, who can Himself get his desires satisfied, is devoid of them and who is always away from others?* By virtue of that His illusory power† by which the glorious deity has created the universe, He preserves it and shall again destroy it. His understanding never wanes under the influence of place, time, condition, of His ownself, or any other person, then how can ignorance be attributed to Him? The glorious deity is present in all creatures then why do they suffer change of pleasure and miseries incident to their actions? O learned ascetic, my mind is greatly puzzled at this intricate question; do thou, O lord, remove this ignorance from my mind.”

SUKA said :—Being thus addressed by Vidura desirous of getting at the real truth, the ascetic (Maitreya), devoted to the illustrious deity, surprised, replied :—The bonds of ignorance and the poorness of spirit, of the deity freed from all bonds, which are obstructed by reasoning, are the *Maya*‡ of the Great God. Without real decapitation, the

* As He is Himself one, he has none to actuate him to actions.

† *Maya*, here conveys the idea of individuality or egotism e. i. the idea *I do, I enjoy*. The creation of the universe is the outcome of this consciousness of the great Soul.

perverted understanding of the dreamer (at last) perceives it to be false.* The shaking of the moon in the water is the natural virtue of the latter† so the actions of the body are to be attributed to the bodied not to God divested of corporeal frame. By virtue of disassociation, mercy of Vāsudeva and the devotion to the illustrious deity this attachment for body gradually disappears. And all misery appear when all the senses merge in the Great Soul, ~~Murāri~~ the Seer, as all senses become dormant when one is asleep.‡ Countless miseries also terminate with the chanting and hearing of the glories of Murāri; or when people are devoted to the service of the filaments of His lotus-like feet.

VIDURA said :—Reverend Sir, by the dagger of thy arguments my doubts have been dispelled—and my mind, O illustrious Sir, has understood the two questions.§ O learned Sir, you have spoken well that the miseries are the outcome of Māyā for they have no substantial existence and therefore are unreal and ignorance is the root of the universe. Those who are most stupid in this world and those who have acquired the knowledge of the Deity enjoy bliss and it is only those who traverse the middle, that are distressed by doubts. Though I have not been able to conceive a-right that the world is the out-come of illusions, still by tending upon thy feet I shall be able to remove that ignorance. By serving thy

* A dreamer might consider the decapitation as real in dream but he at last perceives the real truth and the pervertedness of his understanding. So the worldly bonds and poverty of spirit, although unreal and imaginary, appear to be real and true on account of the influence of Māyā. According to the older Vedanta the world has no reality whatever but is the outcome of Māyā.

† The reflection of the moon in the water shakes with its agitation. Shaking therefore is the action of the water not of the real moon.

‡ When a person is asleep all his senses are dormant so he is not visited with any sort of affliction. Just in the same way when by devotion all senses disappear in the Great Soul i. e. the action of senses ends—men are freed from all miseries.

§ The independence of God and the dependence of created beings.

feet groweth the irrepressible devotion unto the lotus-feet of the illustrious and ever-existing slayer of Madhu, which destroys all attachment to the world. The great are like the road to Vaikuntha, for they always hymn Janardana, the god of gods; men of limited piety cannot easily serve them. The Lord first created senses, then Intellect* and other Tatwas: He next created therewith His universal form and afterwards himself entered into it. He who is designated by the wise as Prime Purusha has a thousand feet, a thousand thighs and a thousand arms—and in him this universe and these creatures reside unobstructed. He has been described by three as having ten Pranas, senses, objects of senses and three sorts of vital breath; describe now his superhuman powers.† By these superhuman powers created beings have been classified into his sons, grand-sons, and daughters, and various relations of the family—and they lie scattered all over the universe. (Describe) the various patriarchs, their families and various masters of Manwantaras created by Brahmā, the lord of Patriarchs; as also the family of those Manus and their character; all the regions situated above and underneath the earth—their position and extent as well as the size and extent of this earth. Do thou also describe unto us the creation and division of the celestials, men, reptiles, birds, and creatures viviparous and engendered by heat and damp; those born twice and growing from earth. Do thou also relate the glorious powers of the great God, who creates, preserves and destroys the universe through

* *Mahat* literally means great. It is called great principle from being the first of the created principles. It bears some resemblance with Phænician *Mot* which was the product of the mixture of spirit and matter.

† Bibhuti—superhuman powers consisting of eight faculties namely:—*Achima* extreme minuteness or invisibility; *Laghmia* or extreme lightness or incorporeality; *Prapti*, or attaining; *Prakamya* or the fulfillment of every wish; *Mahima* or illimitable bulk; *Ishita* or supreme dominion over animate or inanimate nature; *Vashita* or the power of enchanting; *Kama Vashayita* or the accomplishment of every promise.

the incarnations of his qualities in Brahmā, Vishnu and Rudra and who is the creator of the stay of the Globe.

Describe also the various divisions of Varna and the hermitage according to the distinction of mark, conduct and natural qualities ; the birth and actions of the Rishis and the division of the Vedas ; the extent of sacrifices—the way to Yoga—and the instrument of actions without desire and the system of Sankya as recognised by the illustrious deity ; the tendency of the wicked—the position of the low—and the metamorphoses of creatures according to their qualities and actions ; the means by which piety, wealth, desire and salvation might not come in conflict with one another ; the various divisions of agriculture, trade, laws, political and social ; the rules of *Sraddas*, the creation of manes, the position of planets and stars in the cycle of time ; the fruits of asceticism, charities, Agnistoma and other sacrifices and the digging of tanks and what the people should do having retired to woods and in times of danger. O thou not sullied by any sin, do thou (also) describe the means by which the illustrious deity Janardana, sprung from piety, may be propitiated. O foremost of Brahmanas, not being questioned even, the preceptors, fond of the poor, point out duties unto their sons and disciples always following them. O Reverend Sir, what are the various sorts of dissolution met with by those Tatwas or elementary principles ? Who serve Him there* and who go to sleep after Him ? (Do thou also relate) the position of the devotees—the likeness of the Deity—the means of acquiring knowledge and the necessity of preceptors and disciples. The means for acquiring the knowledge have been described by the wise, for people, of themselves, cannot attain to knowledge, devotion and renunciation. O thou, untouched by any sin, I ask of thee these

* There—When the great deity is asleep at the time of dissolution who attend upon him as a king is attended upon by his servants when asleep ?

questions being curious to learn of the actions of the deity ; thou art my friend ; do thou describe them unto me—who am ignorant and whose eyes have been spoiled. The instructions in all the Vedas, sacrifices, devout observances and charities are not worth even the one portion of the piety acquired by declaring fearlessness unto creatures.”*

SUKA said :—Being thus questioned by the foremost of Kurus (Vidura), that foremost of Munis, capable of explaining the Purāṇas, attained to increasing joy and being excited, smilingly began.

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CHAPTER VIII.

MAITREYA said :—“The family of Puru is worthy of being honoured by the pious—since thou, a patriarch and one of the foremost devotees of the deity, hast been born in it ; through thee, his actions have been receiving new light every now and then. I relate this Purāṇa relating to the deity for removing the great miseries of men who fall into them for the sake of transitory worldly happiness. The deity himself described this Purāṇa unto the Rishis. Once on a time, Sanatkumar and other Rishis, desirous of knowing the truth, put the same question to the primeval person, the illustrious Sankarshana, of un thwarted understanding and energy residing in Pātāla. At that time, having perceived by virtue of his meditation, the existence of his own support, the great joy, whom the wise designate as Vāsudeva (Sankarshana)

* v. By replying to my queries not only I shall be saved but thou shalt also acquire piety.

was engaged in his worship, with his most excellent understanding, but opening a little, in their presence, his lotus-eyes, the vision whereof was directed inwards. His lotus-feet were touched by the Rishis with their braids which were wetted by the water of the Ganges while they descended through it to Pātāla from the Satya-loka ; those feet were also adored by the daughters of the snake-gods, desirous of having husbands, with various presents. They were all apprised of the actions of the deity, consequently they, again and again, recounted them with faltering accents suppressed by love. The thousand huge hoods were resplendent with jewels that were set on his thousand crowns. Being requested by him he related this unto Sanatkumar who was engaged in the practice of separation from the world. Sanatkumar, again being questioned, related this unto the Rishi Sankhayana engaged in the observance of vows. Sankhayana was the foremost of those who had disassociated themselves from the world ; and being desirous of recounting the glories of the deity, he described them unto our preceptor Parāsara who was his devoted follower, and then unto Vrihaspati. Informed by Pulastya, that kind-hearted Rishi (Parāsara) related this first Purāna unto me—I shall again describe this unto thee who art respectful and ever devoted unto me.

When this universe was under waters at the time of dissolution, the deity alone reposed on his mighty serpent-couch ; his eyes were closed though he did not do away with the power of understanding ; renouncing all playful illusions he was enjoying the pleasure of conceiving his own form and hence he was disengaged from all actions. And although he had placed within his person all incorporeal bodies, he sent the energy of time to arouse him again at the time of creation ; he lived within waters as fire exists inside a wood having its action arrested. Sleeping for four Yugas and thousands of years with his own created energy he

espied within his person all those creatures as of blue; with the desire of being engaged in creation after dissolution he kept this energy in work to arouse in him the recollection of manifold actions. The subtle desire, which he had in view, being worked up with the quality of passion, in time issued out from his navel for the purpose of creating the universe. As soon as it was originated it was metamorphosed into a lotus by the influence of Kāla* the originator of actions; and that lotus, which sprang from Vishnu, excited the huge deep by its own lustre like unto the sun. And Vishnu entered that lotus which was the out-come of the quality of passion and which manifested qualities; from it came Brāhmā the originator of the Vedas, who, having none to trace his origin from, was called the 'self-sprung.' Residing within the peri-carp of the lotus and not beholding any creature he cast his looks around in consequence whereof he acquired four faces for looking at four quarters. Reposing on the lotus which was his stay the primeval deity could not perceive its real nature as well as that of the creation and his own self; and the waters, from which the lotus sprang, being agitated by the winds of dissolution, dreadful waves were engendered and he lost all recollection of creation in the previous Kalpa. He thought "who am I seated on this lotus? Whereupon has sprung this lotus above the waters, which has not its second? Something must be underneath and perhaps its support." Considering this he entered into the deep through the pore in the lotus stalk and enquiring could not find out its root. O Vidura, while thus enquiring about his own origin the dreadful Kāla approached (him), which in the form of Vishnu's discus, strikes terror unto the bodied and cancels their lease of life. Thereupon desisting from enquiry and not attaining to his

* Bhagvat and Vishnu regard *time* as the element of first cause though it is not regarded so in other Puranas.

desire he came back to his lotus seat; and renouncing the notion of self and controlling his breath he engaged in the meditation (of the deity). After the completion of Yoga which extended over hundred years, the period of a man's life, he acquired the proper understanding and saw him manifest in his heart whom he had not seen before despite many enquiries. He saw a Purusha reposing on a huge-serpent, yellow as a lily and the darkness of the deep was removed by the lustre of jewels set on the heads perfectly attached to its hood resembling an umbrella. By the grace of his person was defeated the beauty of the emerald hill; the excellence of the evening clouds (assuming the shape of a cloth) was clouded by the beauty of his yellow raiment; that of its summit having profuse gold was defied by the exquisiteness of his crown; and the picturesqueness engendered by jewels, water falls, Oshadhis and flowers forming a wild garland, bamboos appearing as arms, trees standing for its legs, was superseded by that of the jewels, pearls Tulsi and flowery garlands and of the arms and legs of the universal form of the deity. The breadth and length of his form extended without any stop comprising the three worlds And though his person, of itself, displayed diverse charms of clothes and ornaments, it was embellished with many more never seen of before. And he was showing his lotus-feet conferring the satisfaction of all desire, unto them, who, according to the holy method laid down in the Vedas, were worshipping him for obtaining their desired-for objects; and a charming grace was engendered by his beautiful finger leaves being touched by the rays of the moon in the shape of the nails of his lotus-feet. And he was receiving those persons who were bowing unto his feet, with a smiling countenance removing the distress of mankind, adorned with brilliant Kundalas and graced with a charming nose and eye-brows. O Vidura, he was dressed with a beautiful raiment resembling the filaments of Kadamba flowers

in colour and adorned with a *mekhala*;* round his neck was a very costly necklace resembling one which adorns the breast bearing the mystic sign of Srivatsa. He appeared like a sandal tree, for like its branches covered with Keyura flowers his thousand arms were embellished with various jewels; his true nature was unknowable like unto the root of the sandal tree; and like unto its trunk covered with snakes his neck was encircled by the hoods of the serpent Ananta. He was like a mountain for like it he was the resort of all mobile and immobile creatures—the friend† of the huge serpent (Ananta)—was submerged in waters;‡ his thousand crowns were of gold and appeared like golden summits and he had on his person the Kaustava jewel.§ By the glorious wild garland hanging round his neck having its beauty enhanced by the Veda-like bees following it (Brahmā perceived him) to be Hari; he was not ascertained even by the sun, moon, air, and fire exercising their respective functions; he was also above the approach of those weapons necessary for a warfare the lustre where-of spreads over the three worlds and that go about on all sides to protect them. As soon as the creator of the universe saw him he cast his looks about for the purpose of engaging in creation and he espied in his navel lake the lotus, his own self, water, the wind of dissolution and the sky. Being touched by the quality of passion, and casting his looks five times for the purpose of creation upon the lotus-navel and devoting his mind to the deity and creation he engaged in chanting the glories of the great God worthy of being hymned.

* A kind of ornament worn on the waist.

† As a mountain is the friend of serpents for they always live in a mountain, so he was the friend of the serpent Ananta.

‡ He was under waters at the time of dissolution—so some mountains as Mainak lie within the deep.

§ Like this there are many jewels in a mountain.

CHAPTER IX.

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BRAHMA said :—Having performed ascetic observances for many long years, I have been able to recognise thee, to-day O great God—whose course is beyond the knowledge of the bodied ; there exists nothing but thee and what appears to have an existence is not real—by the exercise of thine illusory powers thou dost appear in manifold forms. O lord, the quality of darkness hath disappeared from thee, by the presence of thine power of understanding ; the form, thou hast manifested to-day for extending thine favour unto the devotees, is the first of many incarnations and I have originated from the lotus-navel of this form of thine. O great Lord, I do not behold distinct from this, that form of thine whose manifestation is never covered, which is devoid of differences and which is all joy ; I shall therefore take refuge with this thine form, which is the foremost of those worthy of being worshiped, the creator of the universe and therefore distinct from it and the origin of elements and senses. O benefactor of the world—for sooth this is that form of thine, since for our behoof, thou hast manifested this unto us, who are thine devotees, while engaged in yoga ; salutation unto thee, gifted with six qualities who art not honoured by those who are fond of atheistical arguments and are doomed to hell* Those who smell by their ears the fragrance of thine lotus-feet wafted by the Sruti wind and out of devotion resort to thy feet are thine own men and from their hearts thou art never absent. So long is the grief of people for their body and kinsmen, their

* We always meditate upon thee consequently thou canst not but manifest thy real form unto us : those persons who are atheists consider thy real form which is all joy as illusory.

desire, disappointment, great avarice, and the notion, 'This is mine,' which is the source of all worldly miseries, so long as they do not seek shelter at thy lotus-feet, which give assurance of safety. Unfortunately they are of a perverted understanding who draw themselves away from themes relating to thee—the remover of all sensual miseries—and always engage in action ruinous and proscribed. They are being again and again assailed by hunger, thirst, the three humours of the body—phlegm, wind and bile—hot and cold air, and other influences as the unbearable fire of lust and unceasing wrath;—(beholding them) my mind is greatly pained. O lord, as long as people shall behold their distinct existence from thee and thine illusions which have been multiplied by the objects of sense, (so long) they will not be able to withdraw themselves from the world, though its existence is not real; and will be subject to diverse miseries, the outcome of actions. O lord, those who are adverse to themes relating to thee, even the Rishis, move about in the world, having their days engrossed by works bringing on miseries, been oftentimes disturbed with dreams of their various schemes while asleep at night, and their actions baffled through misfortune.* O lord, thou dost sit on the lotus-hearts of all those persons purified by devotion who have seen the road (leading to thee), ascertained by Vaidika dissertations. O Urugaya,† thou dost, to favour the pious, manifest those forms of thine unto them which they meditate upon by virtue of their understanding. Thou art not pleased even with the celestials, if they, having their hearts pierced with desire, adore thee with articles; (whereas) by thy kindness unto all creatures, thou appearest as the friend and the innermost soul in the hearts

* 'It is not because foolish people are assailed by these troubles that they should be devoted to thee; even the wise Rishis meet with those troubles, if they forsake thee.' The author means to say, that is the devotion to the deity only that can give one peace in the world, not knowledge or intelligence.

+ A name of Krishna.

of ordinary people.* O lord, by adoring thee with various sacrifices, works, gifts, hard asceticism and devout penances, people attain to the best fruits thereof ; and if they (again) make a present of the piety acquired by them unto thee, it never wanes.† Salutation unto thee, great one, who, by knowledge identical with thine own self, dost remove the mistaken notion of duality, and art gifted with the power of understanding ; we bow unto thee, O great God, who dost sport with illusions intended for the creation, preservation and destruction of the universe. Having been instantly shorn of sins accumulated in many births, persons attain to the supreme God stripped of coverings and identical with truth ; if they, even at the time of death, and losing all self-control, recite only those names of thine which represent thine incarnations, qualities and actions. Salutation unto thee, O lord, the universal tree, who, having divided thine own root,‡ art growing with three trunks represented by me—Brahmā—Vishnu and Siva for the purpose of creation, preservation and destruction, with various branches. Salutation unto thee, who art the powerful Time which destroys all hopes of life, when people addicted to iniquities grow negligent in adoring thee in the way narrated by thy own self, and of actions tending to their welfare. Salutation unto

* In this *sloka* the superiority of worship without desire, (Nishkama), is established i. e. even ordinary people by worshiping God without any desire might get him, whereas the celestials cannot propitiate Him, if they adore Him interestedly.

† The highest development of Hindu religious thought consists in worshiping the Deity without any desire and in dedicating to Him even the piety acquired by pious observances. A devotee should not even aspire to the acquisition of piety for his own self. Worship without any desire is the highest stage of religious culture for the Hindus.

‡ This refers to Prakriti. For the purpose of creation the Lord divides Prakriti into three qualities. The Lord is regarded as a universal tree, Brahma, Vishnu and Siva are considered three trunks; Marichi, Manu and others are regarded as various branches.

thee, who art the preserving deity of all sacrifices (and art Time), afraid of which, although residing in a region which shall exist for two Parārdhas and is honoured by all creatures, I engaged in devout penances and sacrifices for many long years with the object of obtaining thee. Salutation unto thee who art the illustrious excellent Purusha, who, although disassociated from worldly objects, sportest, having had thy birth in the race of men, birds and other creatures, for upholding the dignity of thine own religion; and art without adventitious attributes; who, as if ridiculing the sleep of men, wert in sleep brought on by the touch of thine serpent-couch in the deep abounding in terrible waves; having placed the universe within thy person, although untouched by the five-fold ignorance.* Salutation unto thee in whose person lies the universe, who hast opened thy lotus-eye-lids after the sleep of Yoga, and by whose favour and from the residence of whose lotus-navel I have sprung to benefit the three worlds." Having thus chanted his glories, Brahmā prayed):—"That mighty one is the only friend and soul of the whole universe; he pleaseth the universe by his energy and qualities, and is fond of those who are devoted unto him. May he confer upon me the knowledge and qualities, so that, as before, I may engage in the work of creation! And albeit engaged in creating (the universe)—(the outcome of his energy)—may I withdraw myself from sins and may my mind be devoted to the actions manifested by his sporting with his own energy of illusion. He when propitiated, grants boons and his qualities are incarnated.

* The five-fold ignorance are Tamas, Moha, Maha-moha, Tamisra, and An-dhatamisra. In Sankhya these are called *Viparyayas*, or obsructions, which are (1) The belief of material substance being identical with spirit; (2) The idea of property and the consequent attachment to objects, as considering children as one's own; (3) Addiction to objects of sense; (4) Anger; (5) Fear of privation or death. In the Patanjala philosophy the word used is *Klesa* such as:—(1) *Avidya* ignorance; (2) *Asmita*, selfishness; (3) *Ragas* or love (4) *Dvesha* or hatred; (5) *Abhinivesha*, or fear of temporal suffering.

May this word embodying my *Nigama* never cease to be by the blessing of that Infinite Being reposing in the waters from whose gulf of a navel I, impregnated with the principle of Mahat, have sprung of myself, and who is about to display his form in the features of this world ! May that Primæval Person who is all-merciful rise up to extend his favour towards me, and to bring this world into existence by his smile springing from the fulness of love !”

MAITREYA went on :—O Vidura, having in this way through asceticism, worship and spiritual ecstasy, beheld Him constituting the source of his* being, and also having hymned Him with his energy, heart and speech, (Brahmā) ceased from over exertion. And Madhusudana, finding Brahmā pining for a knowledge relating to the evolution of the worlds, and his heart languishing for a sight of the waters of dissolution, and also reading the desire that was in his heart, addressed him in solemn words, allaying his sorrow. And the reverend one uttered : “O Vedagarbha, do not thou come under the stupor that springeth from sorrow. Banish all vain anxiety† as to creation. I have already performed what thou askest. Do thou again practise austerities and learn the knowledge‡ that reposeth in me, and then thou, O Brahmā, wilt clearly behold the worlds in thy inner self. And if thou hold thyself in reverence, and carry on austerities, and conserve thy energies, then, O Brahmā, thou wilt see me within thyself as well as in the world without and (behold in me all the regions and all creatures.§ And thou wilt

* Referring to Brahmā.

† *Udyama*, according to some commentators means *doubt*, and then the meaning naturally becomes : *Never entertain any doubts about thy power of creation.*

‡ This is obscure. According to Viçwanātha, it means, *the knowledge concerning my worship.*

§ Adds Viçwanātha in right orthodox fashion,—‘even as Yashodā had seen (the universe and all it contains in the infant Krishna) engaged in the sport of feeding on clay’.

see me staying in every object as fire resideth in wood ; and behold the worlds also as established in me. And thou seeing me as staying in everything, ignorance will go forth from thee. And when a person seeth the soul* dissociated quite from matter, organ or objects enfolding attributes, as pervaded by his own identity, then he attains emancipation.† As thou hast desired to create various creatures with thy many acts, thy soul shall not know loss of vigour : my favour showereth down upon thee. As thou art a primæval sage, the vicious quality of emotion will not fetter thee. And albeit thou intendest to create people, yet is thy heart fixed on me. Although I am unknownable unto corporal beings, yet now thou hast known me, inasmuch as unconnected with matter, organ, or attribute. When entering into the holes of the lotus and then coming to the water, thou wert seeking for the roots (of the flower), a doubt‡ sprung up in thy mind ; and then I made thee behold my form. The hymn incarnated in my words, thy desire for austerities, and the form of mine thou sawest in thy heart, were verily my grace (extended towards thee). I am well pleased with thee. May it fare well with thee ! Wishing for the weal of the worlds, thou hast described me as devoid of attributes, albeit I had appeared as being clad in those. On the person that shall worship me, by means of this hymn, I shall confer every boon and every desire, and shall be gratified with him (greatly.) To gratify me, say those versed in the mysteries touching things spiritual, by means of *Purtta*, austerities, sacrifices, gifts, spiritual fusion and absorption, consummates the good of people. O *Dhātā*, I am the soul of those having

* i. e., another.

† The commentator explains this semi-transparent passage thus : 'When another is looked upon as self, then emancipation is attained.' But what then does the soul, emancipated from matter, organs or objects enfolding attributes, mean ?

‡ *Viz.*, whether there were any roots at all.

souls,—I am dearer than those that are dear. People should fix their happiness in me; for it is owing to me that they find pleasure in their persons. Do thou as before create beings as well as those that repose on me, by means of the spirit impregnated with all Veda, which hath been created by myself."

MAITREYA continued:—Having unveiled to the creator of the cosmos the objects that had to be evolved, that Prime Person, furnished with a lotus-navel, vanished in His native form.

CHAPTER X.

VIDURA asked:—On the reverend one having vanished, how many kinds of creatures did Brahmā—the great-father of beings—bring forth from his body and mind? And, O worshipful one, do you from the beginning, relate to me all that I had asked you about formerly; and do you entirely remove my doubts.

SUTA said:—Thus questioned by Kshattā the ascetic, Kausārvi, being well pleased, O son of Bhrigu, answered those questions remaining in his heart. And Maitreya said:—Then in consonance with the injunction of the Unsprung, Virinchi, absorbing his soul in his self, entered upon austerities extending over an hundred divine years. Then seeing the lotus on which the lotus-sprung was established, as well as the water upholding the lotus, shaken by a feeble wind, he attained strength through invigorating austerities and knowledge enthroned on the soul; he was strengthened with supreme knowledge, and drunk up the

air along with the water. And seeing the lotus from which he sprang encompassing the welkin, he thought.—“By means of this I shall create (anew) the worlds that had faded away. Then urged on by the act, the reverend one severed in three the lotus capable of creating more than four and ten worlds. Such is the specific creation of these three worlds, but in consequence of righteousness being devoid of interest, the other worlds know no dissolution, and attain emancipation.*

The auspicious Vidura enquired:—O Brāhmaṇa, you have said that Hari of wondrous deeds hath a form called Kāla.† Do you describe the same unto us.

MAITREYA answered:—The Primal Male in his sportive vein created (Kāla),†—the instrumental cause of the soul, without difference, and manifesting itself as the development of the attributes. Drawn up by the divine energy of Vishnu, this universe had been reduced to the rudimental forms‡ of Brahmā. Then the supreme Lord by means of unmanifested Kāla displayed it anew.—The cosmical system is as it was, and in future it will be so. Creation is of nine kinds, and the creation going under the names of *Prākrita* and *Vaikrita* counts as the tenth. Dissolution brought on by time, substance, and attribute is of three kinds. The first creation is *Mahatta*, consisting of the differentiation of attributes in the reverend one as represented by the spirit. The second is *Ahankāra*, in which appear action and perception of objects. The third is the evolution of rudimentary matter fraught with the powers

* This passage is extremely obscure. The meaning presumably is: ‘These three spheres, being the habitation of creatures practising piety from interested motives, are able to dissolution; but the superior worlds are not such, being the sence of disinterested of righteousness.. .

† Time.

‡ What this may mean passes my comprehension. Scholars read in this Purāna are invited to explain this to the Translator.

of objects. The fourth is the genesis of cognition, action and organ. The fifth is *Vaikārika*, in which *Manas* and the presiding deities of the organs are brought into being. The sixth is *Timasa*, in which, O lord, are evolved the *Avidyās*. These are the creations going under the name of *Prákrita*. Do you listen to me enumerating those called *Vaikrita*. This sportive act of the reverend one fraught with the principle of passion, is capable of snapping the fetters of the world. The seventh, *Mukhya*—(First), consisting of the bringing forth of the immobile, is of six several sorts, viz. *Vanaspati*,¹ *Oshadhi*², *Latā*,³ *Twaksára*,⁴ *Virudha*,⁵ and *Vriksha*.⁶

All these mount upwards have unmanifested consciousness, the sense of touch internally, and are of different kinds. The creation of inferior animals is the eighth, and consists of twenty-eight kinds of creatures produced. These are devoid of the sense of futurity, and are surcharged with the principle of dullness; perceive their food by their olfactory sense; and are incapable of laying up past impressions. The cow, the goat, the buffalo, the *Krishna*,^{*} the swine, the *Gavaya*, the *Ruru*,[†] the sheep and the camel, are cloven-hooved, O best of men; while, O Kshatta, the ass, the horse, the mule, the *Gaura*,[‡] the *Sarabha* and the *Chamari*, are whole-hooved. Do you now hear about beasts having five nails. The dog, the jackal, the tiger, the cat, the hare, the hedgehog, the lion, the monkey, the elephant, the tortoise, and the *Iguana*, (are furnished with five nails.) And

1 Trees bearing fruits without flowers.

2 Plants dying after their fruits ripened.

3 Intertwining plants.

4 Bamboos, etc,

5 Trees supporting themselves.

6 Trees bearing fruits from flowers.

* A species of deer.

† A kind of deer.

‡ A kind of deer.

the shark, etc., the heron, the vulture, the *vaka*,* the hawk, the *bhasa*,† the bear, the peacock, the swan, the crane, the ruddy goose, and the owl, are sky-ranging. The creation of man, O Kshattā, counts as the ninth, and is of one kind. His food goes downwards. He is surcharged with the principle of passion, is actively disposed and feels pleasure even in pain. As to the *Vaikrita* creation treated of by me before, these three classes come under this head. But the Kaumāra creation pertakes of the natures of both of these. The *Deva* creation is composed of eight classes, *viz.*, the deities, the *Pitrīs*, the *Asuras*, the *Gandharvas*, the *Apsarās*, the Rākshasas and Yakshas, the Siddhas, Chāranas and Vidyādhara, the *Bhutas*, *Pretas* and *Pisāchas*, the Kinnaras, *Kimpurushas*, etc. O Vidura, thus have I described unto you the ten classes of beings created by the framer of the cosmos. Next I shall speak to you anent *Vansa Manwantara*. The Self-Sprung Hari—creator (of the worlds) of intents that can never be fruitless—assuming the property of passion, created himself by his own agency.

CHAPTER XI.

MAITREYA continued:—That which is the final division of matter, that which hath not undergone any change, that which is disparate, and that which contributes to the perception of objects, goeth under the name of *Paramanu* (monad). The harmony, consequent on a total absence of change of such a substance in its unmodified condition, is entitled

* A species of the crane.

† (1) A vulture, (2) A sort of water-fowl, (3) A cock.

Parama Mahat. O best of men, the way in which the atom undergoes expansion, and time becomes fine or gross, may also in a like manner be ascertained. Time is the power of the worshipful Hari; and although itself unmanifested, yet distinguishes objects that are manifest; and is capable of production. The time, that fares in the condition of the monad, is subtle; while that, which fares in the condition of things in collection, is *Parama Mahat*, (gross).* Two *Paramanus* make one *Anu*; three *Anus* constitute one *Trasarenu*, which is discovered in the solar light that enters into a room through an outlet, and which in consequence of extreme lightness courseth to the sky. The time taken up by three *Trasarenus* continues one *Truti*. The time measured by an hundred *Trutis* goes by the name of *Bedha*. Three *Bedhas* make one *Lava*. Three *Lavas* make one *Nimesha*; as many *Nimeshas* constitute a *Kshana*. Five *Kshanas* make a *Kashthâ*; and fifteen *Kashthâs*, one *Laghu*. Fifteen *Laghûs* make one *Nâri*; two *Nâris* one *Muhurta*; six or seven *Nâris* (or *Dandas*), one *Prahara*; forming a fourth part of a day or night of men. The space of time composing *Nâri* is measured in this wise. A copper vessel measuring six *Palas* or sixty-four *Mâshas*, and having a hole in it, is filled with a *Prastha* of water by means of a tube twenty-four fingers in length. The time taken for the vessel to be filled up and sink constitutes a *Nâri*. Of the *Prahara* of which I have just spoken to you, four constitute a day and a night.† Ten and five days and nights make a fortnight, which is of two kinds—dark and light. A dark and a light fortnight make a month, which forms a day and a night of the paternal spirits. Two months compose a season, and six months one *Ayana*. This *Ayana* is of two kinds,—northern

* Explains the commentator: 'When the Sun passes over atoms, the time taken is subtle; but when he navigates the twelve signs of the zodiac, the time is the year (gross).'

† i.e. Four compose a day, and as many a night.

and southern. Two *Ayanas* form a day and a night of the deities. This day and night compose the twelve months or a year (of mortals). The life of a human being consists of a hundred such years. That lord—master of time—from a *Paramanu* up to a year navigates the universe mounted on a wheel resting upon planets, *rikshas*,* and stars. O Vidura, there are, say they, *Samvatsara*,† *Parivatsara*, *Idavatsara*, *Anuvatsara*, and *Vatsara*. Increasing the energy of germs by his native power, that mighty material object wheels in the welkin, removing the stupification of people, and scattering rewards to men earned by means of sacrifices. Therefore do you worship that one named Time for five years.

VIDURA said :—Such are the ages of the paternal manes, deities and human beings. Tell me the age of those sages, Sanaka and others, that dwell outside the cosmic sphere. You are acquainted with the ways of the reverend one as representing time; for self-collected persons by means of their *Yoga* vision can survey the universe.

The auspicious Maitreya answered :—Krita, Treta Dwāpara and Kali—these four compose the complement of the *Yugas*. The length of those has been carefully ascertained as measured by twelve thousand divine years.‡ The lengths of Krita and the other *Yugas* are respectively, four, three, two and one thousand years; and their *Sandhyās* and the fragments thereof number respectively four, three, two

* A swine, etc.

† *Samvatsara* measures the time when the sun courses through the twelve signs of the zodiac; when Vrihaspati does so, it is called *parivatsara*; the twelve *savana* months that occur on the ascension of three suns go under the name of *iddavatsara*; the time during which the moon passes the twelve signs of zodiac, is called *anuvatsara*; and the twelve months connected with astral influence compose a *vatsara*.

‡ Or 4320,000 human years.

and one hundred years.* The time that intervenes between a *Shandhyā* and a *Sandhyānsa* numbering an hundred years each, hath been called *Yuga* by those versed in it; and the proper morality of a *Yuga* is established at such a time. In Krita righteousness is complete in its four parts; and in the other *Yugas* righteousness successively wanes by the loss of a part. The four *Yugas* numbering a thousand years that prevail outside the three worlds, make a day of Brahmā; and, my child, his night also is composed of as much time, during which the creator of the universe takes his sleep. Then when the night hath departed, begins creation (anew). And the time it continues during the reign of ten and four Manus, makes one day of Brahmā. Each Manu spendeth a little over seventy-one *Yugas*. In Manwantaras are in turn generated the Manus and their descendants; but the seven *Rishis*, the Indras, and those that follow them, spring up there simultaneously. This is the daily creation of Brahmā, during which are generated beasts and birds and human beings and the paternal manes and deities,—each class in conformity with its acts (previously committed). In Manwantaras the reverend one, assuming the form of a male, and drawing upon the quality of goodness, protects the universe by means of the Manus representing his own forms. And when his day hath departed, he assumeth the quality of dullness, and wearing his Fierce form in the shape of the fire of

* i. e. The Satya *Yuga* consists of four thousand divine years, and its *Sandhyās* and their parts number four hundred years each, or eight hundred years collectively. In this way Tretā numbers three thousand divine years, and its *Sandhyās* and their fragments count three hundred years each, or six hundred years collectively. Dwāpara numbers two thousand divine years, and its *Sandhyās* and their parts two hundred such years each. Kali counts a thousand divine years, and its *Sandhyās* and their parts number a hundred years each. Satya consists of 1738000 human years; Treta, 1296000 such years; Dwapara 864000 such years; and Kali 432000 years. What a Miltonic vastness does this classification suggest! Its base rests on the earth, but its top pierces the hazy heavens and disappears in the limitless spaces of infinitude.

doomsday, neutraliseth his own energy. All creatures on the triune sphere in the fullness of time enter into his person,—so that (casting off his sportive vein), he maintaineth silence. And when the Brāhma night hath appeared, Bhū and the other spheres are abolished, as the universe is, if the sun and moon are withdrawn from the welkin. And on the three worlds burning in the *Sankarshana* fire darting out from his mouth, Bhrigu and others afflicted with the heat repair to Jana, renouncing the world of Mahat. And on the ocean being wrought up by the inherent energy of the end of the Kalpa, the vexed ocean heaving with surges awakened by lusty winds, submergeth the three worlds. And on those waters reposeth Hari remaining on his seat in the shape of Ananta; and there with his eyes closed in the *Yoga* sleep, He is hymned by the denizens of Jana. The course of time being thus indicated, the life of creatures extending over an hundred years waneth (in time); and the life even of Brahmā consisting of the same number of (his) years, doth wane.* The life of Brahmā consisting of a hundred years divides itself into two parts. Brāhma's life is divided into two parts, entitled *Purvārddha* and *Parārddha*—first-half and last-half. Of these the *Purvārddha* hath been spent, and the *Parārddha* is going on. During the Kalpa that occurred at the beginning of the *Purva Parārddha*, going under the name of Mahān Brahmā, took place the genesis of Brahmā. The learned call this Brahmā by the name of *Savda Brahmā*. The Kalpa that comes at the end of that called Brāhma, goeth by the appellation of *Padma Kalpa*; for in it arose from the lake of a navel of the reverend one the lotus instinct with the fourteen regions. O Bhārata, the Kalpa that occurs at the commencement of the second *Parārddha*, is called *Varāha*. In this, the

* Remarks the reverential commentator: 'Therefore one should get quit of the *vanitas vanitatum* of terrestrial objects and set one's aspirations on the feet of Hari.'

reverend Hari assumed the Boar-form. As to time going by the names of the two *Parārddhas*, it is but a wink of the soul of the universe, without beginning, without end, and having no name significant of any function. From the *Paramānu* up to the *Dwiparārddha*, time is all-powerful; but it cannot over-master that one who is perfect,—it can lord it over those that pride themselves on their houses, etc. This mundane egg containing eight kinds *Prakriti* and sixteen sorts of *Vikāra*, is internally fifty *kotis* (of *yojanas*), and its outside is covered with seven substances, viz., earth, etc. And the magnitude of these seven substances entering which *katis* upon *kotis* and masses upon masses of systems look like monads, is ten times the dimensions of the mundane egg. The learned designate Hari as the Letter; and the Supreme Brāhma—Cause of causes. Even He is the home of that Prime Person—Vishnu."

CHAPTER XII.

—:o:—

MAITREYA continued:—O Kshattā, I have described unto you the prowess of the Supreme Spirit embodied in Time. Now do you learn from me the way in which Vedagarbha hath created (the universe). And the originator of all created those auxiliaries of non-cognition, Andhatamisra* and next Tamisra;† and Mahāmoha‡ and Moha,§ and Tama.|| But beholding this unrighteous genesis,

* The sense of self-destruction on the loss of the objects of enjoyment.

† The predominance of anger on the desire of enjoyment being obstructed.

‡ The sense of right in things of enjoyment.

§ The consciousness of the ego.

|| The condition in which the true shapes of creatures remain undiscovered.

he could not think highly of himself, and with his mind purified by the contemplation of the Reverend one, he turned his mind to a fresh act of creation, and the Self-sprung created the ascetics—Sanaka, Sananda, Sanātana, and Sanatkumāra; but they were all inactive, and held up their vital fluid.* And the Self-create addressed his sons, saying ; "My sons, do ye create beings," but having emancipation for their creed and being devoted to Vāsudeva, they did not feel inclined to do so. On the Ordainer being thus disregarded in his mandate not being obeyed (by his sons), he was fired with an uncontrollable wrath. And although *Projāpati*, the lord of creatures, tried hard to beat his ire down, yet out of his wrath from the space dividing his eye-brows instantly sprang forth a son coloured blue and yellow. And that worshipful one, sprung prior to the birth of the deities, cried saying,—“Disposer of events, let me have names and a place assigned to me, O preceptor of the universe.” And the reverend lotus-sprung, according to his speech, addressed him in gentle words,—“Do not cry. I will do what thou wishest. O best of the celestials, inasmuch as thou hast cried like a boy, so creatures shall style the Rudra. And for thy locality I have assigned the heart, the organs of sense, life, the sky, the air, fire, water, the earth, the sun, the moon, and asceticism. And these—one and ten in number shall thy names,—Manyu, Manu, Mahinas, Mahān, Siva, Ritadhwaja, Ugraretas, Bhava, Kāla, Vāmadeva and Dhritavrata; and thy wives shall be Dhi, Dhriti, Rasalā, Umā, Niyut, Sarpi, Ilā, Amvika, Irāvati, Swadhā, Dikshā, and Rudrāni. Do thou along with thy wives accept those names and localities. And as thou art the lord of creatures, do thou, having these names and places, create beings.” Thus instructed by his spiritual preceptor, he set about creating beings according to his strength,

* Hindu ascetics by help of *yoga* draw their seminal energy upwards, so that it may not pass off on the application of a proper stimulus.

appearance, and temperament. On the Rudras who were generated from this (original) Rudra forming themselves into countless bands, and trying to swallow the universe, fear took possession of the heart of Brahmā; and thereupon he addressed Rudra, saying,—“O best of the celestials, no need of further generating such creatures. With their fierce eyes these are consuming me along with the cardinal quarters. Therefore do thou address thyself to such austerities as are fraught with the felicity of all creatures. Good be thy portion! Through thy austerities thou wilt be able to create the universe as it was of yore. It is through penances that people speedily attain to that resplendent and reverend one,—that indweller in hearts—even Adhokshaja.”

The auspicious Maitreya said:—Thus enjoined by Brahmā, (the yellow-blue* Rudra) went round the lord of speech,† and bowed down unto him; and then saying,—“Excellent well,” went to the forest to carry on austerities. And then (Brahmā), furnished with energy of the reverend one, began to muse on creation; and at this ten sons came into being capable of replenishing the world with people. And then were generated Marichi, and Atri, and Angiras, and Pulastya, and Pulaha, and Kratu, and Bhrigu, Vashishta, and Daksha, and Nārada as the tenth. Nārada sprang from the lap of the Self-sprung, and Daksha from his thumb, and Vasistha from his life, and Bhrigu, from his tegument, and Pulastya from his ears, and Angiras from his mouth, and Atri from his eyes, and Marichi from his mind. And morality sprung from his right pap. Nārāyana himself was present at that locality. And unrighteousness sprang from his back, and people meet with terrific death on account of their unrighteousness. And lust sprang from his

* This refers to his complexion, which was yellow-blue.

† This was fiery.

chest, and wrath from the space between his eye-brows, and covetousness from his upper and nether lips; speech from his mouth, the ocean from his penis, and that abode of unrighteous, Nirriti, from his anus; and that lord, Devahuti's husband, Karddama from his shadow. In this wise did this world come into being from the body and mind of the framer of the universe. And it came to pass that the Self-create conceived a passion for his graceful daughter, named Vācha; but, O Kshattā, that one did not return his passion. And seeing their sire set his heart on such unrighteousness, those ascetics headed by Marichi respectfully addressed him words of advice, saying,—“Lord, this act of thine,—lusting after thy daughter—was never committed by any before, nor will it be committed by any one in time to come. Albeit thou art powerful, yet this conduct of thine cannot contribute to thy fame, O preceptor of the world; nor can people attain welfare by following such a course. Salutation unto that Reverend one who, by his own brightness, hath displayed this universe existing in Himself. It behoveth Him to protect righteousness.” Seeing his sons—the *Prajāpatis*—speak thus before him, that lord of the *Prajāpatis* was seized with shame, and renounced his body. And thereupon that body of his enveloped the cardinal points, and the same is recognised as mist by the learned. And it came to pass that as the creator was plunged in thought, *viz*—‘How shall I, as formerly, create beings dwelling in order due’ from his four mouths issued the Vedas, and the rites performed by the four Hotās, Udgātās, Adwaryus, and Brahmā,—the Upa Vedas, the essence of morality, the Tantas, the four parts of religion, and the customs obtaining in the various modes of life.

The auspicious Vidura asked: O ascetic, (Brahmā) successively created from his mouth Rik, Yajus, Sāman and Atharvan, Apragita Mantra and Hymns,* the rites

* Required by the sacrificial priest.

performed by the Adhwaryus, religious chaunts, the Rik explanatory of the Hymns, and the expiatory ceremonies relating to Brahmā. And that one by turns created from his eastern and other mouths, Ayur Veda, and Dhanur Vedaz Gāndharva Veda,³ Sthāpatya Veda.⁴ And that Lord seeing everything, created from his mouths the fifth Veda, consisting of the *Itihasas*⁵ and *Purānas*.⁶ And from his eastern mouth issued Shorashi,⁷ and Uktha,⁸ and Purishi⁹ and Agnishtoma,¹⁰ and Aptoryāma,¹¹ and Atirātra¹² and Vajā-peya¹³ and Gosava¹⁴. And (Brahmā) by turns created Vidyā¹⁵, and Dāna¹⁶, and asceticism and truth—the legs of righteousness, and the modes of life together with the practices prevailing in them; and Sāvitra¹⁷, and the Prājāpatya,¹⁸ and Brāhmaṇa,¹⁹ and Vṛihat,²⁰ and Vārtā²¹ and Sanchaya,²² and Sālinā,²³ and Sila²⁴ and Unchha. And then

- 1 The system of Hindu Medicine.
- 2 The art of archery.
- 3 The art of singing and dancing.
- 4 The art of architecture.
- 5-6 Itihasas—Histories; Purānas—Ancient Annals.
- 7-8 Particular sacrificial rites.
- 9 Securing the sacrificial fire.
- 10 A kind of sacrifice.
- 11 A kind of sacrifice.
- 12 A kind of sacrifice.
- 13 A kind of sacrifice.
- 14 A kind of sacrifice.
- 15 Purity.
- 16 Kindness.
- 17 The Bramhacharyya mode of life.
- 18 The religious observance extending over three nights practised by a Brāhmaṇa since his investiture with the holy thread.
- 19 The initiation into the Veda within the year in which a vow is observed.
- 20 A kind of Bramhacharyya.
- 21 Agriculture and other uninterdicted callings.
- 22 Officiating as priests.
- 23 The mode of life in which solicitation is interdicted.
- 24 In these modes of life differing slightly from each other, the person subsists on gleanings from the field, etc.

were created Vaikhāna, and Vālikhilya,¹ and Aurumvara,² and Phenapa,³ and Kutichika,⁴ and Vabhwoda,⁵ and Hansa,⁶ and Nishkriya,⁷—of these each item that succeeds is superior to that which precedes it. And from the firmament of his chest sprang Anwikshiki,⁸ and Trayivārtā,⁹ and Dandiniti,¹⁰ and Vyāhriti.¹¹ And from the Lord Prajāpati's down sprang Ushnik, from his skin, Gāyatri, from his flesh, Trishtup, from his nerves, Anushtup, from his bones Jagati,* and from his marrow, the metre Vrīhati. And Prajāpati's life became the Sparsa,¹ and his body, the vowels, and his organs, the Ushmā² and his strength, the Antastha,³ and his sports, the seven notes Sharaja⁴ etc. And Brahman having sound for his soul and being both manifested⁵ and unmanifested,⁶ appeareth as the Supreme spirit fraught with various forces.⁷ And then assuming a different

1 Those ascetics that give up old accumulated rice on obtaining a new one.

2 Those that subsist on fruits procured from the quarter first seen just on rising from bed.

3 Those that live on fruits that drop of themselves.

4 One setting much store by his proper mode of life.

5 Those that seek knowledge renouncing action.

6 The condition in which knowledge has been acquired completely.

7 People that have penetrated into the central mystery of existence.

8 Dialectics.

9 Knowledge of the Veda.

10 Political Economy.

11 The mystic words, *Bhur, Bhuda, Swa* and *Om*.

* These are the names of various kinds of metres obtaining in ancient times.

1 Letters between क and म both included.

2 श, ष, स, and ह.

3 य, त्र, ल, and र.

4 Unlike the European scale, the Hindu scale counts seven notes, which are Sharaja, Rishabha, Gāndhāra, Madhyama, Panchama, Dhaivata, and lastly, Nikhada.

5 A : speech.

6 As *Pranava—Om*.

7 From his unmanifested form issue forces in the shape of Indra and the other deities.

form, he bent his mind towards creation.* And finding that even the creation of the sages possessed of overflowing energy did not spread desirably, he, O Kaurava, thought in his heart: 'What a wonder! Although I permeate every place, yet my creatures do not multiply. For certain, Destiny herein is adverse.' And as he was reflecting on Destiny and casting about for a fit course, His form divided itself in twain; and is called Kāya. And from those two halves sprang a male and a female respectively. The male became the Self-sprung Manu, self-king, and the female named Satarupa became the queen of that high-souled one. Ever since creatures began to multiply owing to the commerce of male and female. And on Satarupa he begat five children, Priyavrata Uttānapāda, and, O Bharata, three daughters, *viz* Akuti, Devāhuti, and Prasuti, O best of men. And Akuti he bestowed on Ruchi, his second daughter on Karddama, and Prasuti on Duksha, whose offspring fill the world.

CHAPTER XIII.

—:o:—

THE auspicious Suka said:—Hearing those all-holy words of the ascetic as he spoke on, that descendant of the Kuru race, showing great regard for matters connected with Vāsudeva, again spoke. And the auspicious Vidura said: What did the beloved son of the Self-sprung do, O ascetic, after having obtained his dear spouse? O prime of men, do you celebrate the life of that Rājarshi—the

* Explains the commentator: 'His former form having been turned into haze and darkness, he took a fresh form, which did not cast off lust, etc.,'

primeval monarch—unto me who am all reverence; for this one had Vishwaksena for his refuge. The object of hearing exercised for a long time is realised when people listen to the praises of men in whose hearts the lotus-feet of Mukunda are present; and such audition is extolled by the wise.

The auspicious Suka went on: When Vidura, in whose lap Sahasrasirshā* had placed his feet, had spoken thus in humble guise, the ascetic with his down standing on end, turning his thoughts to the story of the Reverend one, spoke. And the auspicious Maitreya said: Having sprung along with his wife, Manu, offspring of the Self-create, addressed Vedagarbha humbly with joined hands, saying,—'Thou art the creator, maintainer and sire of all creatures yet how can we, thy children, serve thee? Do thou command us. Salutation unto thee. O Idya, of actions within our power what shall we do to attain renown here and excellent state in the next world?' Thereat the blessed Brahmā said: 'O my child, O king, good betide you both, inasmuch as with artless hearts you have of yourselves solicited me, saying—*Do thou teach me.* And, O hero, it is thus that sons should show their regard for their sire; banishing all ill-will they should obey his mandate with alacrity. Begetting on her offspring resembling yourselves, do you righteously rule the earth and worship the Male being.† If, O king, you could protect the people well, then you would serve me greatly; and when you governed your subjects efficiently, the reverend Hrishikesha would be gratified with you. The labours of those with whom the reverend Janarddana, representing sacrifice, is not pleased, go for nothing; for they disregard their souls?' Thereat the auspicious Manu said: 'O destroyer of unrighteousness, I must do what thou sayest.

* A name of Krishna meaning, 'He with a hundred heads.' Krishna is commonly identified with the hundred-hooded Ananta, generally his vehicle.

† Hari.

But lord, do thou assign a place for me as well as my offspring. And as that abode of all beings—the earth—is submerged under the mighty main, thou shouldst, O god, address thyself to delivering that goddess.'

The auspicious Maitreya said:—Seeing the earth depressed under water, Parameshti thought long within himself, —How can I rescue her? As I was engaged in creation, Earth, flooded with water, hath gone down to the subterraneous deeps. What should we, commissioned to create, do now? But let that Lord from whose chest I have issued, do what is best.' 'O sinless one, he was thus reflecting, when lo! out of his nostrils came out a tiny boar of the dimensions of a thumb. And, O Bhārata, as he was beholding it, the boar stationed in the sky instantly increased to the size of an eleplant, and this was a mighty marvel. And seeing that Boar-form, he along with Manu and his sons and the Vipras headed by Marichi, began to indulge in various surmises. 'What! Hath some divine being appeared before us in the disguise of a boar? Ah the wonder! It hath issued from my nostrils. (First) of the size of the end of the thumb, it hath attained the dimensions of a crag. Is this the reverend Yajna,* who thus agitates my heart? As Brahmā was thus arguing along with his sons, the reverend Yajna Purusha roared like a mighty mountain. And with his roars reverberating on all sides, the Lord Hari gladdened Brahmā and those foremost twice-born ones. And hearing the rattling sounds of the simulating boar, capable of dispelling grief, the dwellers of Satya, Jana and Tapas, began to hymn him by means of the three holy (Vedas.) And that one having his form hymned with the Veda, knowing that he was being eulogized with the Veda by those saints, roared again; and displaying elephantine gambols, dived into the deep. And with his tail lashed upwards, that terrific

* Vishnu.

one, the reverend upholder of the earth, furnished with a tough hide sustaining sharp hairs, and having white tusks, shaking his mane, and breaking up the clouds with his hoofs, darted to the sky and illumined all sides with the splendour of his glances. And smelling the earth, Adwanga* himself in the disguise of a boar,—albeit possessed of terrific teeth—gazed upwards at the hymning Vipras mildly, and then entered the waters. And with his abdomen riven at the impetus of the fall of that one having a body resembling a hill in hardness, the ocean in distress roared out, and stretching forth his arms in the shape of surges cried out,—‘Lord of sacrifice, do thou succour me?’ And tearing the waters with his hoofs resembling *Kshurapras*,† and riving the bounds of the boundless deep, Triparu‡ in the Rasātala§ discovered that earth—abode of living beings—whom of yore he,|| while inclined to slumbers had held in his abdomen. And having lifted up the submerged earth with his tusks from the Rasātala, he appeared wondrous beautiful. And as a lion slayeth an elephant, that one with his fierce ire flaming up and resembling his discus, with his cheeks and mouth painted with the Asura’s¶ mire of blood, like those of an elephant engaged in digging the earth coloured by red chalk,—as if in sport slew the Daitya of unbearable prowess, who dashed around with his upraised mace. And as sporting like an elephant, that one dark of hue like unto the Tamāla, raised the earth up with his tusks, (those ascetics) led by Virinchi, recognizing him as the Lord, began to extol him in words resembling the *Sukti* of the Veda. And the auspicious sages said: ‘Victory! Victory

* *Lit*, he having sacrifice for his body.

† A kind of arrow.

‡ Meaning, *He having sacrifice for his form.*

§ One of the subterraneous regions.

|| He had rescued the Earth in the shape of the Veda.

¶ Hiranyaksha.

is thine; O invincible one, O father of sacrifice, salutation unto thee, who art shaking thy body representing the Veda; and in the pores of whose person, the oceans are sunk; salutation unto thee, who art the original cause in the form of a boar. This form of thine, O god, impregnated with sacrifice, is incapable of being beheld by the impious; and thy tegument are the metres, thy down is Varhi¹, thy eyes are the sacrificial clarified butter, and thy legs are the four classes of sacrificial rites; the fore part of thy face is the Sruch², thy nostrils are the Sruva³, O lord, and thy abdomen is the Irā⁴, thy ear-cavities are the Chamasa⁵, thy mouth is the Prasitra⁶, the cavity of thy mouth is the Somapātra⁷; and, O reverend one, thy mastication is our fire-sacrifice; and thy repeated manifestations are the initiatory Ishtis, thy neck are the Upasadas, thy teeth are the Prāyaniyā⁸ and Udaniyā⁹, thy tongue is the Pravargya¹⁰, thy head is Satyari¹¹, and Avasathyā¹², and thy five lives¹³ are the Chiti¹⁴ and the hair on thy body is Soma¹⁵, and the various stages of thy life are Savana¹⁶,

1 Sacrificial Kusa, etc.

2 A sort of ladle or long spoon generally made of wood and used to pour clarified butter upon the sacrificial fire.

3 A ladle with a double extremity or two collateral excavations, made of wood, and used in puring ghee on the sacred fire.

4 Sacrificial dish.

5 A vessel used in sacrifice for drinking the juice of the acid asolapias

6 Any edible article.

7 Vessel for drinking the *soma* juice.

8 Rites after initiation.

9 Final rites after initiation.

10 A sort of sacrifice entitled Mahāvira performed before the Upasada.

11 Fire without the Homa.

12 Eire of worship.

13 Every person has five lives,—a notion paralleled by that of the five wits obtaining in England. These five lives might probably connect themselves severally with the five kinds of vital airs.

14 The providing of the sacrificial Ishtakās.

15 A class of sacrifice.

16 Purificatory bath.

etc., and, O god, the seven ingredients of thy body, the skin, flesh, etc., are all the seven* sacrifices, and the joints of thy body are the great mass of sacrificial rites, Dwadāshā and the rest ; and Kratūf and Ishtīf are thy bands. Sulutation unto thee who art the entire complement of the scriptural formulæ ; the collective divinity ; the substance, and all the sacrifices ; and who hast action for thy self. Thou art the knowledge that springs from the mental equipoise coming of the reverence based on a total absence of calculation of the consequences of acts visible or otherwise ; and thou conferrest knowledge. Salutation unto thee, O reverend holder of the earth, like a lotus with the leaves held with his teeth by a mad elephant who riseth from water, the earth together with the mountains on her appeareth beautiful on being held with thy razors. And like the grandeur that crowns a mountain when its summit is girt round by dense clouds, appears this thy Boar-Form instinct with the Veda, holding the earth with thy tusks. As the father of the world, do thou, for rendering her habitable, establish the earth—that mother of mobile and immobile, who is thy spouse ; so that along with thee we can present our salutations unto her in whom thou hast deposited thy conserving energy, even as priests store up fire in the Arani.‡ O Lord, save thee, who would mind rescuing the Earth gone to the Rasātala ? But there is no wonder in this, as thou thyself art the wonder of the universe, and by thy divine power of illusion hast created this wonderous cosmos. As thou, O Lord, shakest thy form permeated with the Veda, we—inhabitants of Jana, Tapa and Satya—sprinkled with the drops of auspicious water scattered by thy hair, are greatly sanc-

* Agnishtoma, Atyagnishtoma, Ukttha, Shorasi, Vajapeya, Atirātha, and Aptoryāma.

† Performed with the Soma.

‡ Performed without the Soma.

§ Wood used in kindling fire by attrition.

tified. He, alas ! is of perverted sense that wanteth to know the finale of acts performed by thee, who art of limitless acts. O reverend one, do thou compass the peace of this universe which hath been stupified with thy spiritual powers and thy energy of illusion.'

Maitreya went on : Thus hymned by the ascetics cognizant of Brahmā, that one placed the earth on the waters which had been smitten with his hoofs. Having thus sportively rescued the earth and established her on the waters, the reverend Lord of creatures, Vishwakarmā, vanished. With that person who reverentially heareth or maketh men hear the auspicious and sweet story of Hari worthy of being rehearsed, and surcharged with his illusive power, and which destroyeth the worldly sufferings of people, Janārddana is speedily well pleased in his heart. On the Lord being pleased, what is difficult of being attained? Everything desirable seemeth vain. On the devotee that keepeth his eye fixed (on Hari), the Supreme Searcher of hearts confereth his own highest state. Therefore, who, of creatures other than beastly, understanding the best object of human search, doth not drink earfuls of the nectarine story of the Reverend one capable of removing all mundane misery?

CHAPTER XIV.

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HEARING the story of Hari in his Boar-Form being the cause (of all), as recited by Vansāravi, the vow-observing Vidura, not being satisfied fully, again asked him (on the subject). And the blessed Vidura said: O foremost of

ascetic, I have heard that the original Daitya, Hiranyāksha, was slain by Hari having sacrifice for his form. Therefore, O Brahmana, there took place an encounter between that sovereign of the Daityas and him that was sportively raising up the earth with the ends of his razors. Do you in detail relate his birth unto me, who is all reverence. O ascetic, my mind knoweth no satisfaction ; and great verily is my curiosity.'

Thereat, the auspicious Maitreya answered : That you ask me about the story of Hari's incarnation capable of snapping the noose of Death fettering creatures of this sphere, is happy, O hero. Hearing Hari's history as chanted by the ascetic,* Uttānapāda's son,† albeit a boy, attained to the state itself of Hari, setting his foot on the very crown of the head of Death. I heard this story formerly as recited by Brahmā—god of gods—when questioned by the deities. O Kshattī, at dusk Daksha's daughter, Diti, influenced by desire, and desirous of offspring, for sexual intercourse solicited her husband, the son of Marichi, who at sunset was rapt in contemplation after having worshiped the male who is the lord of sacrifice and who hath for his tongue the sacrificial fire. And the auspicious Diti spoke : 'O learned one, Kāma having taken up his bow, and displaying his prowess, is afflicting me on thy account—me who am helpless,—even as a mad elephant bringeth down a plantain tree. Good betide thee ! Do thou, extending thy favour, fill with offspring me who am burning on account of the good fortune of those who, being co-wives with me, are blessed with children. The fame of women honoured by their husbands, and who, for the purpose of offspring being raised, have husbands like thee, spreads over the world. Formerly our sire, the reverend Daksha, greatly attached to his daughters, asked us separately, 'My children, whom will you accept as your husband?' And

* Narada.

† Dhruva.

perusing their thoughts, our father bestowed on thee all the thirteen, who have been ever devoted unto thee.. Therefore, O lotus-eyed one, compass my desire. With the magnanimous the entire self-surrender of one in distress certainly never becomes fruitless? Thereat, O hero, Marichi's son, soothing her, addressed that afflicted one, overflowing with talk, who had been suffering sore on account of her desire having swelled up vehemently. O timid one, I will even do what is in thy heart. Who doth not compass the pleasure of her from whom flow the three kinds of fruition?^{*} Even as one crosseth over the ocean in a craft, so a person, having a wife, crosseth over the main of misery by having secure all the modes of life through his own proper mode.[†] O receptacle of honour, O divinity presiding over my home, neither shall we nor will other that prize virtues highly, here or hereafter, ever be able to imitate thee, who hast been styled the half-body of him that seeketh his welfare ; resigning to whom one's acts either seen or unseen, one rangeth in peace ; and taking refuge with whom, we, like the lord of a citadel beating down robbers, can easily conquer our sensual foes, incapable of being vanquished by any other mode of life.[‡] (Albeit I can not imitate thy goodness), yet for producing offspring, I will do thy desire. But lest people should censure me, thou must tarry for a moment. This hour belonging to the frightful Rudras, is dreadful and terrific to behold ; and now range about ghosts and the followers of the lord of spectres. And, O chaste dame, at this hour of eve the reverend progenitor of spectral appearances—the lord of spirits—surrounded by ghosts, goeth about on his bull. And with his shining clotted locks cast around, and looking dusky with the dust

* Interest, merit and desire.

† A householder by despensing gifts to medicants, and others leading other modes of life, can reap great religious merit.

‡ In this passage, Marichi takes his wife as representing her class, the type of womanhood.

scattered by the whirlwinds prevailing in cemeteries, and with his spotless silvery person covered with ashes, the younger brother of thy husband surveyeth everything with his three* eyes. Nor hath he any that are near to him, or any that are distant; nor are there any whom he cherishes with regard, or any who are held in his hate. And with vows we covet the illusion permeated ashes that he hath shaken off his feet, like flowers offered (unto them). Learned men, desirous of riving the region of ignorance, rehearse his actions springing from perfect dispassion. And with his heart purged of partiality, that refuge of the pious himself leadeth the life of a spectre. But ill-fated and ignorant people who regard their bodies as constituting their real selves and who nurse their persons with robes and wreaths, trinkets and unguents their persons which are fare for dogs—laugh at the edifying history of this one rapt in himself. Ah! the life of the Lord, the regions assigned by whom are ruled respectively by Brahmā and others, who is the cause of creation, who hath framed this universe, illusion is whose slave, and who leadeth the life of a spectre, is above discussion.

Maitreya continued: But although thus instructed by her husband, that woman with her senses sore assailed by Manmatha, casting off shame, like a harlot took hold of the cloth of that Brahmarshi. Thereat, seeing that the subject of the prayer of his wife was under the ordinance of Destiny, before engaging in such an evil act, he bowed unto Fate; and then in solitude entered upon an amorous encounter with his spouse. And then, O Bhārata, performing his ablutions, with his speech restrained, he practised *pranayama*, and contemplating the unclouded effulgence (of the Deity), began to recite the eternal Brahma.† And, O Bhārata, Diti, seized with shame on the score of that act, approached

* The Sun, Moon and Fire

† The celebrated hymn on the Sun, named Gayatri, the most sacred Mantra in all the Vedas.

the Vipra sage, and spoke, hanging her head down. And Diti said : 'O Brâhmaṇa, do thou so act that the chief of spirits may not destroy this foetus of mine. Rudra is verily the lord of ghosts ; and I have transgressed (near him). Salutation unto Rudra,* who is great,—unto that deity who is incapable of being disregarded ; him that crowns desires with fruit ; unto the bringer of well-being, unto persons devoid of desire ; unto him wielding the rod,—even him representing wrath. May that deity, Sati's lord, and the husband of my sister, being propitious unto us, females compassionated even by fowlers, be well pleased with us !'

Maitreya went on : When with her frame trembling, she (thus) had set her heart on securing the welfare of his offspring in both the worlds, Prajâpati, having violated the rule regulating the evening twilight addressed his wife. And the auspicious Kaçyapa spoke : What on account of thy soul being filthy, what on account of the inherent evil nature of the hour, what on account of thy disobeying my command, there will be born in thy womb, O ungentle and fierce one, two execrable sons, who will harass the three worlds together with the *Lokapalas*.† But when they will begin to destroy innocent persons and outrage women, and when, in consequence, the high-souled will be worth with them, the reverend Lord of the universe, creator of beings, incarnating himself, will put them to the death, even as the wielder of the thunder-bolt smiteth mountains.' Thereat the auspicious Diti said : (If this must be so), may my sons meet with death at the hands of the Reverend one furnished with arms rendered graceful with a shapely navel ! But, O master,

* 'Rudra' is commonly conceived by a meaning, 'The Terrific one,' but Sridhara Swami, whose authority in the Bhâgavata overtops that of the other commentators, derive the word from *Rut*, 'misery'. Rudra, according to him, means 'He that removes the misery of people'.

† Guardians of the various regions.

let them not be abolished by the ire of a Brāhmaṇa.* Even the denizens of the infernal regions have no mercy to spare for those that have been consumed by the curse of a Brāhmaṇa, or those that arouse affright (in the heart) of spectres; nor are such commiserated by those creatures in whose races such wights are successively born. Thereupon Kātyāyaṇa said: 'By virtue of thy having repented thee of thy act, of thy having reaped thy deserts speedily, of thy high veneration for the Reverend One, and of thy regard for Bhava and myself, a certain son amongst those of thy son, will be the darling of pious people; and men will sing his pure fame like unto the fame of the Reverend one himself. And as certain people purify discolored gold by resorting to certain processes, so righteous persons, for following his character, will purify their souls by having recourse to *Yoga*. Well-pleased with his entire devotion will be the Reverend one—witness of himself—the universe is whose form, and through whose grace it is filled with joyful emotions. And with his heart refined by virtue of his immense veneration, that high-souled person—a great devotee of the Reverend one, commanding a stupendous influence,—and greater than the great, establishing himself in Vaikuntha, will renounce his pride in his person. And he will experience pleasure at the good fortune of others; and he will grieve at the unhappiness of people. And he will have no enemies; and even as the Moon removeth the heat of summer, so he will remove the sorrow of the world. And thy grandson will have a vision of that one who is stainless inside as well as outside, whose eyes are lotuses, who assumeth forms desired by his devotees, who ornaments that auspicious female, and whose face is graced with burning ear-rings.'

* Passages like this point to the fact that the sacerdotal influence had been fully established at the time when this Purana was written.

The auspicious Maitreya said :—Hearing that her grandson would be a devotee of the Reverend one, Diti rejoiced greatly; and hearing that her two sons would be slain by Krishna, she was filled with exhilaration of spirits.*

CHAPTER XI.

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MAITREYA said :—Alarmed at the prospect of the deities being afflicted,† Diti for an hundred years held Prajāpati's vital fluid capable of neutralising every other energy. And the Lokapālas shorn of their brightness in the world where light had been dimmed by it,‡ communicated into the Creator the circumstance of darkness having enveloped all sides. And the auspicious divinities said :—'O lord, thou knowest what this gloom, which hath alarmed us actively, means, for, nothing can be unknown unto thee, Reverend one, the tide of whose cognition is incapable of being affected by Time.§ O god of gods, O sustainer of the universe, O thou that art the jewel decorating the crest of the Loka-nātha,|| O thou that readest the minds of things prior or

* The commentator explains the reason of her enthusiasm thus : 'She rejoiced at the prospect of her sons dying at the hands of Krishna, and thus attaining great renown as well as an excellent state after death.'

† By her two sons,

‡ Kācyapa's semen.'

§ This seems to me a profound remark. The inevitable effect of time on the mind is to efface impressions. By this destructive element that sways the mental empire of every creature having been eliminated from the mind of the Deity, His knowledge is rendered eternal.

|| The same as the Lokapalas, meaning, lords of the regions.

posterior. Salutation unto thee that hast the highest knowledge for thy energy, that by thy divine power of illusion, hast assumed this,* that has drawn upon the quality of emotion. Salutation unto thee who art the cause of the elements.† Those persons of ripe *Yoga*, those persons of subdued vital airs, senses and souls, that without cherishing any prospect of recompense, contemplate thee, who art the creator of all beings, the Supreme Deity consisting of conscious and unconscious,‡ who hast linked the world unto thyself; those persons, therefore, who have secured thy grace, know no discomfiture whatever. Salutation unto thee who art the prime of all and depending on whose word, even as kine are governed by their tether, all creatures provide edible articles of worship. Do thou bring about the complete welfare of the worlds, from which all righteous works have been abolished; and looking on us with an eye brimming over with compassion, thou shouldst protect us, who are in distress. O god, the embryo of Diti generated by the vital fluid of Kāsyapa having dropped into her womb, darkening all sides, increaseth like a flame fed with fuel.'

The auspicious Maitreya continued:—Hearing the deities, the mighty-armed Reverend (Self-sprung one) laughed and addressed them in a pleasing speech. And the blessed Brahmā said: 'My mind-begotten sons sprung before you, Sanaka and the rest ranged the regions in the sky, with their hearts purged of desire. And it came to pass that once on a time they arrived at the Vaikuntha residence revered of all creatures, belonging to the Reverend One of spotless soul. There reside persons having the forms of Vaikuntha,§ who adore Hari in a disinterested spirit. There

* Brahma body.

† Sridhara Swami gives another explanation: 'He whose origin is absolutely hidden.'

‡ or 'existent and non-existent.'

§ Vishnu.

the Primæval Male, whose sole knowledge is centred on the Vedānta, assuming the quality of goodness, stayeth in the form of Righteousness, gladdening us who are his own. There the grove going under the name of Visreyasa embosoming trees bestowing anything that is desired and furnished with the graces of all the seasons,—wearing the form of emancipation, appeareth exceedingly beautiful. There sky-rangers* in company with their wives who censure the breeze for depriving them of sense with the fragrance of the Mādhavi plant growing in water, for ever and a day chaunt the story of the Lord capable of destroying the dirt of sin. There when a *bhringa*-king begins humming and seems as if he were singing the story of Hari, anon pigeons, and the *kokilas*, and the cranes, and the ruddy geese, the Dātyuhas, and the swans and the *sukas*, the *tittiris*,† and the peacocks, wind up their tumult. There the *Mandara*, the *Kunda*, the *Kurava*, the *Utpala*, the *Champaka*, the *Arna*, the *Punnāga*, the *Nāga*, the *Vakula*, the *Anvūja*, and the *Pūrijāta*, albeit fraught with fragrance, regard the *Tulasi*'s asceticism very highly on seeing her perfume honoured by that ornament‡ of *Tulasi*. And that place thronged with cars composed of lapises and emeralds and gold, which were obtained by rendering reverence unto the feet of Hari, and which belonged to persons having their souls centred on Krishna, whose desires could not be aroused by the blandishments of damsels dight with rotund buttocks, and graced with smiling faces. And there that one free from fickleness,§ Lakshmi, wearing her charming form, whose grace is sought by the other divinities, is seen in the mansion of Hari having crystal walls and plated at places with gold,—sounding|| her

* Gandharvas.

† Fancoline parridge.

‡ Vishnu. The *Tulasi* is looked upon as one of his wives.

§ *Muktadosha*—an adjectival adjunct to *Srirupini*—may also mean, *with her arms outstretched*.

|| Sounding the bangles attached to her feet.

lotus-feet, and as if sweeping (the chamber) in sport with the lotus (in her hand). Ye gods, there in her own grove, Sri, surrounded by her hand-maids, worships the Lord with Tulasi leaves ; and seeing her face furnished with fine ringlets and an aquiline nose, reflected on the pools having banks of coral with lucent waters sweet as nectar, she seems to behold Hari-imprinting kisses thereon. That region is incapable of being attained by ill-fated persons, who, stopping up their ears against the access of the story touching the creative works of the sin-cleaver, listen to the unrighteous voice of sense destructive to understanding ; and who, having their religious merit emptied by their listening to such whisperings, are, alas ! at length cast by them to the infernal pit, where they can obtain no succour. And the extensive illusory energy of the Reverend One stupifieth them so closely that having obtained the state of humanity, which, as combining the knowledge of the Deity with righteousness, is extolled even by ourselves, they do not adore Him. And that sphere is attained by persons that are above us, that own characters crowned with kindness and the cognate virtues, from whom, owing to their constant ministrations unto the foremost of the deities,* Yama stayeth at a distance, and whose bodies perspire with the down standing on end, on account of their being reft of their sensibility induced by their passion for a discourse on themes having the illustrious Hari for their subject. Then by virtue of the divine potency of *Yoga*, those ascetics experiencing the height of bliss, arrived at the peerless and heavenly Vaikuntha, the one only object of homage of the worlds, illuminated with the blazing chariots of the foremost celestials, and presided over by the Preceptor of the universe. And having passed through six doors without being attracted by the surrounding splendour, they arrived at the seventh, and saw a couple of celestials† of the same age equipped with maces

* Hari.

† The names of these divinities are Jaya and Vijaya.

and adorned with costly *Keyuras*, ear-rings and diadems. And wearing on their necks and four blue arms wreaths of wild flowers rise with black bees, they, with their brows contracted, their nostrils dilated, and their eyes reddened, presented countenances tinged with passion.—And without heeding them, the ascetics entered the seventh gate as they looked on it, even as the ascetics had entered the first six gates with their doors made of gold and adamant; for by virtue of their eye being even, they range every place fearlessly. And seeing those ascetics conversant with their souls, stark naked, and, looking like boys of five, albeit old, the gate-keepers, who were adverse to the Reverend One, ridiculing the energy of the anchorets, prevented them with canes held awry. And, although deserving of every honour, the ascetics, on being stopped by the chief warders of Hari in the presence of the hosts of celestials looking down, having their desire of beholding the best of friends frustrated, with their eyes suddenly crimsoned with wrath, spoke as follows. And the auspicious anchorets said:—What a discrepancy is discoverable in the character of you both, who dwell among persons that have attained this place through signal services rendered to the Reverend One, and that regard all creatures with an equal eye. And what fear can possibly be entertained by cunning wights like you, measuring others by yourselves, in respect of that quiescent one, who hath no difference with any? What is this heart-riving fright, you two, wearing marks of deities, have conceived on behalf of that one in whom the sedate see no sense of distinction of souls, considering themselves as included in the Supreme Soul, even as the portion of space in a pot is included in the universal air? Therefore, in connection with this transgression of yours, let me cast about as to how I can best serve you, who, albeit of perverse sense, are the

* Another reading is *dureham*, having pride at a distance.

followers of Vaikuntha's Supreme Lord. Owing to your unevenness of view, renouncing these regions, be you born in unrighteous races in which are present the triad of foes.* Hearing the dreadful speech, and reflecting on the Brahma curse, and, further, knowing that it could not be averted by any weapon, those followers of Hari, who cherisheth a greater dread of those Brāhmaṇas than those followers of his, at once wildly took hold of their feet, and dropped down like so many sticks. 'You have dealt the punishment that should be dealt to transgressors, and this chastisement is competent to blot out all sins, such as the slighting of the Lord. Yet as we go down and down, let not the stupor sprung from our repentance erase our remembrance of the Reverend One.' Knowing that his people had offended those noble (Brāhmaṇas), the Reverend lotus-navelled One, charming unto the worthy, in company with Sri set out on foot† to see those Paramahansas‡ and mighty Munis.§ And as accompanied by his retinue carrying various appliances of a walk, with particles of rain sprinkling his person dropping from the rows of moon-seeming pearls fringing his white umbrella swayed by bland breezes, together with a pair of *chāmaras* graceful as swans,—that one who is the guerdon of spiritual absorption, approached,—they had an actual sight of him, with a countenance mantling with satisfaction,—that abode of all desirable virtues, working up the heart with his loving looks, and illumining Vaikuntha set like a jewel decorating a crest,—with the graceful Sri reposing on his developed blue breast ; saw him with a zone encircling his plump hips, garnished with

* *Viz.*, lust, anger and covetousness.

† The commentator explains this passage in orthodox fashion thus : 'The reason of Vishnu's going on foot was to appease the anger of the saints by showing them his feet the sight of which had been denied them. His being accompanied with his wife was because Hari lavishes wealth even on those that seek him unselfishly.'

‡ A class of *Yogīs* of a high order.

§ Ascetics.

a yellow attire, and with a garland of wild blossoms (on his neck) ringing with the chime of black bees; with bangles on his elegant wrists; with one hand placed on the neck of Vinatā's son, and with the other moving about a lotus; (saw) him furnished with a mouth having a prominent nose and cheeks worthy of being adorned with ear-rings throwing out lightning flashes; wearing a jewelled *tiara*; and an exceedingly beautiful chain on his chest, and the costly Kaustubha on his neck; (saw him) who raised in the minds of his devotees this thought,—*The pride of Indirā in her beauty hath today been put down*; who was possessed of all grace; and who appeareth before me, Bhava and yourselves in a form capable of being worshiped. And they bowed down unto him with joy; and, gazing at him, their sight was not satiated. And albeit they were perpetually merged in beatific bliss, yet the air impregnated with the nectar of the *Tulasi* with which were mixed the filaments of the two lotus-feet of that one furnished with a pair of lotus-eyes, entiring their nostrils, gladdened them greatly, and the down of their persons stood erect. And over and again gazing up at his face resembling the inside of a blue lotus, as well as at the Kunda* like smile playing on his lovely lips, and looking down at his two feet garnished with gems in the shape of nails, they, who had obtained blessings,† were sunk in contemplation‡. And then they set about chanting the praise of that one who manifests himself to people seeking the way through *Yoga*, who is worthy of all regard, and who manifested unto them his native form as the Primal Male endowed with the extraordinary powers. The sons said:—Thou, who, although residing in the hearts of the impious, dost not show thyself to them, dost not

* A kind of lily.

† From Brahma, their sire, and Narada, their brother.

‡ 'They' remarks the Swami, 'were not satiated, and therefore they fell to contemplating him.'

vanish from our view; for when we were being taught the mystery of thy being by our sire sprung even from thyself, thou didst enter our minds through our ear.* O Reverend One, we know thee as the highest self-knowledge; filling the hearts of these with delight by thy form composed of the principle of goodness; self-knowledge that is attained in their minds through depth of devotion by ascetics who have banished pride and renounced anger. Those auspicious persons who have taken refuge under thy feet, and who can relish themes and about thee fraught with thy fame, like unto a place of pilgrimage and worthy of being extolled, do not think much† of thy favour capable of conferring emancipation itself—not to speak of any other state‡ into which thy frown is competent to infuse fear. Let us have our birth in hell consequent on our having committed this iniquity,§ if only our minds revel in thy feet, even as black bees revel in blossoms|| if only our speech is like the Tulasi graced by being placed on thy feet if only the cavities of our ears are filled with the rehearsal of thy virtues.¶ O thou of vast renown, this form that thou hast revealed unto us, hath, O lord, gratified our eyes greatly. And as being the Reverend One incapable of being perceived by persons of unsubdued souls as we are, we return unto thee our salutations.'

* Hari here is conceived of as the Word.

† That is, such persons relish converse, having Thee for its theme more than they relish thy favour, although it confers emancipation itself.

‡ 'Conferred by Indra, or any other deity,' remarks the annotator.

§ In having crust thy devotees.

|| As the black bee revels in flowers, disregarding the thorns that are on some, so we shall revel at thy feet, regardless of the pangs of hell.

¶ The commentator who is a *Bhagavat*, a devotee of the Reverend One *par excellence*, has a characteristic note. 'The ear is filled up with air, and is incapable of being filled up with the recital of the story, which is also air. So we shall continually hear thy praises!'

CHAPTER XVI.

THE AUSPICIOUS BRAHMA said :—As those ascetics practising *yoga* were speaking thus, the Lord living in Vaikuntha, well-pleased, spoke thus. And the auspicious Reverend one said : Inasmuch as these courtiers of mine, Jaya and Vijaya, disregarding me, have affronted you, I acquiesce in the chastisement, which, O ascetics, ye, ever following me, have dealt unto them on account of their having slighted their divine master.* Because the Brähmana is my Supreme Deity,† I will propitiate you, for, I take to be mine own the transgression that hath been perpetrated by my retainers. As the Disease‡ destroys skin, so the ignominy of one's being named on one having committed a wrong, abolisheth one's fame. It is from you that I, Vaikuntha, have obtained that fame of mine, which, lucent as ambrosia, on being heard, instantly sanctifieth all creatures commencing with the Swapacha,§ and which resembles a holy place of pilgrimage. Therefore, those that are adverse to you, are cut off by me, although they are|| my arms; those that are adverse to you by serving whom I have secured the sacred farina of my lotus-feet capable of instantly wiping out the sins of this entire world, serving whom I have attained to this excellency of character that I have, and by whose grace that same Sri, to obtain whose glance others¶ practise great restrictions, doth not, even when I happen to be ill-humoured, renounce me—are cut off by me albeit

* The construction, as the intelligent reader will perceive, is faulty; but so it is in the original, and a translator is 'fast bound to the oar.'

+ Another instance of sacerdotal supremacy.

‡ Leprosy.

§ Otherwise named a Chāndāla or Chāndāla who dwells in cemeteries and performs the last rites of the dead.

¶ The Lokapalas, according to the commentator.

|| Brahma and the other deities.

they are my very arms. The gratification that I gain in a sacrifice by feeding by my fire-mouth on *Havi* offered by the sacrificers, cannot equal the gratification I find in feeding through my mouth represented by a contented and disinterested* Brahmana eating *payça* surcharged with *ghee*, all the while relishing every mouthful that he takes.† What person is there that should not bear with Brahmanas, even when they do wrong, (Brahmanas) the dust of whose feet is borne on my diadem by me whose illusive divine *yoga* power is perpetually resistless. The water touched by whose feet speedily sanctifieth the moon crowned himself together with the Lokapālas. Those wights who, having their sight lost on account of their iniquity, by virtue of their understanding reading difference (in things identical), look upon the prime Dwija's milk kine‡ and creatures derived of shelter as not constituting my body, shall have their eyes plucked out with their beaks by the vulture-shaped emissaries of the chastiser under my command; breathing fury resembling that hissed out by serpents. But them I deem as having served me, who looking on Brahmanas as myself, speak them fair even if they happen to have used harsh speech towards these persons concerned, who, with lotus faces washed with an ambrosial smile, addresses those Brahmanas in terms mellowed in love. Therefore let these persons who ignorant of my desire, instantly undergoing the punishment proportionate to their having transgressed touching yourselves, come to me again. So do you favour me by immediately exiling my servants (from this place.)

The auspicious Brāhmā went on :—'Hearing his sweet and maliflous speech, flowing like *mantras* streaming

* Lit. Brāhmaṇas who have resigned unto me the fruit of their works.

† 'In dishonoring, therefore,' says Śridhara. 'Ye have dishonored my best of mouths.'

‡ *Duhati*. Milch kine. 'Another reading is Duhitri,—the kine that sprang from Vishnu in the shape of the Sun.' Śridhara.

(murmuring),* those (ascetics) stung by passion, did not feel at all satiated in their hearts.† And having with dilated ears listened to his words, composed of a moderate measure of terms, yet, pregnant with mighty import, and of profound significance, and pondering over them, they could not divine his intention. And then those Vipras, rejoiced, with joined hands, and their down standing on end addressed him who embodied in himself the supreme state of the Lord.‡ And the auspicious ascetics spoke: O Reverend one, inasmuch as being the Lord of all, thou sayest unto us, "you have served me well,—we do not persue thy purpose. True, it is, Lord, that Brāhmaṇas are the supreme divinity of these, who art ever engaged in their welfare; yet verily thou art the soul and divinity of Vipras, who are the gods of the deities. The iternal morality hath sprung up from thee and thy forms protect the same: and thou art the unmanifested§ prime fruit of righteousness, which knoweth no change. When *Yogis* through thy grace speedily get exit of the world and escape the doom of death, how canst thou be obligated by others,—(thou) who art constantly tended by Bibhuti|| the dust of whose feet is held on the head by persons seeking affluence,—and who desire the place of the best black bee having his home in the fresh Tulasi chaplet placed on thy feet by fortunate persons. Seeing that thou art the mine of every excellence that is worthy of being worshipped, how can the *Srivatsa* mark and the dust lying on the way walked; by the Dwijas sanctify thee who carest not that one who waiteth upon thee with

* 'Or worthy of being heard by sages.'

† *i. e.*, their hearts were as eager as ever to hear Hari's speech.

‡ *i. e.*, Incarnations.

§ Remarks Sudhara. 'Not like the manifest fruit of righteousness,—heaven, etc.'

|| *Lit.* Wealth. Here the word means Lakshmi, the consort of Vishnu, who is the impersonation of riches.

pure offices, and who cleavest unto thy devotees, that thou hast made them thy ornaments. O Triyuga*, baffling with thy body charged with goodness, passion and dulness inimical to thy mighty austerities, purity, and compassion,—constituting thy three legs,—Thou, who art righteousness itself, maintainest, mobile and immobile with those legs of thine, for the behoof of Dwijas and deities.

If thou do not protect the race of the flower of Dwijas which should be shielded by thee by means of soft speech and worship, then, O God, ever conferring welfare, the noblest way,† shall be abolished, and people shall mistake the example of the worthy.‡ But that§ is from the thoughts of thee who art composed of thee quality of goodness, who wishest to give people only good, who, by thy own power, rescuest righteousness, who art the Lord of the truine sphere, and who art the maintainer of the universe ; nor can such a course any wise diminish thine energy. It must prove thy pastime. Any other chastisement that thou mayest mete out to these and increase of remuneration that thou mayest wish to grant them shall be acquiesced in by us. And do thou inflict fit punishment on us who have cursed these innocent persons. Thereat He, crowned with the six powers, said : "After being speedily born in the Asura race, these, compassing spiritual communion helped on (by the energy) of their anger, shall on no distant day come back to me. O Vipras, the imprecation that you have uttered, had been forged by me."

* *Triyuga* may mean 'He that appeareth in three *yugas*'; or 'He that is endowed with the three couples of extra human qualities.'

† The way of the Veda.

‡ The *Gita* has the same idea : 'what the higher orders do, is followed by the masses. What the former hold out as an example is made a precedent by the mob.'

§ Thy humiliation to the Brahmanas, explains Sridhara,

The auspicious Brahmá spoke on :—Having beheld both Vaikuntha and his abode delightful to behold, and effulgent by its own splendour, those ascetics, having performed rounds about the Reverend one and also bowed themselves down, departed with rejoicing talking over the riches owned by Vishnu. Then the Reverend one addressed his followers, saying,—‘ Go ye. Do not fear, good beside you? Although I am capable of baffling the energy of a Brahmana, yet do I not wish it. This enlists my consent. Having, by virtue of your spiritual communion urged on by ire, come out of the curse of the Brāhmaṇas, you shall return to me in a short time.’ Having thus spoken to his gate-keepers the Reverend one entered his own mansion adorned with rows of chariots, and graced with transcendent splendour. And those eminent deities, falling far from the sphere, were rest of their grace, and lost their wonted cheerfulness. And my sons, at the time of their toppling down from the region of Vaikuntha, a mighty chorus of *Oh* and *alas* rose in the heavens. And it is those principle retainers of Hari who have now entered into the powerful vital fluid of Kaçyapa in the womb of Diti. The energy of those Asuras now brings down your energy; and it is the Reverend One that ordaineth this. He that is the Cause of the durability, genesis and dissolution of this cosmos, and whose power of divine illusive energy is incapable of being over-riden by the masters of *yoga*,—the very same Reverend one will bring about our well-being. Our endeavours on this head are vain.

CHAPTER XVII.

THE auspicious Maitreya spoke on: 'Learning from the lips of the self-sprung the origin of Diti's embryo, the deities in a body, rid of their fright, went back to heaven. And the chaste Diti, apprehensive in consequence of the information imparted by her husband, brought forth twins on the completion of an hundred years. And when they were born innumerable portents occurred in heaven, on earth, and the etherial sphere, striking active terror into the hearts of people. The earth shook along with her hills. All the cardinal quarters were aflame; meteors shot and thunder-claps burst; and *Ketus* aroused a-fright (in the hearts of creatures.) There momentarily blew a wind rough of feel and emitting characteristic sounds; plucking out giant trees, and having the atmospheric concussion for its forces, and the dust (raised) for its flag. And the welkin being deprived of the light of lumionous bodies in consequence of the presence of clouds laughing with lightning, darkness enveloped all, and no region was visible. And the ocean was furious, and heaving surges, it looked as if it were undergoing mental tribulation; and its womb was wrought up violently. And rivers with watery expanses had their lotuses shrivelled. And at intervals the discs of the Sun and Moon were swallowed up by Rāhu.* The clouds thundered; and roars resembling the rattling of chariots emerged from the mountain caverns. And in the outskirts of villages belching forth furious fire ominous she jackals began to utter yells, along with the cries of male jackals and owls. And raising up their heads, lions went about in

* Rahu is a demon, who as a born enemy of the celestials, periodically swallows up the sun and moon, to avenge the wrongs of his race and the inhabitants of heaven. The phenomenon in English practice is styled *eclipse*.

villages uttering various cries, now resembling music, and now lamentation. And, O Kshathā, asses in herds, tearing the earth with their rough hoops, darted around wildly, uttering characteristic cries. And frightened at the braying of asses, birds, darted up from their nests; and beasts, either in folds or forests, discharged urine and excreta simultaneously. And kine through panic, discharged blood from their udders, and clouds showered pus. And images of deities cried; and trees dropped down without any wind. And many righteous planets were crossed obliquely by others burning brightly; and were encountered by them in conflict. And seeing (these) as well as other mighty omens, which save Brahmā's sons, could not be interrupted by all creatures the latter, affrighted, thought dooms-day to be at hand. And those primæval Daityas, endowed with frames resembling mighty mountains, grew up their native energy developing itself. And they touched the very heavens with the tops of their golden diadems, covering up all quarters with their arms adorned with *angadas* shaking the earth with their tread; and towering above the Sun himself with their waists graced with the zone. And Prajapati gave them names. And of the twins he, that sprang first from forth his body, was called Hiranyakācipu, by people; and he that was born next was named Hiranyāksha. And Hiranyakācipu, inflated with the pride of his arms, and being immortal by virtue of the boon he obtained from Brahmā, brought the three worlds together with their guardians under his dominion. And it came to pass that once on a day equipped with a mace in his hand Hiranyaksha, who was well-loved of his elder brother, and who ever ministered unto him, seeking battle, presented himself in heaven, wishing for an encounter. And beholding him, endowed with irresistible vehemence, wearing elegant golden bangles, decked with a *vaijayante* chain, with a mighty mace laid on his shoulders, puffed up with the pride of his indomitable

prowess, incapable of being controlled, and intrepid, the deities afflicted with fear, like unto serpents at the sight of Tārksha, hid themselves (out of hand). And seeing the hosts of celestials with Indra disappear each by virtue of his own energy, that king of the Daityas, not finding them, was maddened with wrath and roared terribly. Then desisting, that exceedingly powerful one, resembling a mad elephant, dived into the solemn sounding main. And as he entered (the waters,) the hosts of Varuna aquatic animals albeit unhurt (by the demon), stricken with fright, fled far away afflicted with his (out-going) energy. And, O child, then arriving at Pracheta's palace, entitled Bibhavari, that highly powerful one, ranging the deep for a good many years, was engaged in smiting with his mace made of sable iron the surges of the sea aroused ceaselessly by his breath. And then meeting there the lord of the subterraneous regions, and the foremost of those living in water, he, by way of mocking (Varuna), bowed down to him, and like a vulgar fellow addressed him: 'O Lord give me battle. Thou art the master of the Lokopalas. Thou robtest the prowess (of heroes); and thou art incapable of being coped with by those setting store by the heroic renown. And, O master, subduing Daityas and Dānavas, thou hast celebrated the Regal Sacrifice.' Thus greatly rediculed by his enemy elated with pride, the reverend lord of waters, suppressing his rising wrath with his own sense, spoke to him: 'O ornament (of your race) we have ceased from fight. Save the ancient person, I find none who can satisfy in fight you who are accomplished in encounter. Therefore, O best of heroes, go you even to him who is hymned by persons like you. Coming to him, you, reft of your pride, will be down on the field surrounded by dogs; for desirous of favouring the good he assumeth various forms for destroying wicked wights like you.'

CHAPTER XVIII.

THE auspicious Maitreya spake on : Hearing this speech of the lord of waters, that great and powerful (Dānava), the ornament of his race, acquainting himself with the whereabouts of Hari from Nārada, at once entered the subterranean deep. And there he saw the all-victorious supporter of the earth lifting her up with his razors, and draining on Hiranyākshā's energy with his crimson eyes ; and the Dānava said : 'Ah ! this beast leith in water. Come ! Come ! Thou ignorant wretch, let go the earth. This hath been conferred on us dwellers of the nether sphere, by the creator of the universe.

And, O worst of celestials,* O thou, who hast assumed a boar form at my sight, thou, along with the earth, wilt not be able to bring about your welfare.† Do our enemies, for vanquishing us, have recourse to thee who, remaining out of sight, slayeth Asuras with thy divine power. Thou fool, slaying thee who art possessed of slender prowess, and whose strength consists in *yoga Maya*, I shall wipe the tears of my friends. On thy being slain in consequence of thy head being crushed with the mace hurled by my hands, those celestials and sages that make offerings unto thee, being deprived of their root, shall cease to be.‡ On being thus wounded by the *tomra* of a sharp speech uttered by

* The Swāmi, who can never think of lowering Hari even through the mouth of a born enemy, would understand *Sundhama*. *O thou compared with whom the celestials are unworthy.*

† This passage is explained after the orthodox fashion, which can in no way interest our English readers.

‡ In this *sloka* also the reverent Sridhara discovers a hidden spiritual sense which, I dare say, never entered the thoughts of the author.

his foe, (Hari) bearing the smart, rose up from the waters like an elephant accompanied by his mate, on being assailed by an alligator. As Vishnu was rising from the waters, that Daitya, having brown hair, and an utterance resembling thunder following him even as a shark followeth an elephant, said: 'What is there that is unworthy of the base lost to shame?*' But (Vishnu), hymned† by the creator of the universe, with blossoms rained by the celestials, in the very sight of his enemy, placed the earth on the water at a spot pleasant perspectively, and then infused into her his own energy. And fired with a furious wrath, (Vishnu), smiling addressed that (Daitya) with his back garnished with golden ornaments, equipped with a mighty mace, and gift in golden armour. And the Reverend one said: 'Really we are water-ranging beasts, going about in quest of village lions like thee. Having stolen the property which had been stored by the denizens of the deep, we, lost to all shame, have been put to flight with thy mace; but although in capable, yet we stay on (at this place), for giving the battle. I know not whither to repair, after having entered into hostilities with strong people (like thee). As thou art the head of the leaders of footmen, do thou at once strive to strike us down,—slaying us, do thou wipe the tears of thy friends. He, that doth not perform his promise, must count as barbarous.'

The auspicious Maitreya went on:—On being thus rebuked and wrathfully ridiculed, (Hiranyaksha) was wrought up with a frenzy of wrath, like a mighty serpent that is being played

* In this Sloka also the reverend Sridhara discovers a hidden spiritual sense which I dare say, never entered the thoughts of the author.

† This passage is explained after the orthodox fashion, which can in no way interest our English readers.

The Swami, who can never think of lowering Hari even through the mouth of a born enemy, would understand by *Suradhana O' thou compared with whom the celestials are unworthy.*

(by its owner.) And transported with passion, he sighing (hot and hard), with his senses reeling for very wrath darted swiftly at Hari and attacked the latter with his mace. But as a person in spiritual absorption evades death, so the Reverend One, slightly bending, evaded the blow of the mace aimed at his chest. Then, flying into a passion, Hari biting his nether lip furiously rushed at (his antagonist) as he was whirling his mace again and again. And the Lord smote his enemy with his mace at his right eye-brow; but, accomplished in weapon, he, O placid one, parried the brow with his mace. And as Hari and Hiranyāksha fought on each fired with wrath and each eager to bring the other down the encounter with the mace that took place was terrible. And as challenging each other and having their range increased by the smell of each other's blood (the combatants,) with their persons wounded with powerful maces performed various manœuvres with the intention of beating each other. They resembled two bulls, fighting for the sake of a heifer. As O Kaurava, in behalf of the earth, the high-souled one having sacrifice for his form, who had assumed the boar-form by virtue of his divine power, was fighting with his foe, the Daitya, the self-king, anxious to witness the encounter, came there accompanied by the saints. And beholding the Daitya, who had obtained energy and cast out fear or baffled (his antagonist) and himself powerfully prevailing over (his enemy) the Reverend One, heading an hundred (saints), addressed Nārāyana, the Primæval Boar. And the auspicious Brahmā spoke: 'Having obtained from us boons, this Asura, O god, who hath no compeer, and who is a thorn (in the side of all beings), wrongs, frightens, and slain innocent deities, Vipras, kine and other creatures who have found refuge at the roots of your feet, and ranges the regions (for that purpose.) O god, do not daily with this worst of creatures, who is possessed of illusive power, who is haughty and who goeth about unchecked,—even

as a child playeth with a roused serpent, O thou that never fallest off, O God assuming thine own divine active power do thou slay this wicked and dreadful (Daitya) before taking advantage of his hour, he increases in energy. O Lord, this fightful evening fatal to people comes on (space). Do thou, O universal Soul, compass the victory of the celestials. And, further, now is present the conjunction named Abhijit, which as belonging to this hour, renders it lucky; but which is about to pass away. Do thou destroy this one whom we are unable to slay. By luck it was that thou thyself had ordained his destruction in thee, whom he hath of himself come across. Slaying him in battle, do thou bring about the peace of the worlds.

—:O:—

CHAPTER XIX.

THE auspicious Maitreyā went on: Hearing the sincere sweet speech of Virinchi, (Vishnu), casting at him a side-look signified his acquiescence in his words. Then with a bound, he, that sprung from the nostrils of Brahmā,* with his mace, smote at his foe ranging fearlessly in front, beneath his cheeks. But the mace on being struck at by that of the Daitya, flew from the hands of the Reverend One, and dropped down whirling, and looked exceedingly splendant. And this was wonderful to behold. And albeit finding opportunity to hit (his adversary) who was weaponless, he refrained from doing so, having regard to the morality regulating encounter, and thus roused the rage of Vishwaksena. And on exclamations of *Oh* and *Alas* arising in consequence of the mace

* The boar issued from Brahma's nostril.

having fallen off (from Hari's hand), the Lord spoke unto the celestials, 'No fear' ? and then remembered his discus, Sunābha. But the sky-rangers, not knowing that the worst of Diti's offspring was no other than the foremost of (Hari's) courtiers, eagerly whirling his disc, in whom Hari was merging himself, cried curiously ; "Good betide thee ! Do thou slay this one." Then seeing that he with eyes like lotus-petals was staying in front with his disc, had his senses swallowed up in anger, and he bit his lips in utter rage. And with terrific teeth and eyes, as if burning up all sides he rushed forward and dealt with his mace blows at Hari. O pious (Vidura), the Reverend boar, having sacrifice for his form in the very presence of his foe as if in sport, parried with his left leg the mace endowed with the fleetness of the wind. And he remarked : 'O thou art eager for victory. Grasp thy mace.' No sooner had Hari said this than hurling his mace, he uttered a dreadful yell. Seeing the mace descending (Hari) arrested its course as it fell without any ado and as if in sport, even as Garatman taketh up a she-serpent. On his prowess being put down, the mighty Asura, crest-fallen and with the conceit taken out of him, declined his mace which was offered to him. As a heretic resorts to various processes for compassing the death of Brāhmaṇa, so (the Asura) took up a flaming dart eager for swallowing up (the adversary) for finishing up him who wore the form of Sacrifice. And that (dart) hurled by that dreadful Daitya flaming up with terrific fury in all the heavens, was cut off by (Hari's) discus, even as Hari's* whetted weapon

* Indra. The story alluded to is told in the Mahabharata. Having vanquished the deities, Garura was carrying off the vessel containing ambrosia. Intending to kill him, the chief celestials, Indra, hurled at him his thunder-bolt. But Garura had obtained immortality by the blessing of Vishnu, so that the weapon could not slay him. Garura, honoring Indra's weapon, threw off one of his wings which appearing in the sky was scorched by Indra.

had severed the wings of Tarksha.* When his javelin had been burst into shivers with the keen-edged discus of Hari, (the Daitya) transported with passion, sent up a roar, confronted (his antagonist) and struck with his clenched fist at his broad chest smeared with ashes, and anon vanished. But, O Kshattā, albeit thus smitten, the Reverend Primal Boar did not so much as shake, even as an elephant doth not shake if a wreath were thrown on him. And the (Asura) set about spreading net work of illusions round about Hari, who, in himself, concentrates all the illusory energy of *yoga*, and at sight of this, all creatures were affrighted, thinking that the day of doom had drawn near. The wind blew furiously enveloping all sides with darkness slung from the dust raised in consequence, and crags showered all around, as if they had been cast by the *Kshepani*.† And masses of clouds blotted out the stars, and there was thunder accompanied with flashes of lightning. And pus, blood, hair bones, faeces, and urine were showered down from the clouds in incessant rain. And, thou sinless one, the mountains seemed as if then they had been pouring various arms. And there appeared a number of female Yāturdhanas with their hair dishevelled, and each equipped with a dart. And countless Yakshas and Rakshas and elephants and steeds and foot-soldiers, appearing in the guise of foes, began to utter frightfully hostile expressions. But with the view of destroying these illusory phenomena created by the Daitya, the Reverend One furnished with triad of feet let go his beloved Sudarsana. Then on remembrance of her husband's words,§ Diti's heart suddenly trembled, and her paps discharged blood. When his illusions had been snapped

* Garura the vehicle of Vishnu.

† A kind of arms relative to ordinance.

§ *viz.*, 'your sons will meet with their death at the hands of Hari.'

he endeavoured to press Keçava with his arms, but found that he was outside them. Then Adhokshaja, on being assailed (by his antagonist) with blows fraught with the essence of thunder, hit the latter with his two fore legs at the root of his ear; even as the lord of the Maruts* had belabored Tâshtra.† And although he was hit by the creator of the universe carelessly, yet, like a tree uprooted by wind, dropping to the earth, he dropt down with his frame quivering, his eyes bulged out, and his hands and feet and hair shrivelled up. And seeing him of mighty energy and terrific teeth, who used to knew his lip lying low on the ground, the Unsprung and others spoke to each other in delight. 'Ah! who can come by such a death! Slain with the feet of that one who in solitude is contemplated in spiritual trance by *yogis* desirous of deliverance from the Linga body this best of Daityas hath renounced his person, beholding this face? The auspicious deities said: Salutation unto thee Salutation unto thee; who spreadest the entire complement of sacrifices, who assumest the form surcharged with the principle of goodness for the purpose of maintaining creation. By the luck it is that this one, who used to pierce the vitals of the universe, hath been slain, Lord, through our devotion to thy feet we are freed from every impediment.

The auspicious Maitreya continued: Having thus destroyed Hiranyâksha endowed with irresistible might, the Primeval Boar, surrounded by Pushkara* and the other (deities) went (back) to his own region ever ringing with sounds of festive mirth. My excellent friend thus, as was rehearsed (unto me), have I related unto you how Hiranyâksha of redoubtable prowess was slain by Hari as if in sport in terrific encounter.

* Indra.

† The Asura, Vretra.

‡ Brahma.

The auspicious Suta said: O Dwija, hearing the recital of the story of the Reverend One, recited by Kançaravi, Kshattā who was a great devotee of him, experienced supreme happiness. What is to be said of the rapture that attends the recital of the story of Him bearing the Srivatsa, when the recital of the story of other immensely righteous persons of illustrious renown bringeth joy (to the heart)? What person is there who should not gratefully serve that one who is capable of being easily adored by those that, possessed of straight hearts, find in Him their sole support, but who is difficult of being adored by the impious and who at once delivered a mighty elephant in the grasp of an alligator whose young were crying distressfully, as soon as (the animal) contemplated His lotus feet? O Dwija, he that heareth, chanteth or believeth in the marvellous story of the destruction of Hiranyaksha compassed as if in sport by that original cause of all, the Boar, is speedily freed from even the sin attaching the murder* of a Brâhmaṇa. Those that listen to the story (of the deeds of Hari), attain eminent piety, sanctity, wealth, fame, length of days, the blessings (of Hari), energy of the vital organs, heroism in battle, and, O ornament of your race, ultimately their refuge even in Nârâyaṇa.

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CHAPTER XX.

THE auspicious Saunaka said: Having obtained the earth for his habitation what means, O Santi, did Manu spring from the self-create, adopt to bring out the creatures recently

* This is classed as one of the five cardinal crimes.

he endeavoured to press Keçava with his arms, but found that he was outside them. Then Adhokshaja, on being assailed (by his antagonist) with blows fraught with the essence of thunder, hit the latter with his two fore legs at the root of his ear; even as the lord of the Maruts* had belabored Tâshtra.† And although he was hit by the creator of the universe carelessly, yet, like a tree uprooted by wind, dropping to the earth, he dropt down with his frame quivering, his eyes bulged out, and his hands and feet and hair shrivelled up. And seeing him of mighty energy and terrific teeth, who used to knew his lip lying low on the ground, the Unsprung and others spoke to each other in delight, 'Ah! who can come by such a death! Slain with the feet of that one who in solitude is contemplated in spiritual trance by yogis desirous of deliverance from the Linga body this best of Daityas hath renounced his person, beholding this face? The auspicious deities said: Salutation unto thee Salutation unto thee; who spreadest the entire complement of sacrifices, who assumest the form surcharged with the principle of goodness for the purpose of maintaining creation. By the luck it is that this one, who used to pierce the vitals of the universe, hath been slain, Lord, through our devotion to thy feet we are freed from every impediment.

The auspicious Maitreya continued: Having thus destroyed Hiranyâksha endowed with irresistible might, the Primeval Boar, surrounded by Pushkara* and the other (deities) went (back) to his own region ever ringing with sounds of festive mirth. My excellent friend thus, as was rehearsed (unto me), have I related unto you how Hiranyâksha of redoubtable prowess was slain by Hari as if in sport in terrific encounter.

* Indra.

† The Asura, Vretra.

‡ Brahma.

The auspicious Suta said : O Dwija, hearing the recital of the story of the Reverend One, recited by Kançaravi, Kshattā who was a great devotee of him, experienced supreme happiness. What is to be said of the rapture that attends the recital of the story of Him bearing the Srivatsa, when the recital of the story of other immensely righteous persons of illustrious renown bringeth joy (to the heart) ? What person is there who should not gratefully serve that one who is capable of being easily adored by those that, possessed of straight hearts, find in Him their sole support, but who is difficult of being adored by the impious and who at once delivered a mighty elephant in the grasp of an alligator whose young were crying distressfully, as soon as (the animal) contemplated His lotus feet ? O Dwija, he that heareth, chanteth or believeth in the marvellous story of the destruction of Hiranyaksha compassed as if in sport by that original cause of all, the Boar, is speedily freed from even the sin attaching the murder* of a Brâhmaṇa. Those that listen to the story (of the deeds of Hari), attain eminent piety, sanctity, wealth, fame, length of days, the blessings (of Hari), energy of the vital organs, heroism in battle, and, O ornament of your race, ultimately their refuge even in Nârâyaṇa.

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CHAPTER XX.

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generated, who had been merged (in the Deity). That distinguished devotee of the Reverend one, that sincere friend of Krishna renounced his elder brother along with the sons of the latter in consequence of his offending Krishna. And sprung from Dwaipayana's person, and not inferior to him in glory, he resorted to Krishna, heart and soul, and followed those who dedicated themselves to Krishna. Having washed off his sins by visiting sacred spots, and arrived at Kucavarta, what did he ask Maitreya foremost of those possessing the highest knowledge who was seated (at that locality.) In the converse that took place between them there must have occurred a pure and sin destroying discourse touching the lotus feet of Hari capable of removing sin even like the water of the Ganga. Do you celebrate that topic. Good betide you! What person is there relishing this who feels satiety after taking a draught of the nectar of Hari's diversions? Thus asked by the sages, living in the Naimisha forest, Ugracāva,* by dedicating himself unto the Reverend One, spoke unto them. Do you listen. And the auspicious Suta said: Hearing the lifting up of the earth from the subterranean deeps by Hari, wearing a boar-form in mere sport, and exercising His divine active power, and the destruction of Hiranyaksha effected with ease, the Bhārata, experiencing exhilaration, spoke to the ascetic as follows. And the auspicious Vidura said: O Brahmana, as you are conversant with things hidden from our ken, do you unfold to me what the lord of the Prajapatis set about, after having created the Prajapatis at the time of genesis. And how did Marich and the other Vipras and the Manu sprung from the self-create evolve this system of things at the command of Brahmā. Did they create the cosmos in company with their wives, or did they create it without them: or did they do so in co-operation?

* Otherwise called Santi or Saunaka, son to Romaharsana or Lomaharshana,

Thereat Maitreya said : At first devoid of any agitation, the three principles were wrought up by resistless Destiny. The Prime person, and Time, and Mahat came into beings. And from Mahat fraught with a comparatively large measure of the principle of passion, sprung the three kinds of Ahankāra, which in their turn, brought forth objects in five.* But these in isolation from each other were not equal to the evolution of any cosmic object; but combining through the Divine power, generated the golden egg.† And on the egg void of living beings lying on the waste of ocean waters, the Lord reposeth over thousand years. And from forth his naval sprang a lotus endowed with the fiery effulgence of a thousand suns; and constituting the dwelling-place of all creatures; and therefrom rose the self-king. And penetrated with (the spirit of) the Reverend one who was lying on the waters, (the self-king) created all beings assigning to each the name and form of its predecessor. By means of shadows he created five kinds of Avidyas, *viz.*, Tāmicra, Andha Tāmicra, tamas, Moha, and Mohā tamas. But not delighting in this gloomy form of his (Brahmā) cast it away : and the Yakshas and Rakshas causing hunger and thirst. Thereat smitten with hunger and thirst they rushed forward to devour him up. And sore assailed with hunger and thirst, they cried, 'Do not let him go. Eat him up' The god thereupon said in affright, 'Do not eat me up. Preserve me. Ye Yakshas and Rakshāsas, ye are my children.' Those, whom he created in his shining form, are the deities counted as the prime of beings. Sporting they

* *Viz.*, the five kinds of rudimentary matter,—the five kinds of gross matter, the organs of cognition and their five presiding deities. The five kinds of matter are earth, water, energy, air, ether.

† This nearly approaches the celebrated Nebular Hypothesis, which holds that the atmosphere was in the beginning diffused with a haze of undeveloped matter, the particles of which drawn towards one another, evolved his wondrous solar system.

appropriated the brightness spread (by Brahmā), and appearing as day. And then that deity created from his hips, the grossly lascivious Asuras. And these out of lewdness rushed after him to satisfy their sexual biting. And thereat the Reverend One laughed; but when shoving away shame, they persisted in pursuing him, he was wroth, as well as alarmed, and fled away. And he then went to that bestower of boons, that being who removeth the worry of the afflicted and who favoureth his followers by showing them the form they like best. (And he said)—O Supreme Soul, do thou save me. It was by thy mandate that I created beings. And these same impious creatures of mine now endeavour to outrage me. O Lord, thou alone art the remover of people's troubles whilst thou heapest afflictions on those that do not take refuge at thy feet.' Thereat He, who saw into the hearts of all, ascertaining the embarrassment (of Brahmā),—said unto him,—' Do thou cast off this body which hath been befouled by lust',—and he did cast that away. And taking her for a wench with her bangles resonant on her lotus feet, and her eyes languid through desire, her waist girt round with a silken attire graced with chains of a sensual zone, her breasts shooting up in consequence of their pressing each other tight, and of no interval being left between them, a fine nose and a handsome set of teeth, playful looks accompanied with a melting smile, covering her person in bashfulness and endowed with a wealth of darksome tresses, all of them swooned away, (O righteous one). What beauty! What self-control! What a day spring of a youth she displays! In the midst of persons possessed with passion, she moveth without experiencing any. Thus giving way to various thoughts, they, of perverse sense, warmly welcoming love from the twilight wearing a female form, addressed her, saying,—O thou having thighs resembling a plaintain-stem who art thou? And whose daughter? And O irascible fair, wherefore dost thou stay here? Thou afflictest us by

withholding from us thy charms, which is a costly article of merchandise, whatever be thy lineage ; it is by conspicuous fortune that we have obtained a sight of thee. But O frail one, thou painest us, who are beholding thee, like the sun entering his rest, leaving behind a trial of roseate hue. And O thou worthy of being entitled, in consequence of thy striking the falling ball with thy palm, thy lotus feet are never stationary ; and thy middle, afraid of the load of thy developed breast, sinketh ; and thy glances are luminous ; and graceful are thy hair. And then attributing various feminine movements to the Sayantani Sandhyā, they having their senses stupified, took, her as a female. And smiling solemnly, the Reverend one, out of his grace smelling itself created Gandharbas and Apsaras. And then he cast away that beloved body of his moonlight ; and thereat Viçwa and the other Gandharbas appropriated the same. And then the Reverend One, out of his lassitude, created ghosts and goblins, stark naked, with their hair oily flowing ; and seeing these, he closed his eyes. My master, they seized upon that body of his going under the name os Jrimbha. That body which brings about discharges from the organs of sense is styled Nidrā ; and those that afflict the unclean are called Unmāda. Then deeming himself strong, that lord, Reverend self-sprung One, rendering himself invisible, created the Sadhyas and Pitrīs. The Pitrīs assumed that body of his out of which they sprang ; and it is this body of theirs to which the food is offered. And then he, with a body visible yet capable of being invisible, created Sidhas and Vidyadhāras ; and on them he bestowed his own marvellous power of vanishing from view. And then the lord, seeing his own reflection, and considering himself handsome, created from his image Kinnaras, and Kimpurushas. And these took up the form, which Parameshti, had cast away. It is these that along with their wives at the early hour of dawn chant the power (of Brahmā). And as he lay down this body of his

enjoying object of desire, indulging in various thoughts, on its proving inadequate, he flung it off in a passion. The hairs that dropt from this body (of Brahmā), were converted into snake, ornament of your race. The serpents are very swift-coursing, and fierce. On account of their having sprung from (Brahmā's) pampered person, they have their hood elevated. Then deeming himself successful, the self-sprung created from his mind the Manus, originators of creatures. And to them he made over his form charged with his own individuality. And seeing these, those who were created before, praised Prajapati. O framer of the universe, this that thou hast done is good; in as much as in this will be established all rites, and we shall feed on the sacrificial offerings. The self-controlled sage, by means of asceticism, worship, and deep spiritual contemplation, created beings after his heart. And then the Increase assigned unto them various parts of his person instinct with spiritual absorption, asceticism, worship, and the various superhuman attributes.

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CHAPTER XXI.

THE auspicious Vidura spoke: The race of Manu begot by the Unsprung is highly praiseworthy. Do you Reverend Sir, describe the same in which people multiplied in consequence of sexual intercourse. Those sons of Manu, Priyavrata and Uttānapāda, righteously ruled this Earth furnished with seven islands. O sinless one, you gave me to understand that Manu's illustrious daughter named Devahuti, was wife unto the Prajapati Karddama. O

Brahmana, do you tell unto me, who am eager to hear it, how may children did that great Yogi beget on that one own ing all the marks of *Yoga*. And, O Brahmana, (tell me) how the worshipful Ruchi and Brahmā's son, Daksha, created people, having respectively obtained (the hands of) Manu's daughters, Akuti and Prasuti.

The auspicious Maitreya spoke : Commanded by Brahmā to create people the reverend Karddama carried on austerities for ten thousand years on the banks of the Saraswati. And with rites attended with spiritual absorption Karddama worshipped Hari ever conferring boons on his devotees. And O Kshatha, in that Krita age, Reverend lotus eyed one, well pleased (with the ascetic), showed himself unto (Karddama) wearing his form consisting of sound. And seeing that One stationed in the sky—blazing; furnished with the splendour of the sun; bearing a wreath of pale and blue lotusss; with a lotus face graced with slack and blue ringlets; wearing a shining vesture—a diadem and earrings; equipped with the conch, discus and mace; playing with a white lotus, taking the heart with his smile and look; reposing his lotus feet on the neck of Garutman; with *Sree* on his bosom and Kaustubha on his throat,—Karddama conceiving the highest joy, and obtaining the desire that was in his heart, bent his head down to the ground; and (that saint) of a sweet temperament with joined hands addressed him. And the auspicious sage said: 'Ah! O Idya, O thou entirely composed of the principle of righteousness, the sight of thee compasseth the fruition of these eyes of mine, (of thee) a sight of whom is expected by pious persons practising *Yoga* for births upon births. Those, who have their understanding abolished by thy divine power of illusion for obtaining their desires, worship thy lotus feet, which are, (as it were) a bark for traversing the watery waste of the world seeing that even the denizens of hell obtained such. And yet perverse of purpose

I seek thee for the attainment of the family cow capable of conferring the three kinds of objects, and bearing a character homogeneous with mine own, who, being the protector of that desire bestowing cow, art the lord of all objects (of pursuit). O Supreme Lord, it is by thy behest, representing a rope that people are fettered by desire even like beasts. And O white-hued One, I following the way of people, make offerings unto thee who art time. But those, who, leaving alone the common run of people and those beasts that follow them, like refuge under the umbrella of thy feet, supply their physical wants by quaffing the nectar of thy praises (recited) to each other. And albeit the wheel of Time, rolling on the undeteriorating one for its *Aksha* and having the three and ten* radii, three hundred and sixty joints,† six circumferences,‡ and three stays,§ and countless *kshanas*,|| and *lavaṣas*¶ for its foliage, rusheth on rolling the world along with it, but it cannot carry away the lives of those devoted to thee. And thou, inspired with the desire of creation developest into duality through the power of spiritual absorption centred in the soul, and through thine own energy, bringest about the creation, preservation and disruption of all. Lord, if thou do not relish heming us in by a network of thy divine power of illusion consisting in our love of creature-comforts, yet do thou bestow thy grace on us, so that we might free ourselves from the three kinds of debt; in as much as O Reverend One thou art discernible through thy sensuous Tulasi, I salute thee, the cognition of whom

* Months. The Hindu calendar counts thirteen months in the year, the extra month being *malamasa*.

† Days and nights.

‡ Seasons.

§ Three divisions, each consisting of four months.

¶ A measure of time equal to thirty *kalas* four minutes.

|| 1. The sixtieth part of the twinkling of an eye. 2. Two *Kashthas* or thirty-six twinkling of the eye or about half a second.

stamps out the reaping of act; who wapest up creatures with thy own power of illusion, who raisest the desire of those harbouring desire, even if they are unworthy (of thy grace), and who art worthy of being bowed down unto.

The auspicious Maitraya spoke: Hearing the candid speech of Kardama, the lotus-navelled One, reposing on the wings of Suparna, smiling in love, eyed with his brows raised up,—and poured down the nectar of his voice. The Reverend One said: The purpose hath already been provided for which restraining thyself thou hast directed thine adorations towards me. The worship of those never prove futile who, O lord of creatures, like thyself, worship me with the soul centred in me. The auspicious fortune of that lord of the Prajapatis, Manu, Emperor (*per excellence*), is renowned all over the world, of him who dwelling in Bramavartta reigneth on this earth crowned with the seven islands. That righteous regenerate Rajarshi, accompanied with his queen Satarupa, eager for a sight of you, will call upon you, the day after to-morrow for the purpose of beholding you. My master, he will confer on you who are worthy his daughter with dark side glances, furnished with the wealth of character and perfections, who has been searching for a partner of her fortune. O Brähmana, if your heart for long years, hath been set upon the attainment of a wife the king's daughter will resort to you shortly. And she will bring forth offspring in nine diverse ways; and on thy daughter sages will speedily beget children. Obeying my behest completely, you, resigning unto me the fruit of all thy acts, will attain the perfection of purity, me (at the end.) And doing deeds of kindness, and removing the fright of people you, practising self-control, will obtain even me a sight of the universe and myself. And, O mighty ascetic, I, infusing a portion of my spirit into Devâhuti through the agency of your vital principle, will compose the Tatwa, Samhitâ." Having thus instructed him, the Revered One,

in his manifest form vanished from the Vindu Tank surrounded by the Saraswati. And he (Karddama) espied him, worshipped of the celestials of accomplished asceticism and Mantras, and the road to whom is sought after by the Siddhas, proceed, chanting Saman, the sound whereof was perfectly audible being fanned by the wings of Garuda, the foremost of birds. After the departure, of the deity the illustrious Rishi Karddama waited, in anticipation of the proper hour on the banks of the Vidu tank. Thereupon traversing the earth in search of a bridegroom for his daughter, taking her and his wife in a chariot decorated with gold, Manu, arrived exactly by the time as predicted by the illustrious deity, at the holy hermitage of the ascetic of meek devotion, where the heart of the deity melted with compassion, and tears of joy trickled down from his eyes, when that saint sought refuge of him. That hermitage is called the lake Vindu, which is watered by the Saraswati—and the water whereof is holy, nectar-like and the panacea of all ills and is drunk of by the great sages. It abounds in sacred trees and creepers—and there make the birds and animals their characteristic sounds; it is embellished with flowers and fruits of all seasons, and has the charming beauty of a forest land. There is always heard the charming note of the maddened birds—and there sport in diverse ways the maddened black bees—peacocks dance there like the actors and the maddened cuckoos invite one another. It is decorated with *Kudamba*, *Champaka*, *Asoka*, *Karanja*, *Panaça*, *Asana*, *Kunda*, *Mandara*, *Kutija*, mangoe and various other trees. It is resonant with the notes of *Karandavas*, *Plavas*, swans, *Kuvaras*, water fowl, *sarasas*, *chakravakas*, *chakoras* and other birds. And there wander about on all sides numberless deer, hogs, porcupines, *Gavayas* (a species a fox), *Gopuchas* (a class of moneys) asses, *nakulas* and the deer which give musk. Having entered that foremost of hermitages the prime kings, Manu,

beheld an ascetic seated, having offered oblation unto fire. His person was resplendant with lustre having performed many hard austerities. He did not experience any weakness hearing the nectarine accents of the illustrious deity which were uttered by him accompanied by cool looks. He was of high stature, his eyes were beautiful like the lotus petals and he wore matted locks and bark; and approaching a little the ascetic espied him as an uncleaned precious jem. Thereupon the primaeval king Manu approached the thatched cottage of the ascetic and bowed before him who received him with welcome; on his receiving *Argha* and being seated, the ascetic, remembering the behests of the illustrious deity, addressed him in sweet accents, saying :—"Me-thinks O king, thou hast undertaken this journey for the purpose of protecting the pious and punishing the wicked, for ye are the portions of the divine power which consists in protecting (people)," (He then recited the prayer):—Salutation unto the illustrious deity who assumeth, at intervals, the forms of the moon, the sun, fire, wind, Yama, virtue and Varuna. (He then again said to Manu.) "If you do not traverse the earth in your victorious car bedecked with jewels, with your bow the twang whereof strikes terror unto the vicious (then the prestige of virtue will suffer). Thou art journeying like the many-rayed sun with this huge army trodden by whose feet the earth trembles. Or else O king, the bridges, constructed by the illustrious deity, establishing the distinction of orders and conditions, would be dismantled by the wicked. Thyself sleeping the avaricious will raise up their heads unpunished; impiety will increase and the world will be entirely ruined being beset with robbers, Still I do ask thee, O hero, why thou hast come hither—and I shall acquiesce in, with a delighted heart, what thou shalt say."

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CHAPTER XXII.

MAITREYA said: Being thus eulogized for his many qualities and (good) actions, the emperor ashamed communicated unto the sage the object (of his journey). Manu said:—"With a view to propagate the Vedas Brahmā created you from his mouth well accomplished in Yoga and freed from lust. To protect you he created us from his thousand arms; the Brahmanas are said to have sprung from his heart and the Kshatryas from his arms. Thus the Brahmanas and Kshatryas protect one another; but in truth this protection comes from Him, who is freed from all changes albeit he is identical with what is real and unreal. All my doubts have been dispelled by thine view, since thou, O thou gifted with six qualities, of thy own accord, hast pointed unto me, my duties, who am desirous of protecting (others). O lord, by my good fortune, I have seen thee, who art above the vision of the wicked; it is by my good luck, I have been able, to touch with my crown the dust of thine feet. By my good fortune (only) I have received thy commandments and great favour; and that thy sweet words have been served by the naked holes of my ears is the result of a good luck. O sage, it behoves thee to listen to the words of this unfortunate wight who has been afflicted for his affection towards his daughter. This is my daughter—the sister of Pryavrata and Uttānapada; she was on the look out for a husband, accomplished and young; hearing from Nārada of thy birth, character, age, learning and beauty, she has been determined upon selecting thee as her lord. Do thou therefore, O foremost of the twice-born, accept this my daughter and I shall reverentially present her unto thee; she shall be thy becoming match in all

household works. Even those who have been divorced from objects of desire should not neglect them, if obtained unsolicited, what to speak of them who are still possessed by desire? He, who neglects an object that comes of itself and again begs it of a miser, loses even his wide spread fame and is dishonored by others. I have heard, O learned one, that thou hast been desirous of marrying; do thou, whose austerities cover a limited period, therefore accept my daughter."

The ascetic said :—" (Very well) I am willing to marry and thy daughter has not been given away to any; therefore by this, our first befitting marriage shall be celebrated. Do thou recite all those well known *mantras*, lord of men, in favour of thy daughter. Who shall not welcome her the charm, of whose persons, defeats that of ornaments? Beholding her playing on the roof of an edifice, with her eyes fixed on balls and her feet beautified with the sound of *Nupuras*, Vishwavasu fell down from his car, beside himself with desire. What wise man shall not accept this priceless damsel herself praying for it who cannot be seen by one without serving the feet of Sri—the daughter of Manu and the sister of Uttanapada? But I shall remain devoted to the chaste damsel as long as she shall not bear* mine energy accompanied by that of her own, and after this I shall resort to the practice of virtues, the foremost help in the attainment of knowledge as pointed out by the illustrious Vishnu. That illustrious lord of the patriarchs—from whom this wonderous universe has originated, in whom it rests and in whom it shall perish—is my preceptor in this."

Maitreya said :—O Vidura, saying this the ascetic remained silent meditating upon the lotus-navelled deity—but Devahuti's heart was drawn by his smiling countenance. Thereupon apprised of his queen's and daughter's intention,

* As long as she shall not be in family way.

he, delighted, conferred the befitting bride upon the ascetic gifted with many qualities. And the queen Satarupā made with great satisfaction, a present unto her son-in-law and daughter, of various precious clothes, ornaments and diverse other articles for their daily use. Giving his daughter away unto a worthy bridegroom, Manu was relieved of his anxiety but he was again distressed on account of his affection towards her and therefore spreading his arms embraced her. Unable to withstand her separation, he drenched his daughter's lock with tears, exclaiming again and again "my daughter, darling." Thereupon having welcomed that foremost of ascetics and bade adieu, the king with his followers and spouse ascended his chariot and started for his capital. (And he went on) beholding the beauty of the holy hermitages of ascetics, of well governed hearts, situate on both the banks of the holy stream Saraswati. And informed of the approach of their king, the subjects singing, playing on musical instruments and chanting his glories, delightedly went in advance out of Brahmavartta (to receive him). Their lies the city Bahismati abounding in all splendours where all the hairs fell of his body when the boar-form of the sacrifice shook. There yellow *Kusa* and *Kāsa* grasses are always to be had, with which the ascetics, vanquishing the Rakshasas, the enemies of sacrifices, always worship Vishnu. And the great Manu too, spreading *Kusa* and *Kāsa*, worshipped there the male of sacrifice. Returning to his city Bahismati Manu entered his own palace destroying the threefold afflictions. And there accompanied by his wife and children he enjoyed without any obstruction, perpetual bliss, his good actions being glorified by the songsters with their wives and listening to the themes of Hari on rising up from bed in the early morning. And albeit engaged in finding out earthly enjoyments for him under the shelter of the deity, they could not vanquish him a little. His time

was not spent in vain for he always listened to the topics of Vishnu, meditated upon him and spoke about him. In this wise he spent his own period of seventy-one Yugas and being always engaged in topics of Vāsudeva he defeated the three-fold state.* Can the three-fold miseries, physical, mental and superhuman, and the influence of enemy and climate afflict one who has taken refuge of Hari's feet? Being accosted by the ascetics he related to them various duties for the behoof of all animals—the general duty of mankind and diverse obligations of different orders and conditions. I have thus described unto thee the wonderous character of the prime, hear I shall now relate the power of his daughter.

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CHAPTER XXIII.

MAITREYA said: On the departure of her parents the chaste (Devahuti) following the will of her lord daily with great delight, administered unto him like Vabāni, waiting upon her lord Vaba,—in her fidelity, purity, glory, control of passions, displaying her love and using sweet words. Throwing off desire, hypocrisy, envy, avarice, pride and all prescribed conduct, she daily, with care and service, succeeded in satisfying her powerful husband. One day the ascetic compassionately and with words stricken with affection said to the daughter of Manu, who had been unflinchingly devoted unto her husband, even greater than a celestial being desirous of acquiring his blessings, and who had been emaciated by

* He was not subject to the influence of three-fold state of consciousness, dream, and sleep.

the continued performance of hard austerities, "O thou born as a woman who dost confer honour, I have been greatly pleased with thy devotion and service. That body which is exceedingly dear to every one thou art prepared to resign on my account; and thou didst disregard the same for the devotion thou bearest towards me. Thou hast obtained by thy service rendered unto me those divine enjoyments devoid of fear and grief which I have myself gained as the grace of the Reverend One, for having served Him with concentrated thoughts, in consequence of my worship, asceticism and spiritual absorption, all the while being centred in mine own morality. And I confer on thee the boon of spiritual insight by which thou wilt behold them all. It is true that there are various other comforts, but are they worthy of thee? If the Reverend Urukrama do but frown, desires for them vanishes into nothingness. Therefore they are not fit for thee. Thou hast attained the *Summum bonum*. Do thou by virtue of thy devotion to thy husband enjoy these divine enjoyments, which are extremely difficult of attainment by human beings; nay, even the fact of being a king does not entitle a person to the enjoyment of them. The great saint Karddama had mastered the entire divine power of spiritual absorption, and was proficient in devotion. While he was speaking thus, Devahuti was freed from every care directly she cast her eyes on him. And on her eying her husband bashfully, her face brightened up beautifully; and then she addressed her lord humbly, in word thrilling in emotion. And the auspicious Devahuti spoke, "My lord, my husband, thou art the master of infallible spiritual absorption and superhuman active energy. There is no doubt that every thing thou hast spoken about has been effected by thee. But do thou fulfil the vow which thou hadst made on the occasion of espousing my hand; do thou resort to such embraces as may fill me with offspring. If obtaining worthy husbands, chaste damsels can bear children, they attain a great end. My

master, if it please thee to know me for the sake of fulfilling thy promise then do thou permit me to nourish this body of mine in accordance with the rules of the art of love, so that my person may be prepared for armorous sport. My body, O lord, being oppressed by the mind-born, hath waxed weak. Do thou therefore appoint a place for our Paphian encounter."

Maitreya went on : O Kshattā, desirous of realising the wish of his beloved wife, Karddama created a car in the welkin capable of coursing at will fulfilling every desire ; divine, furnished with every variety of gems ;—containing ever increasing riches ; embellished with jewelled pillars ; enriched with noble decorations ; delicious in every season of the year ; dight with variegated *pattikas* and pennons ; having many-coloured wreaths and flowers, swarming with maddeued black bees, huming and ranging round ; covered with curtains of *dukula*, *Kshauma*, and *kaxcyā* ; with rooms on it rising in rows embosoming elegant beds ; entirely charming in consequence of its various parts being furnished with sofas, fans and seats ; at places adorned with various kinds of workmansip ; and here decked with emeralds and there with daises of *vidrumas*. The gates (of the car) flashed forth lightning, and the latter had doors composed of adamant ; its top was laden with sapphires and was adorned with cupolas of gold. The walls (of car) were decked with large and luminous emeralds ; and it looked surpassingly handsome on account of its being ornamented with variegated *vimanas*, chains, and golden gateways all arranged, properly ; and on it were swans, pigeons and other birds painted so naturally that their real prototypes mistaking them for real fowls fell upon them uttering cries. And the car contained goodly pleasure-grounds, and sleeping apartments, and sitting-rooms, yards, and courtyards ; nay, the sight thereof would fill with wonder even one endowed with supernatural constructive powers. And that one rendering,

the purpose of every creature, Karddama addressed that damsel, who beheld that structure not with a delighted heart. "O timid one, performing thy ablutions in this watery expanse, do thou ascend this car. Yonder a liquid lapse made by *suhla*,* conferreth the desire of men. Thereat obeying the behest of her lord lord, that lotus-eyed, clad in a soiled raiment, with her hair hanging in a braid, her person covered with dust representing mire, with her bust discolored, entered into the tank named Saraswati affluent with sacred water. And under the water she saw ten thousand youthful damsels breathing the perfume of the lotus. And seeing her, they rose up at once and addressed with joined hands; 'We are at your service. Command us as to what we shall do.' And then smearing her with costly oil etc., those noble females bathed that intelligent fair; and then had her clad in a couple of new and pure pieces of silk. And they decked her in precious and blazing ornaments after her heart, and offered her viands and drinks and wine fraught with every virtue. And then she behold herself on a glass furnished with wreaths, clad in stainless attire, her person free from dust and respectfully eulogised by those girls. And she saw herself, bathed with her head, rubbed with ointment, clad in every variety of trinkets, wearing the *nishka* on her bracelets (on her arms), and eloquent golden bangles on her feet.) On her hips she held an excellent golden zone dight with jewels, and on her neck a costly chain and wore other auspicious ornaments. And she saw that her face looked exceedingly charming with elegant eye-brows, a set of dainty teeth, eyes vieing with the pericarp of the lotus, and casting aside looks; and sporting ringlets. And soon as she remembered that foremost of saints, her beloved husband, she along with those females was at the spot

* Lit white, an appellation of Vishnu, with reference to his being made entirely of the principle of goodness.

where that Prajapati was present. And finding herself before her lord surrounded by thousands of females, and also remembering the *yoga* force (of her husband), she was wrought up with doubt. And beholding her bathed and fresh, and shining as she had done previous to her nuptials, with her graceful breast covered, clad in excellent attire, and being served by thousands upon thousands of Vidyādharis that destroyer of foes felt the influence of desire, and lifted her to the vehicle. And with his own entirely uneclipsed, that ascetic, attached to his beloved tended, the Vidyādharis, looked beauteous even as that discloser of lilies the Moon shineth in the heavens, surrounded by stars. And surrounded by those damsels, in that car he sported long, like the Bestower of Riches encircled by the *siddhas*—sporting at the slopes of that pleasure-ground of the eight Lokapalas, because of the mild breeze—Ananga's associate,—breathing there, or at the spot resounding with the falls of the celestial Ganga. And he sported in Vaicramvaka, Surasana, Nandana Pushpabhadra, Manasa, and Chaitraratha. And ranging the regions like the wind, by means of his effulgent, and splendid car coursing at will, he strayed after having left behind him the skyey spheres. What is too high for those sedate persons, who have taken refuge under the feet of Tirthapada, capable of snapping the fetters fixed by the world? Having shown his wife the entire wondrous round of this world together with the islands, etc., it contains, that mighty *yogi*, return to his hermitage. And then finding his wife desirous of dalliance, the ascetic, dividing himself into nine, lay with her for years together, which, however, rolled away as if they had been but a moment. And lying on that delicious and elegant bed in the car, she, united with her husband, did not perceive this expanse of time. While the couple, brought up with the frenzy of desire, were thus engaged in *yogi* sport, albeit an hundred years passed away, the time seemed but a small space of time. And that ascetic

capable of fathoming the purpose of every one, complacently considering his spouse as forming half of himself, lodged his vital fluid with her, dividing himself into nine. And Devahuti brought forth female offspring who were exceedingly beautiful and breathed the aroma of the red lotus. And seeing her husband about to set out on his tour of mendicancy, the *Usati* betrayed astonishment externally, and was overwhelmed with grief in her heart. Then waiting on the earth with the gem like nails of her toes, the fair one, suppressing her tears, addressed her lord in soft words. And the auspicious Devahuti spoke. "The Reverend One hath performed every thing that he had promised. Still it behoveth thee to inspire with courage me who have sought refuge with thee. O Brâhma, on thy repairing to the forest, shall the circumstance of thy daughter's going about seeking for fit partners of life contribute to my comfort? Lord, having been so long engaged in the enjoyment of various pleasures, I have been abandoned even by the Supreme Spirit. I have associated with thee for the gratification of sense, not knowing thy prime nature; yet they are for inspiring me with heart, that attachment which fixed on the evil, brings on worldly fear, being centred in the good, compasseth disassociation from the world. He, whose acts do not point to religious merit, dispassion or the adoration of Hari, although living, is really dead. Surely I have sadly been a loser through the illusive power of the Reverend One, seeing that having obtained thee capable of conferring emancipation, I have desired for none."

CHAPTER XXIV.

THE auspicious Maitreya went on: As Manu's illustrious daughter was thus expressing her sorrow, the ascetic, having compassion upon her, spoke as follows, remembering the speech of Sukla. And the auspicious sage said: Do not, O blameless one, lament thy luck. The Reverend Akshara will shortly enter into thy womb; good betide thee! Thou art already performing a vow. Do thou now reverentially worship the Lord, controlling thy senses and observing religious restrictions as well as with asceticism and the gift of wealth. On being worshipped by thee, Sukla, being born as thy son, spreading my fame, will snap the bonds of thy pride and instruct thee touching Brahma.

The auspicious Maitreya went on: Devahuti, with regard accepted the speech of Prajapati; and having full faith in it set about worshipping the spiritual guide of the universe pervading all time. And even as fire is generated in fuel, on her acting thus for a long lapse of time, the Reverend destroyer of Madhu, had his birth in Devahuti, assuming the vital fluid of Karddama. Then musical instruments struck up sharply in the sky; and Gandharbas raised the voice of song, and the Apsarās danced in delight. And celestial blossoms fell showered by the dwellers of the ethereal sphere. And water and the cardinal quarters wore a charming aspect, and the hearts of all creatures overflowed with joy. And the self sprung, accompanied by Marichi and others, arrived at the hermitage of Karddama surrounded by the Saraswati. And, O destroyer of thy foes, the learned Unsprung, by virtue of his intuitive cognition, knew the Reverend Supreme Brahma was born in the form of Energy

for instructing people in the Sankha philosophy. And praising his purpose with a pure spirit, Brahmā, with his senses elated, addressed Karddama and Devahuti. And the auspicious Brahmā said: My child, thou hast worshipped me truly in that, O bestower of honor, honoring me thou hast acted in accordance with my words. Even in this way should a father be served by his son,—he should do homage unto the mandate of his sire by saying,—*Excellent well.* These slender-waisted chaste daughters of thine will swell this creation multifariously with their descendants. Do thou, then having regard to their character and thine own pleasure, to-day bestow (the hands of) thine daughters; and thus spread thy fame on earth. O ascetic, I know this one to be the Primæval person, who hath incarnated himself by his divine energy, and for the sake of providing the desires of people hath assumed the body of Kapila. Furnished with a golden head of hair, with lotus-eyes, and with his lotus feet figured with the lotus, he, by means of natural and supernatural knowledge, shall root up desire. O woman, unto thy womb hath entered the Oppressor of Kaitabha; who will range the earth riving the knot of thy heart consisting of ignorance and false knowledge. And this lord of the Siddhas, who is highly regarded by the Professors of Sāṅkha, and who will advance thy fame, will be known in the world under the designation of Kapila.

The auspicious Maitraya went on: Having thus cheered them (Devahuti and Karddama,) the framer of the universe, Hansa, along with his sons, Nārada, and the rest, by a car yoked with swans, went to the other side of third sphere. On Satadhriti having departed, Karddama, O Kshattā, as directed by him, according to the ordinance, gave away his daughters in marriage unto the creators of the universe. And on Marichi he bestowed Kalā, and on Atri, Anusuya, and on Angirasa, Sraddhā, and on Pulustya, Havirdhu. And on Pulaha he bestowed Gati, worthy of him; and on Kratu

the chaste Kriyā; and on Bhrigu Khyāti; and of Vasistha Arundhati. And on he Pulaha bestowed Santi, who enricheth sacrifice. And when they had wived, he (for a time) maintained them affectionately along with their wives. And then, O Kshattā, those sages having married, taking his permission, with joyful hearts went each to his home. And then knowing that foremost of the deities, Triyuga, had come (into his house), that ascetic seeing him in solitude, bowed himself down and spoke as follows. And the auspicious Karddama said: Alas it is after a long lapse of time that here the gods are verily propitious towards people who have been burning, incident to their iniquities committed in the world. That Reverend One, to behold whose feet in solitude *yatis* engage in rapt contemplation extending over many births, without minding our insignificance, hath now been born in the dwelling of the base, —he strengthens the ranks of his votaries. Ever advancing the honour of thy devotees, thou hast descended to my house, for verifying thy word and instilling knowledge into people. Thyself having no form, thou takest delight in those forms which are liked by thine own. I take refuge in thee who art adored by learned persons hungering after knowledge of the highest things, whose feet are always worthy of being saluted, and who art surcharged with wealth, dispassion, fame, knowledge, energy and grace. I take refuge in Kapila, who is free, and who is primordial matter, and who is, the soul resident therein, and who is, Mahat, and time, and the knowledge embodied in the Aphorisms, and consciousness, and the maintainer thereof, and the omniscient being, through whose agency consciousness shines over matter. Having been freed from every kind of debt, and thereby attained my desire I would ask thee something: and then, cast of all sorrow, I shall assume the life of a religious mendicant, remembering thee in my heart.

The auspicious Reverend One said: My saying is adduced as evidence, touching Vaidika and social concerns; and therefore as I had told thee 'I will become thy son', I have been born in thy house to render my word true, O ascetic. But this birth of mine is for unfolding the mysteries, soul harmonising with the soul, knowledge of ascetics seeking deliverance from this vicious *Linga* body. It is to restore the subtle way of self-knowledge lost in course of time that you must now I have assumed this body. I give the permission. Go whithersoever thou likest. Only dedicate thyself unto me for conquering the unconquerable doom through act consecrated to me,—so that thereby thou mayest attain immortality. Then viewing thyself me who am soul, self-displaying, and indwelling in the ego of every one, thou, with thy uneasiness gone off, shalt attain emancipation. I will also impart unto my mother self-knowledge, uprooting every desire (from the heart), by help of which she shall be rid of every fear.

The auspicious Maitreya spoke:—Thus addressed by Kapila, Prajāpati, going round him, with a glad heart departed for the forest. And observing the ways of ascetics, the anchorēt concentrating himself in his soul, retaining no attachment for any thing, ranged the earth, renouncing even fire and a habitation. And he centred himself in Brahmā, who is neither cause nor effect, but who, albeit devoid of attributes manifesteth himself as being endowed with them, and through singleness of devotion obtained a sight of Him. And he renounced his sense of individuality, his attachment (to worldly objects), his perception of difference (in things around),—his discrimination of difference in sensation; and viewing only self, and foregoing all effort, and with his thoughts becalmed, and assuming a mild demeanour,—he resembled the ocean unridged by ripples. And fixing himself with devout attention on that Soul, the Reverend Omiscient Vasudeva, and realising Him within

himself he was released from his bonds. And he beheld himself as the Reverend One resident in all beings; and all beings resident in himself as the Reverend One. And by means of devotion fixed on the Reverend one—(devotion) ever uniform (intensity), and devoid of desire or hate,—he (ultimately) attained the state itself of the Reverend One.

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CHAPTER XXV.

THE auspicious Sanaka said :—Although having no birth the Reverend Kapila, the founder of the categories of thought, by his own divine active energy, was born in order that men might acquire a knowledge of self. Although I have repeatedly heard (the story) of that God, who is the best of males and the foremost of *Yogis*, yet do not my senses tire (of the same.) Do thou celebrate unto me who am also reverence those deeds of the Reverend One which he performeth incarnating himself, at pleasure, and which are worthy of being celebrated. The auspicious Suta said :— As I have been asked by thee, so the Reverend Maitreya, friend unto Dwaipayana, asked by Vidura, gladly unfolded unto him the knowledge of self.

The auspicious Maitreya spoke. On his father having gone to the woods, the Reverend Kapila, anxious to do what was for the pleasure of his mother, stayed on, at the neighbourhood of the lake Vindu. And once on a time Devahuti, recollecting the words of Dhātā, addressed him, pointing out the path of the spirit, as he was seated inactive. And the auspicious Devahuti said :—Tired am I greatly of pampering my sense ceaselessly; the consequence of which is

my being bound by the world, O Master. Having obtained thee representing my superior sight taking me over the dark-some region difficult of being crossed, by thy grace I have evaded the ills attending births and deaths. And the Reverend One, lord of males—like a sun risen, hath appear'd as the eye of people lying in outer darkness. O God, it behoveth thee to remove my infatuation,—*I, mine, etc.*, which impediment thou didst first impose upon me. For the purpose of gathering an insight into *Prakriti* and *Purusha*, I salute him, take refuge with him who is worthy of being sought,—the axe felling down the world demineering over the minds of his own servants,—and who is the foremost of those following the most excellent morality?

The auspicious Maitreya spoke: Hearing the excellent speech of his mother, couching her wish,—capable of causing men to be eager for deliverance, the lord of those controlling self, rejoicingly spoke with his face beaming with a smile. And auspicious Reverend One said: *Yoga* centred in the soul in which there is an absolute absence of feeling either of pain or pleasure is in my opinion for the weal of people. I will expound to thee this *Yoga* with all its parts developed—which formerly, O sinless one, I had unfolded unto the sages who were anxious to hear the exposition. Verily thought is for the confinement or release of a being: when fixed on terrestrial objects it is confined; and when concentrated on the Divinity, the same is free. When the mind is free from the impurities caused by a consciousness of individuality—*I mine &c.*—generated by lust, covetousness, and the other passions, when the mind becomes purified, and when pleasure and pain are equal to it, then the person with the aid of knowledge, dispassion, and reverence, beholds the Soul, entire, immaterial, without difference, self-luminous, extremely subtle, void of division, and having no desire whatever; and also (beholds) the material world losing its grasp. For Yogis intent upon realising Brahma

path there is none that is more fraught with profit than fixing one's thoughts in a devout spirit on the Reverend One who is the soul of the All. Attachment, the learned understand, is the ever enduring bond of the spirit; but this same attachment directed towards the good becomes the open door to emancipation. Those persons, that being forbearing, kind hearted, friendly to all corporal beings, mild, pious,—ornaments of pious people, fast fix their reverence on me, renounce all acts on my account, forsake their friends and kindred for my sake, who, studious of their welfare recite the story of my works to people, or hear the same recited by others,—having their minds fastened upon me, have not to suffer the various kinds of pain. These, O chaste one, are men of piety, who renounce every kind of company. Thou shouldst seek the society even of such,—for they take off whatever defects one may have come by through evil association. In the concourse of the virtuous there ariseth converse relative to my prowess, which is sweet both to heart and ear. If a person listeneth to the same, he consecutively conceives reverence, love and devotion for the path of beatitude. And with his heart turning away from all sensual pleasures whether of this or the next world, on account of the reverence springing up from an audition of my history, the person, engaged in *Yoga* adopting the way of reverence, strives to subdue his self. And without participating in impressions produced by the material attributes, and by help of knowledge, dispassion, nourished by dispassion, and *Yoga* and reverence consecrated to me, he obtains the *Pratygdtmd*—even me.

The auspicious Devahuti spoke: "What kind of reverence should one extend towards thee? And what sort of reverence should I conceive whereby I may speedily attain the state of emancipation? And what is the character of that *Yoga* which is directed to the Reverend one; and which hath been described by thee as conferring emancipation?"

and how many parts hath the *Yoga* which explained categories of thought? O Hari, do thou so explain unto me, a woman of slender sense that through thy may easily understand this abstruse topic."

The auspicious Maitreya said: Being acquainted with his mother's purpose, Kapila with his affection roused in consequence of his having been born from her body, began to unfold unto her the sequence of the categories of thought, as well as the process of *Yoga*. And the auspicious Reverend One said: The natural bent, of the organs endowed with the power of perceiving their proper objects and engaged in acts in consequence with the injunctions of the Veda, towards Him composed of the principal of goodness—the disinterested reverence for the Reverend One, is superior to even emancipation; such devotion speedily destroyeth the Linga body even as the fire of appetite consumeth food. There are persons, who, engaged in serving my feet, whose acts refer to me, and who loving the Reverend one greatly coming together take delight in discussing my prowess,—do not wish for such unification (with the Lord.) These good people behold my divine forms furnished with complacent countenances, and rosy eyes,—and bestowing boons; and they carry on pleasant discourse with such forms. And with their hearts and senses ravished by these graceful forms, combined with the noble sport and ambrosial smile and soft speech, they, although not seeking emancipation, yet find it because of their reverence. And albeit they may not set their heart on the attachment of the riches of Satya and the other species, brought forth by divine active power, the eight species of wealth following in the wake of devotion, the excellent riches that are in Vaikuntha, yet in the Vaikuntha region they obtain all these. O placid one, those, that go after me, are never deprived of their objects of enjoyment; nor doth my wheel of time ever swallow them; to them I am a beloved spirit, a son, a

path there is a spiritual guide, a companion and a guardian deity, fixing one's feet, renouncing their soul with its subtle body, re-
One who abhors earth and destined for a hereafter, and those that undersigned in the wake of self, and wealth, beasts, house, and this, things besides, adore me with a single heart,—are de-
tethered by me from (the perils of) the world. None save myself who am the Reverend One, who am the Lord of
eminent males, can deliver creatures from the intense fear
of the world. The wind bloweth from fear of me; the sun
warmeth through fear of me; and it is from fear of me that
Indra poureth down, that fire burneth, that death goeth
about. By knowledge, dispassion, as well as by devotion.
Yogis reach the root of my feet for their welfare, banishing
all manner of fear.

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CHAPTER XXVI.

THE auspicious Reverend One said:—I shall now separately treat of the characteristics of the categories of thought; by a knowledge of which persons are freed from the fetters forged by the properties of matter. I shall expound the knowledge consisting of a searching self introspection; which is pre-eminently fitted to push away all kinds of pain, and sever the bonds of the heart. The soul is without beginning, without attributes, transcending matter, located in a region incapable of being reached by sense,—self luminous, and displaying the universe. When subtle Prakriti, enrobed in divine attributes, and properties, cometh sportively on, the Lord accepts her of his pleasure. Seeing her engaged in creating beings resembling herself through her extraordinary attributes, the soul had his understanding

speedily enveloped with ignorance. Thus located in matter the soul takes to be its own those actions that are performed by Prakriti through her attributes. And the matter never acting but witnessing every thing comes under the influence of birth, death, &c., is bound, and becomes dependent (on matter). In the matter of causation, Prakriti must be known as the cause; but as regards the perception of pleasure and pain, the soul is above matter.

The auspicious Debahuti said: 'O supreme of men, do thou unfold unto me the nature of Prakriti and Purusha performing as causes gross as well as subtle action.'

The auspicious Reverend one spoke:—'That which hath three attributes, which is unmanifested, ever enduring, existent and non-existent, which although, without difference appears as if it had such, hath been designated Prakriti or Pradhāna. The learned Brahmā, manifesting himself by material acts which are four and twenty in number,—classed five, four and ten respectively. Five are the gross elements, *viz.*, earth, water, fire, air and ether. The subtle causes of these are smell, moisture, form, touch and sound, respectively; and the ears, skin, the eyes, the tongue, the nose, the gutteral organ, the hand, the feet, anus and penis,—these are the ten organs. And albeit the mind, intellect, consciousness and *Chitta* are all included under the tittle of *Internal organ*, yet by reason of their being different from each other as functions, they have been arranged under four separate heads. These four and twenty in number—have been designated by me as the domicilum of Brahmā as possessed of attributes; and time counts as the twenty-fifth. Some hath styled time as the energy of the Deity,—from which proceedeth the fear of the creature clad in matter and stupified with a sense of personality. O woman, according to some that Reverend One, from whom proceeds the activity of *Prakriti* which is the equipoise of the Three Principles, goes under the name of Kala (time). The

Reverend One, by his own Divine active energy, presideth over a creature internally as the soul, and externally as time. On the equilibrium of matter being distributed in consequence of the destiny connected with the super-subtle body of a creature, the supreme spirit infuseth his own energy ; and then is produced Mahattatwa fraught with manifesting virtue. This category, having neither destruction nor activity and constituting the germen of the universe, displaying the cosmos contained within itself, drank up the great darkness by its own energy ;—(the darkness) which at the time of universal dissolution, had over-powered Mahat. That which consists of the principle of goodness, which is transparent, mild, which is the state of the Reverend One, which is entitled Vasudeva,—viz., *chitta* is impregnated with Mahat. Even as Prakriti having no energy hath difference arising from the difference of the earth, so *chitta* has transparency, absence of change and mildness according to the different functions performed. When Mahat, sprung from the energy of the Reverend One, was agitated, there were generated three species of Ahankāra fraught with active energy, viz.. Vaikarika, Taijasa, and Tamasa. From this are produced *Manas*, the organs and the gross elements. Within this Ahankāra is resident a person with a century of heads, entitled Sankarshana, called Ananta by the philosophers; and resembling those acts of Ahankāra, the gross element, the organs and the mind. And Ahankāra hath lordship as being a god, agency in the form of the organs and effect as the gross. The characteristics of placidity, terror and stupifaction also exist in Ahankara. *Manas* originates from Vaikarika Ahankāra when it becomes susceptible of production ; and Kāma or desire originates from thought and discriminative thought of *Manas*. The sages recognise this *Manas* as Aniruddha, the lord of senses, who is of yellow hue like the autumnal blue lotus and whom the *yogis* gradually bring under their subjection. Budhi springs from the agitation of

Taijasa Ahankāra and is identical with discriminative power by which objects are perceived; and it sets five senses to action. With the distinction of faculties Budhi has five characteristics, namely, doubt, misapprehension, certain knowledge, memory and sleep. The organs of action and sense originate from Taijasa Ahankara for Prāna has the power of action and Buddhi (intellect) has the power of understanding. Sound originated from the principle of Tamasa Ahankāra when agitated by the influence of time and from sound originated ether and the organ of hearing. The subtle form of ether is considered by the sages as the characteristic of sound which conveys a meaning and by which one making a sound is recognized. The action and characteristic of ether consist in giving leisure unto creatures, in becoming an object of use externally and internally and the support of vital breaths, organs of sense and mind. And this ether, the originator of sound, being agitated by the influence of time, touch and hereafter wind and skin spring therefrom and by the last every thing can be touched properly. Plainness, hardness, coolness and heat constitute the characteristics of touch from which proceeds air; the characteristic of air consists in shaking (the branches of the trees) in collecting, in uniting and in agitating all organs of sense and setting them to action.

When air, in the form of touch, is agitated by the will of Providence—colour originates therefrom and then energy and eye which perceives colour. O chaste one, the attributes of energy consist in coming in contact with the form of a thing, in perceiving its peculiar qualities and in measuring its size. The action of energy (furthermore) extends to displaying, cooking rice, drinking and eating under the pressure of thirst and hunger and sucking, &c. And when energy is set to action by the desire of the Divine Person, it produces juice from which originates water and the organ that draws in juice. And that juice, albeit sweet by nature, becomes,

astringent, sweet, pungent, acid, saltish and takes diverse other forms, according to the nature of things tasted. The action of the water consists in wetting, in making a clod, in giving satisfaction and life, in removing the exhaustion of thirst, in moistening, in counteracting, heat and in filling up (the well again and again). When the water is set to motion by the will of the divine Person proceeds therefrom smell and the organ that perceives it. And that smell, although one in reality, becomes diversified on account of the diversity of articles such as mixed smell, sweet, cool and repulsive. The earth also takes various forms: it gives form to Brahma, it assigns impartially room to water etc., it holds water, brings about the termination of sky, and holds in relief the qualities of all beings. The wise designate that as the ear which perceives sound, the special attribute of ether; (they call it) skin the object of which is touch, the special attribute of air; (they call it) eye which perceives colour, the special attribute of energy; they call it tongue which can perceive juice the special attribute of water; and they designate it as the organ of smell which perceives the odour, the special quality of earth. The special attributes of ether and others gradually uniting with the vehicles of other attributes ultimately place in the earth the five subtle particles. When Mahat and the seven other principles were not united with one another, the lord of the universe, invested with time, creative energy and qualities, entered into them. Being agitated thereby they united with one another and therefrom originated an inanimate egg from which arose the Universal Purusha. Its name was Vishesha and its exterior was enveloped with water and other things gradually increasing themselves tenfold. In that egg existed the fourteen worlds—the form of the divine person. That great divine person rose up from the golden egg which was in the waters, and casting off indifference, he, seated there, diserved.

various folds of ether. Thereby his mouth first came into existence—therefrom originated his speech and with it sprang fire;—then came into existence the two nostrils from which sprang his organ of smell gifted with the vital breath. After the organ of smell came into being his vital breath appeared from which the sun was separated;—thereupon were manifest the ear holes and the organ thereof and then were manifest all the quarters. Thereupon the Universal Purusha was separated and thereafter skin, down, heard, hair &c. came into view. Thereupon the *Oshadhis* and then his organ of creation were manifest: from the latter was produced semen; then was water created and then the organ of excretion by which was engendered death striking terror unto all beings. The hands were then separated from which was manifest strength and then appeared Indra. Afterwards both the legs came out from which was produced motion and then Vishnu was manifest. Then came out the tabular organs of this body from which was produced blood which again created many rivers. Thereafter his belly came into view, which again created the oceans. Then the heart of the Great Purusha was manifest which produced mind. From it sprang the moon which produced Buddhi (Intellect) from which again sprang Brahmā, the lord of speech. Then was Ahankāra created from which originated Rudra; afterwards the faculty of reasoning was created from which appeared Kshetrayna. Even after all these deities had come into being they could not raise up the Universal Purusha. Again, in order to raise him up, they one by one entered their respective organs. Fire entered through the organ of speech into the mouth yet the Great Purusha did not get up. Thereupon the wind through the organ of smell, entered into nostril, still he did not stir up. Thereupon Aditya, through the organ of vision, entered into his eyes sockets still the Great Purusha did not rise up; all the quarters then entered into the holes

of his eyes through the organ of hearing, still he did not get up. The *Oshodhis*, through the pores got into the skin still he did not move. And then the water through semen entered into his procreative organ, still he did not get up. Death through excreta entered into the organ of excretion, still he did not rise up. Thereupon Indra, through his strength, entered into his arms, still the great Purusha did not get up. Vishnu through motion entered into his legs, still he did not get up. Thereupon the rivers through blood entered into his tabular organs, still he did not get up. The ocean, through hunger and thirst entered into his belly, yet he did not rise. Thereupon the Ocean, through mind, entered into his heart, yet he did not get up. Brahmā through intellect entered into his heart, still he did not move up. Rudra through consciousness of self entered into his heart yet he did not stir up. But at last when Kshetrayana through the faculty of reasoning, entered into his heart, the Universal Purusha rose up from the waters. As heart, mind, organs of sense and intellect, without the help of the Deity presiding over the faculty of reasoning, cannot raise up a person asleep, so nothing but the self-same faculty could raise that Universal Person. Thereupon, in the mind disturbed by the inquisitiveness of reason should one, by virtue of intellect impelled by Yoga, devotion, dissociation from the world and knowledge, meditate upon the Deity presiding over the faculty of reasoning.

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CHAPTER XXVII.

THE Divine Person said :—Purusha, even when located in Prakriti, is not subject to its attributes in consequence of his being devoid of qualities, changes, and active agency,

like unto the sun in the waters,* and when he is inflamed by the qualities of Prakriti he is overpowered by Ahankāra or the consciousness of self and thinks 'I am the creator? Therefore subject to the evils of company and taking birth as a pure, impure or mixed creature, he descends to the worldly stake. One cannot withdraw from the world, although it has no real existence like him coming in contact with unreal objects in dreams. So people should by virtue of devotion and hard penance, bring their minds drawn to the objects of desire, to their own subjection. By *yama yuga* and others, they again and again concentrate their minds and display their simple devotion unto me, and reverentially listen to my stories. Looking impartially upon all creatures, casting off inimical feelings, they adopt the *Brahmacharya* mode of life, or taking the vow of silence, or dedicating themselves to the Deity, they engage in the observance of their own rites. He becomes satisfied with what comes in without any toil, takes moderate meals, lives secluded, is quiet, loving unto all creatures, kind and self-controlled. He does not cherish any sinful attachment for the body and its associates (wife and children), considering them as their own, but acquires the discriminative knowledge of Purusha and Prakriti. Having thus the various conditions of Buddhi and thoughts of worldly objects removed, one can, with the soul (imbued with the consciousness of self), perceive the pure soul like unto a being beholding the great sun with the sun of his eyes. He attains to Brahmā who is freed from corporeal body, who is manifest as real over the unreal (Ahankāra), who is the stay of Pradhāna, who is the eye of Mahat and other principles, who exists in action and cause and who is perfectly separate. As the reflection of the sun on the water is seen by one standing on

* Although the Sun reflects itself in the waters it is not influenced by the qualities thereof.

land, and as by that sun (reflected on the water) the one the sky is observed, so the soul, surrounded by body, organs of senses and mind, is seen as the reflection of Ahankāra Brahma, the image of three qualities; and by this Ahankāra the cognition of the great soul, or the knowledge of the Great, is acquired. When subtle elements, sensuous organs, mind, and intellect are submerged in Prakriti by sleep, the soul devoid of sleep and consciousness of self (attains to its true nature). There does the soul stand in the situation of an observer, and with the destruction (of its own property), Ahankara, considers itself as ruined like unto a rich man with the loss of wealth.

The soul manifests the nexus fettering cause and effect as it is the stay of such. The seeing soul perceiveth itself.

Davahuti went on: Lord, Prakriti never serves her connection with Purusha by reason of their enduring dependence on one another. Even as neither the earth nor scent can retain its individuality of each other, or even as water and moisture have a lease of co-existence, so Prakriti and Purusha are inter-dependent on each other. And how can *Purusha* attain emancipation, so long as those attributes of her which serve as the active fitters of *Purusha* are present. And it is owing to this that albeit the mighty fear of the world is laid in consequence of one doing into the deeps of knowledge, yet on account of the origin of that fear remaining, it raiseth its head anew.

The auspicious Reverend one spoke: Even as fire generated by the Arani at length consumeth the Arani itself so Prakriti can be pushed aside by the Purusha through disinterested devotion, purity of spirit, strong reverence for me springing from a constant hearing of things concerning myself, knowledge based upon an acquaintance with the highest themes, great dispassion, *Yoga* accompanied with penances, and an entire spiritual submersion in the soul. On Prakriti-

having been enjoyed to the full, and been finally renounced, and on Purusha constantly perceiving numerous short-comings in her, Purusha, established in his own majesty, hath no misfortune. As various evils witnessed during a dream in one's sleep do not, when one hath woken up, overpower his sense, so Prakriti can never overpower a person enjoying soul-satisfaction, centering his self on me, and conversant with the central truths of being. When applying himself to the study of self, in this way, the ascetic, after numerous births, and a long lapse of time, hath come at the dispassion that springs up to the regions of Brahma; and when rendering reverence unto me, he through my grace hath read all the mysteries regarding his soul, he attaineth conclusive bliss independently of the body, and resting solely on myself,—going under the designation of Kaivalya. And on account of his *linga* body having been destroyed, the calm Yogi with all his doubts dispelled by self-knowledge, having obtained this felicity, hath not to give it up again. O mother, then the mind (of the *yogi*) is not attracted by illusory objects attained by means *Yoga*, and then one sayeth unto one's self: May my course be of a piece with the soul which hath nothing to obstruct its way; so that death may not triumph over me?

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CHAPTER XXVIII.

THE auspicious Reverend one said: O king's daughter, I shall now tell you about the characteristics of the *Dependent yoga*, by practising which in accordance with the

ordinance, a person, having his heart filled with cheerfulness, courseth on the right path. Exerting his intelligence, should one gradually settle his mind on *Yoga* through the observance of his proper religion to the measure of his might, and the avoidance of one that is hostile to his. Through contentment with what is easily attained; through the tendance of the feet of the worthy; through abstention from acts pointing to righteousness, interest or desire; through devotion to virtue having emancipation for its aim; through moderate and pure meals; abode at a spot solitary and free from disturbances; the banishing of ill will towards all creatures; truth-telling; the eschewing from the unjust appropriation of another's property; the taking of such a quantity of a thing as exactly answers one's want; practising the Brahmacharyya mode of life; and carrying on penances; purity external as well as internal; study of the Veda; worship of the Supreme Male being—the Reverend one, practice of taciturnity: sitting calmly by mastering the attitudes;* controlling the Prāna air by degrees; bringing the organs to the heart after checking them by the mind; the bringing of the mind to the place of life and holding it there along with life; brooding over the works of the Reverend one; and transforming the mind into the form of the soul;—one should assiduously master one's *prāna* air. And then mastering postures, a person should spread *Kuṣa*, a deer's skin, a *chela*, etc, one upon another—to serve for a seat; and placing thereover a comfortable cushion, seat himself, and making his body light, practise the control of the *Prāna* air. By resorting to Puraka, Kumbhaka, Rechaka, in the reverse order, one should so purify one's spirit that it can no longer waver; and that it may be steady. As gold heated by air and fire casts off its impurity, so a

* The Hindu *Yogis* practice various attitudes, in accordance with the injunctions of the authorities. These serve the purpose of concentrating thought.

Yogi who hath restrained his respiration speedily casts off its impurity. *Prānāyāma* burns up the foul humours of the system, the *Pratyahāra* delivers a person from the bonds of the world, and *Dhyāna* mollifies the unrighteous passions of the mind. When the mind hath been rendered pure through *Yoga* and when it hath been concentrated, (the *Yogi*) fixing his gaze at the tip of his nose should contemplate the form of the Reverend One, having his lotus face shining with complacency, with eyes rosy like the inside of the lotus, and possessed of a dark blue hue like that of the leaves of the blue lotus; holding the conch, the discus, and the mace, wearing a silken attire yellow like the filaments of the lotus; bearing on his breast the Srivatsa a mark, with the Kaustubha tied on his neck, with a wreath of wild blossoms singing with the hum of maddened black bees: decked with a costly chain, bracelets, a crown, *angadas*, and bangles; his hips lighted up with the chains of his zone; seated on the hearts of his devotees,—exceedingly beautiful to behold,—informed with mildness, enhancing the delight of both eye and mind;—having a highly taking form for his votaries; ever bowed down unto by all creatures; and endowed with eternal youth, eager to favour his servants; having a fame worthy of being celebrated; bringing renown unto the righteous; one should contemplate this divinity in his entire form, so long as the mind doth not lapse therefrom. And with a heart harbouring pure thoughts should one contemplate Him whose abode is in the minds of people, and whose acts are worthy of being beheld, (contemplate Him) as staying, going, seated, or recumbent. When the ascetic clearly finds that he hath succeeded in fixing his thoughts on the Reverend one as a whole, then he should fix his mind severally on each separate part. Then he should meditate the lotus-feet of the Reverend One, wearing the marks of the thunder-bolt, the hook and the lotus; furnished with moons of nails, prominent and

rosy beauteous, whose lunar light dispells the dense darkness of the heart,—(those feet) by bearing the excellent stream flowing from which Siva hath secured the submit of felicity; and which are the thunder-bolt splintering the mountain of mis-deeds towering in the mind of the person that meditates. The lotus-feet of the Reverend One should always be contemplated. And he should contemplate in his heart, those legs of the Lord placing which on her thighs the Mother of all Vidhāta, honored of Gods, furnished with eyes resembling lotuses,—even Lakshmi herself, nurseth displaying the skill of her leaf, like hands. And (he should contemplate those thighs of the Reverend One) which grace the neck of Garura,—and the abode of energy, round which is luminous with a splendour resembling that environing the Atasi flower; and he should contemplate those Vimba-like lips of Hari, which are embraced by a zone and on which hangs his superb yellow attire down to the ankles. And he should contemplate his lake of a navel, reposing on that abdomen which is the abode of the universe from which uprose the lotus serving as the seat of the self-sprung instinct with all beings (in embryo); and he should contemplate those paps of Hari which are like choice emeralds, and which are illumined with the brightness of spotless chains. And he should contemplate that breast of him bowed unto by the entire world which is the home of Mahā Lakshmi and which bringeth perfect peace unto the eye and mind of the people, and that neck of his which graceth the Kaustubha worn thereon. He should then contemplate the arms of the Reverend One, which moved the Mandara about, which are decked in blazing armlets and which serve as the abode of the Lokapāla; and the chakra named Sudarśana having a thousand angles,—and possessed of irresistible energy, and as well as the conch gracing his lotus hands, and resembling swans. Then he should contemplate that favourite mace of the Reverend One

which is besmeared with the clay of blood of Arātisena; as well as the chain on his neck ringing with the notes of black bees; and the Kaustubha, which is, as it were, the true essence of the world. Then the devotee should contemplate the lotus countenance of the Reverend One who assumeth forms out of compassion for his servants, (that countenance) the cheeks of which are lighted up with ear-rings resembling Makaras,* and on which prominent nose looks beautiful; which is encircled by its own grace and haunted by black-bees, which is the home of Sree, and is furnished with ringlets, which has lotus eyes censuring a pair of fish, which, with its raised eye-brows, continually recurs to the mind. Then the votary should contemplate the look of those eyes of Hari which is beautious with a mild smile which is designed for the destruction of the three dreadful kinds of pain and which is an index to the high tide of joy that welleth up in his heart. Then the devotee should contemplate the smile of the Reverend One which in consequence of their humbling themselves dried up the ocean of tears of people sprung from extreme grief, as well as those eye-brows created by his own active energy for the behoof of ascetics to stupify Kandarpa. Then the votary should contemplate the loud laugh of the Reverend One in which the five rows of his reseate teeth resembling Kundas, and graced with exceedingly comely upper and nether lips, appear highly handsome and recur to the mind without ado; and when the Reverend one shall in this way hath been distinctly realised, then the devotee with a reverence steeped in love, will not mind turning his thoughts to anything else. By such contemplation, the *yogi* hath love for the Reverend Hari, and his heart melts in a veneration; and his body is exhilarated by virtue of his love; he sinks in a sea of joy springing from tears

* A fabulous animal, according to some a shark.

brought forth by his eager seeking (of Hari); his mind, resembling a fishing-hook in the matter of such contemplation, gradually loses hold of its object of thought.

When mind is thus dissociated and withdrawn from worldly objects, it becomes freed from stay (object of meditation)—and longs for its annihilation like that of a flame (when there is no oil or wick); and then the Purusha, having the stream of qualities gone, perceives under such circumstances only the undivided soul divorced from the division (the meditator and the object of meditation). And having his misery and happiness ended by his consummate control of his mind in the manifest illimitability of Brahma, the Yogi, who, on the destruction of Ahankara, the outcome of ignorance, perceives his true self, observes the instrumentality of weal and woe, which was in him before, (in Brahma). Having attained his final state and perceived the true form, the accomplished (Yogi) does not observe whether his body is in the same place, has got up, has gone somewhere else, or by the influence of destiny has been placed in the same place, as a man, blinded with drink cannot perceive whether his cloth is around his waist. His body, brought under the influence of destiny, as long as the works initiated by him are not finished, remains alive with the senses; but when he attains the final abstraction of Yoga and thereby perceives his true self,—he does not again take care of his visionary body along with its associates, wife and children. As his children and wealth are really distinct from a person,* so this body, though considered as one's own, is separate from the Purusha. Though the flame that rises from the fire and burning wood, is considered (by the foolish) as fire itself, yet it is distinct from them in reality.† The observing soul is separate from elements, senses, intellect and

* Though out of affection he considers them as identical with himself.

† These are similes to prove that body is in reality distinct from the real Purusha or self.

the sentient soul, which again is distinct from the Divine Soul, which also is separate from the Divine Person. Yet does the Yogi observe inseperably his own soul in all elemental creations, and then again all objects in his own soul as the man sees the fourfold creatures, viviparous and others as identical with the great elemental creation. (As fire although one, appears in various forms) from the size of the fuel, so this soul manifests itself in various shapes on account of the diverse qualities of the body in which it exists. Having thus conquered Prakriti, the primal energy of Vishnu existing, and non-existing, and difficult of being conceived the Yogi, obtains the real form of Brahma."

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CHAPTER XXIX.

DEVAHUTI said : Thou hast expounded to me the characteristics of Mahat and the other categories of thought and of Prakriti and Purusha as exposed in the *Sankha*,—characteristics by which the differences distinguishing them are laid bare. Do thou now expound to me the doctrine of devotion. Do thou describe the various kinds of worldly life, the exposition of which destroys all attachment to them. Do thou also expound to me that form of thine which is the primal cause of every thing fraught with resistless force,—and the fear of which actuates people to perform various pious works—that form which is called Time, Thou hast uprisen as the sun of Yoga for rousing persons that have no understanding, that perceive their ego in their false bodies, that are fatigued by virtue of their inclination for acts, and

that, in consequence, are sunk in slumbers underneath the shoreless main of this world.

Maitreya said: O foremost of the Kurus, rejoicing in this excellent speech of his mother, that mighty ascetic, melting in compassion towards her, began to speak with alacrity. The auspicious Reverend One said: Devotion is of diverse kinds displaying themselves variously. The sentiments of persons differ in harmony with the diversity existing in their natural attributes. All the three kinds of reverence which is entertained for me by an irascible person under the influence of spite, or pride, or ill will, perceiving difference, are impregnated with the principle of dullness. That kind of worship which a person perceiving difference, addresseth towards me in the form of an idol, having some other end than myself,—hankering after fame or riches, springeth from the principle of action. That kind of reverence under which a person perceiving difference, celebrates the prescribed sacrifices, resigning the fruit of all acts in the Supreme Lord, and having the delight of the Most High in his view, is permeated with the principle of goodness. That kind of reverence is void of any of the three attributes and floweth perpetually towards the Best of Males, even as the waters of the Gangā do towards the Ocean; and it doth not hinge on any selfish motive. Leaving aside the ministration unto me, they do not desire even residence in regions which are mine own, wealth equal to that which I possess, dwelling in my vicinity, the same form with me, or unification with my own self. This species of reverence hath been called Atyantika,* and by help of this a person, leaving behind the three principles, attaineth the state even of the Lord himself. By worshipping me with perfect disinterestedness, practising one's religion with the prescribed rites, by performing the Pancharāta and

* Lit, the *ne plus ultra* of reverence.

other ceremonies with a mind not entirely cleared of envy etc., but without cherishing any selfish motive, by beholding my image, touching it, worshipping it, hymning it, and bowing down to it, by looking on every creature in my light, by patience, and dispassion, by honoring the great, by having compassion on the poor by contracting friendship with his equals, by repressing the external organs, by controlling also the internal ones, by the audition of converse expatiating over the soul, by celebrating my name, by the practice of sincerity, by the companionship of the good and by the renunciation of pride, a person, going by the religion of the Reverend One, bath his heart purified entirely. One simply listening to a description of my attributes, he without any exertion, obtaineth me. As smell, moving from its locality, comes in contact with the olfactory organ, so the mind of a person by virtue of his veneration, without any exertion, obtaineth me. I am always present in every creature as his soul. Disregarding me, what person should waste worship on idols, etc.? Renouncing me, who am the soul of every one and the Lord present in every creature, he who addresseth himself to the devotion of any one else, offereth oblations into ashes. If a person, given to reviling people, worshippeth my image with various articles and various rites associated with those, still I am not satisfied with him. Him that doth not look on others as he doth on himself, I, in the form of Death, visit with a mighty great fear. Knowing me resident in all beings and located in them,* it therefore behoveth every person to serve others with gifts, honor and an even regard. Beings endowed with life are superior to those having none; beings endowed with sensibility are superior to those without it; beings endowed with the faculty of knowledge are superior to those lacking it; and beings endowed with organs are

* This tautology occurs in the text; and is retained from considerations of fidelity.

superior to those not possessing them. Creatures endowed with the power of cognising moisture are superior to those having touch; beings endowed with the sense of smell are superior to those having the power of perceiving moisture; and those endowed with the power of perceiving sounds, are superior to those having the power of perceiving smell. Creatures apprehending form are superior to those apprehending sound; creatures furnished with teeth over and under their mouth, are superior to those perceiving form. Creatures having many feet are superior to those having none. Creatures having four feet are superior to those having many; and those having two feet are superior to those having four. Of two-footed creatures the four orders are the best; and of those, the Brâhma ranks highest. Of Brâmanas, him that is versed in the Veda, is the best; and he that understandeth the import thereof is superior to him that is learned in the Veda. He that removeth doubts is superior to him who is learned in the import of the Veda; and he that performeth all the rites pertaining to his religion is superior to the Brahmana who is capable of removing doubt. He that hath renounced company is superior to him that performeth the proper rites of his religion; for the former doth not seek the fruits of his pious acts. This person resigneth his acts and the fruits thereof in me; and remains by my side for ever and a day; his soul is concentrated on me; and the fruits of his acts are reposed with me. And by virtue of the evenness of his sight he is freed from all senses of self-importance. Therefore he is the prime of person; and none in my eye figures more conspicuous in worth than he. 'The Deity is present in all these beings';—thinking in this wise, one should bow down before all creatures. O daughter of man, I have expounded to you both the doctrine of *yoga* and that of veneration. By practising one or the other of these, a person attains Divinity. This is the form of the

Supreme Soul, the Reverend one; even this is Pradhāna and Purusha; and overtops Purusha himself. This is that Destiny which fetters people to exertion. This word acquires its multiform character from this Destiny. This form of the Reverend One is the cause of the diversity reigning among things; and is that agency of wonderful potency—entitled Time. It is to Time that Mahat and others owe their existence. Time, the base of the All, entering into beings, brings about their destruction through the agency of the elements. Time is another name of the Reverend* Vishnu. He confereth the boons belonging to sacrifice ; and is the master of things that subdue people. He hath nothing that is dear and nothing that he is averse to ; and although devoid of delusion, he destroyeth those that are under it. It is through fear of Him that the air courseth everywhere ; and it is through fear of Him that the Sun imparts warmth ; it is through fear of Him that the clouds pour down showers ; it is through fear of Him that the stars illumine the firmament ; it is through fear of Him that the annual herbs and plants bring forth fruits and flowers in seasons ; it is through fear of Him that streams flow on ; it is through fear of Him that the Ocean keeps within his continents ; it is through fear of Him that fire imparteth light : and it is through fear of Him that this Earth with her mountains doth not go into the depths of the waters. It is by His mandate that the sky alloweth people the boon of respiration ; and it is by virtue of His command that people in use display their persons, instinct with consciousness. It is through fear of Him that those disposers of attributes, the deities, preside over creation again and again ; and it is for this reason that this earth consisting of mobile and immobile is looked

* This identifies Vishnu, the protective power of the world, with Siva, the destructive one; i.e., thus unifies two different powers, recognising the unity of the godhead.

upon as being under their governance. That Time produceth the personalities of sons through the personalities of sires; and He bringeth down the Destroyer himself by death. He is the original Lord of all that is. He is the author of the dissolution of the universe; but He himself is without beginning, without end, and is exhaustless.

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CHAPTER XXX.

THE auspicious Reverend One spoke : As clouds know not the energy of the wind, so, although moved about by the powerful Time, people do not perceive the irresistible power of Time. The riches amassed by men are destroyed by the reverend Time and they are sunk in a sea of grief, because people possessed of perverse sense consider as constant their sons and wives, their houses, and fields and wealth, having relation only to their bodies. It is in consequence of this that people, undergoing different births, attain happiness in them; but they cannot attain spiritual dispassion. A person of this class is so entirely stupified by the illusory energy of the Divinity that, albeit dwelling in hell, he feels satisfied with fare appeasing his hunger, and doth not wish to cast off his person. But all are not under the sway of such a delusion. Only those that eschew the society of the good; that turn their face from the service of the aged; that are given up heart and soul to their kindred; and that never adore me, reap this sad state. Owing to their hearts being fast fixed upon their bodies, their wives, their sons, their homes, their beasts, their goods, their friends and kindred, they entertain a

multitude of desires; and for this reason they esteem themselves highly. Their bodies burn in the anxiety springing from the thought of maintaining and catering for their sons and wives; and therefore these people of impious intents engage in unrighteous deeds. Owing to their souls and organs being engrossed in the world, they deem themselves blest at the illusions of bawds, such as enjoying them in secret, and at the melting speech of infants; and being attached to that world wherein cunning, regarding phelf is regnant, and which is swimming in misery, they continually busy themselves in averting pain. And going about thither and hither through extreme eagerness, these, acquiring riches, maintain such people, by maintaining whom they undergo inferior births in the scale of being. These ill-fated persons, acquiring riches by their own exertions, cannot enjoy them; but they fare the leavings of others fed by themselves. If they come to lose their means of livelihood, they cast about again and again for securing fresh ones; and if they fail and cannot fall back upon other means of existence, they covet wealth that is none of theirs. When through their ill luck all their exertions prove unavailing, they grow weak and are rest of every grace,—so that being incapable of supporting their relatives, they are distracted by anxiety; and having lost their sense, sigh frequently. But the wonder is that when they become incompetent to support their relations, even as heartless peasants do not show any regard for an old ox, so their sons and wives do not show their former regard for them. At such a time, they have no feeling of disregard for mundane vanities,—and themselves supported by those who formerly were supported by them, stay at their homes.—On such occasions they become extremely unsightly through old age; and are on the road to death. And like dogs guarding houses these feed on what is contemptuously thrown before them; and attacked by

ailment, they have no energy of appetite,—and they eat sparingly and fall off in activity. And when they are at the point of death, they experience extreme agony when their vital air courseth upwards, their eyes bugle out, and the highways of that air are blocked up with cough,—so that they have severe pain in breathing or coughing, and particular sounds are emitted by their throats. Lying low in this plight, these, surrounded by their sorrowing friends repeatedly exclaiming 'Father', 'Friend', cannot articulate a syllable. Incapable of subduing their senses, they are constantly engaged in supporting their relations, and have no ease even in death. At such a time their hearts are racked on witnessing the grief of their kinsfolks, and they give up the ghost after having been deprived of their consciousness. Persons expiring in this condition have two several destines in accordance with their good and evil deeds. No sooner do they breathe their last than two emissaries of Yama present themselves before them with their eyes burning in wrath. At sight of these the dead persons for every fright discharge urine and excreta. Then those emissaries of Yama translate them from their gross bodies into bodies sparkling with fire; and as the officials of a government bound criminals, so fixing nooses on their necks, they take them on the far journey. The thundering of those two racks the hearts of the departed; and they have great shivering. On the way cerberian animals rush to make a meal of them. Then remembering their sins, they are disconsolate. And oppressed by hunger and thirst and lashed on the back, they are made to walk on burning sands and burning tracks, and journey on burning in the sun and scorching winds. In that path there are no resting places at that region; and no water is obtainable there.—They have to march with bodies that are utterly incapable. They swoon away over and over again, and rise up repeatedly. Faith so sadly on this dreadful road, they are at last brought to the abode

of Yama. The length of the path leading to the abode of Yama is nine and ninety Yojanas. The sinners have to finish this course in three Muhurtas; and those who are exceptional felons, must finish it in two only. And they suffer sorely on reaching their destination. At some places they are burnt with brands; at others they have to eat their own flesh torn off by themselves or others. On arriving at the abode of Yama, they see that dogs, vultures, etc., are drawing out the entrails of people yet living. At places persons are being stung by serpents, scorpions, etc.; and in consequence they undergo terrific sufferings. At some places their limbs are sawn away,—at others their bodies are riven by elephants, etc.; at others they are thrown down from mountain-tops; at others they are confined in water or caverns and suffer grievously, and, whether males or females, they must undergo the entire mass of miseries cleaving to Tamisra, Andhatamisra, Raurava, etc. My mother, hell and heaven exist even here: all those sufferings that are in hell, are found to exist in this world. Whether a person is engaged in maintaining his relations, or in replenishing his own abdomen, he, renouncing both, must experience these torments. People who have nourished their bodies by oppressing other creatures, must, renouncing them, have to course alone to the gloomy hell, with their iniquities for their means of subsistence on the way. The sins of those engaged in supporting their kinsfolks cleave to them in hell,—where they reap their deserts rest of reason, and reduced to extreme straits. Those that mind maintaining their kiasmen only, through that transgression of their must resort to that darkest of regions entitled Andhatamisra. After undergoing all the sufferings in hell, the sinners must experience the miseries connected with the lives of inferior creatures, and then, being perished, be born as human beings.

CHAPTER XXXI.

THE auspicious Reverend One said ; By virtue of acts done in a former birth,—which owe there force to the Divine agency,—a creature, to assume a body, enters, the abdomen of a female means of a particle of the vital fluid of a male. After enterprising the uterus, the fluid mixes with the blood in the course of a single night ; and after the lapse of five nights attains the shape of a buble. And after the lapse of ten nights it attains the shape of a jujube and becomes tough; and then it becomes a ball of flesh in the uterus. After the expiry of a month, the foetus develops a head ; after the expiry of two, legs and arms and the other limbs are produced as well as nails, down, bones, and tegument ; and after the expiry of three months it penis and anus are developed. After the expiry of four months the seven ingredients of the system are devoloped ; and after the expiry of five months, the embryo experiences hunger and thirst. And after the expiry of six months, it is covered with the skin of the uterus, and travels to the right side thereof. From this time it is nourished by the meats and drinks taken by its mother, but it bath to repose in the abdomen of its mother filled with urine and excreta, which, for all that, is the place where creatures have their birth. While remaining here, its body, on account of its softness, is continually torn by worms that feed on the same ; and in consequence, suffering sorely, it swoons away every moment. And being touched by all the pungent, bitter, sharp, salt, a shy, acid and other flavours pertaining to things taken by its mother, it lieth with all its limbs rendered severely sore. It rets its head in the cavity of the abdomen, and makes awry its back and neck ; and being covered inside by the uterine skin and outside by the entrails, it cannot move

itself, even like a bird confined in a cage. By virtue of its acts done previously and through the agency of Destiny, it recollects the acts done by it during hundreds upon hundreds of births. But what comfort can this bring? Although it attains the faculty of cognition, yet like the excreta-eating worms residing with it in the same womb, it cannot rest at one place on account of its being perpetually moved about by air working upon it from the seventh month to bring it forth. And perceiving its pligh, the embryo fearing to be born again, with joined hands, solicits Him who hath appointed the womb as its habit at. And the creature sayth; I take refuge in those lotus-feet of the Reverend One that tread the earth and that are foreigners to fear. He assumeth many forms for the purpose of preserving the neighbouring earth. It is He who hath shown me that the plight, I am in is fit for the iniquities I have committed. He is present even in me, who, assuming this illusory body in consequence of acts done by me, am confined in this womb of my mother,—but he himself is endued with absolute knowledge,—and is pure, and undergoeth no change in his hand ; and it seemth to my burning heart that he only is worthy of being served by me. I render my salutations to him. Being really free from a corporeal tenement, and seeming to have organs, attributes, interest and consciousness, I bow down unto that Supreme Lord, whose glory moulteh no feather even by residing in me, and who is the Arbitrar of both Prakriti and Purusha. By whose grace, save that of Him through whose energy of illusion a creature deprived of the memory of his former life walks with difficulty on the way of the world bound by acts assigned to respective attributes, can he reach the celestial regions? And who, save Him, can endue me with that threefold knowledge of time with which I am furnished? We follow the way of action entitled Jiva ; but we cannot vouch that our knowledge proceeds therefrom. I bow down

to him who endoweth us with understanding,—who for the purpose of removing the three species of pain is present in mobile and immobile. This one clad in a corporeal vesture is lying in its mother's pit of a womb resembling one filled with urine and excreta.—My body is exceedingly heated by the fire of the stomach, as well as in consequence of the sufferings I undergo because of my being surrounded with urine and excreta. Therefore this one bearing a body is counting the months as they drag their lengths along, expecting the hour when it shall come out. But when will it be able to do so? Mayst thou who, having infinite mercy and being without a peer, hast endowed this one aged only ten months with such a kind of knowledge,—be pleased with his own acts! Who can requite the benefits conferred by Him, otherwise than by joining his hands (in adoration.)? Beasts only feel the pleasures and pains that flow from their bodies; but I see both externally and in my heart that Primæval Being who hath endowed me with a frame capable of controlling the internal and external organs through the faculty of moral discrimination,—and who presideth over my consciousness. But, Lord, inhabiting as I do this scene rife with suffering, I do not desire to issue forth; for that place is gloomier by far than even this locality, and resembles a cavern. He that goeth to it is at once enfolded by thy power of illusion. In the wake of this illusion follow the consciousness of personality in one's body and affection for wives and sons. Therefore, staying even here, I will deliver from the world my soul by mine own self. May repeated births be spared me! I have brought the two feet of the reverend Vishnu right into my heart; so that I do not desiderate the one thing needful for my compassing my end.

The auspicious Reverend One said: When, endowed with understanding, the creature, aged ten months, is thus engaged in praying to the Supreme Spirit in the womb of

its mother, the air that brings about birth, despatches it head foremost. On being thus sent by this air, the creature experiences extreme affliction; and it emerges slowly with its head directed downwards. At this time its respiration is stopped, and the memory of its former life is abolished. Then dropping on the ground with its body bedewed in blood, it plays about its limbs like a worm; and after it hath lost its consciousness, it cries repeatedly with its motions turned away. And nourished by persons who can not read its thoughts, when anything to which it is averse is presented to it, it cannot push it aside. And lying down on an unclean bed rendered foul with worms sprung from sweat, it cannot rub its body, or sit up, or stand erect; but it cries incessantly. And as worms sting worms, it is stung by gad-flies, knats, bugs, etc., and suffers sorely in consequence. Owing to its having been furnished with feeling in the womb, it can very well feel the smart consequent upon those stings. After passing infancy as well as youth in this fashion, it (arrives at manhood), when, not obtaining riches commensurate with its desires, it comes under the influence of grief, and owing to its ignorance, it is wrought up with wrath. Then this person influenced by desire, on account of his ever-increasing anger and sense of self-importance, wrangleth with others in order to bring destruction down upon himself. And repeatedly regarding as his self his body compounded of the five elements, the ignorant person having a body, entertains wicked desires, saying,— This is I, This body is mine. And in the interests of his body he performeth those acts that fetter him to the world. But this body of his can compass no good on his behalf; for it is bound both by ignorance and action; and, afflicting him greatly, it appears again and again. And, further, if this creature, albeit established in the right path, associates with people given over to the lusts of the flesh, then having a body filled with torments, he must have to re-enter hell.

in the aforementioned way. Association with dishonest people is exceedingly pernicious ; it destroyeth truth, purity, clemency, intelligence, ingenuous shame, internal and external grace, good name, forebearance, self-control, wealth, etc. With restless bodies, these dolts, regarding their persons as their proper personalities, like deer-dolls come under the influence of females. Therefore communion with these people deserving of pity, is in no wise advisable. The company of women and of these associating with them is far more deleterious than even that of dishonest folks ; for the infatuation and attachment that attend such society are not rivalled by those attending the company of other persons. Brahmā, Great-father of creatures, beholding his own daughter, was captivated by her charms. Finding her sire set his heart on such a henious act, his daughter, assuming the form of a doe in fear, took to her heels ; but banishing shame, Brahmā rushed after her. Who have Nārāyana is there among those created by his progeny, that is not bewitch by the charms of females? Behold the force of this feminine energy of mine! In a twinkling, it bringeth down even heroes who have conquered the cardinal quarters of the globe. Those that intend to cross over to the other shore of Yoga, must shun the society of females. To such persons as by virtue of the society of the good have achieved great spiritual development look upon women as the gateways of hell. Made by Divinity the Power of illusion, a female approaches a person softly in the guise of Ministration, etc., but a sensible person should regard her as a well covered over with grass ; and as his own destruction. It is owing to the society of women that a person, coming by the birth of a woman, deemeth my Power of illusion bearing herself as a male, as her husband granting her sons, wealth, and home. If a female hungereth after emancipation, then she must look upon as her own destruction the Power of Illusion spread by

the Deity in the forms of son, husband and home; and must consider it as the strains of a hunter to lure a deer on. Coursing from one world to another with his *Linga* body, a creature incessantly puts forth acts, reaping the reward of his actions. When a person's *Linga* body and his gross body compounded of the elements, undergoing change, become incompetent for action, then this state is what is known by his surcease; and, on the contrary, when those two are fit for action, then he is said to live. When this body which enables a person to perceive objects, loseth that power, then he may be said to expire; on the other hand, when a person, having a consciousness of individuality, sayeth, *This am I*, then is he generated. As when the eye-balls of a person have their power of vision impaired, then the eyes themselves grow enfeebled, and the person hath his eye-sight deteriorated; so when the gross body becomes degenerated, his *Linga* body is degenerated along with it; and this verily is his death. If a creature hath in reality no birth and no death, then he should not fear the latter, nor should he be solicitous of the former, or put himself to trouble on account of the same. And one should arrange in this world framed by the Power of illusion resigning his body by help of adequate intelligence backed by *Yoga* and the faculty of moral discrimination.

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CHAPTER XXXIII.

THE auspicious Reverend One said: He that in domestic life, having milked out his own religion from desire and interest, again satisfies them, hath been stupified by desire, and

is averse to the righteousness consisting in the adoration of the Reverend One; and reverentially addresses himself to the worship of inferior deities and the ancestral manes by celebrating sacrifices. He hath his sense stupified by an extreme veneration for those deities and the ancestral manes; and accordingly he observes various vows for securing their good graces; but the outcome of such a course is that repairing to the region of the Moon; and drinking, there the Soma juice, he will have to retrace his steps to this world. Residence, in none of the worlds accessible by practising the morality of a household life, holds for all time; but when Hari, having Ananta for his seat, shall lie down on his serpent couch, all such worlds shall be dissolved. But those sedate persons who do not milk their own morality in the interests of desire and interest, but foregoing company, and resigning all their actions to the Supreme Lord,—become, calm and pure of spirit, restrain their outgoing desires, free themselves from all attachment, and banish pride, and maintain their own righteousness,—are filled with the principle of goodness, and have their hearts purged of all dross; come at that Absolute and Supreme Being by means of the solar rays—even Him who is both the material and the efficient cause of his universe. They also, who worship Hiranyagarbha taking him to be the Supreme Lord, obtain him in course of time; and they dwell in the region of Brahmā till the end of the Paraddhas when they find their dissolution. When Brahmā intends to dissolve this universe composed of the elements, *viz.*, earth, water, lustre, air, and ether, of the organs, the objects of their perception, *viz.*, those perceived by touch, sound, etc., and of consciousness, he reduceth himself to the three Principles; and after having passed two *Paraddhas* in this condition, enters into the Lord; from whose simple substance all things have been evolved. Those *Yogis* who, coursing afar, enter into the reverend Hiranyagarbha, in consequence of their having controlled their life and mind,

and repressed their anger,—along with him obtain that home of the highest felicity in the shape of the most excellent prime Person, even Brahmā Himself; and this because of their still not being free from a sense of self-importance. Therefore, O woman, do thou reverentially take refuge under that Reverend One, who hath his abode in the heart of every creature, and whose power is celebrated all round the universe. On the three Principles commingling, on account of his regarding himself as different from the Lord, the original creator of mobile and immobile Brahmā, bearing the Veda within himself, along with the sages, Marichi and the rest, those Supreme Yogis, Sanatkumāra, etc., the Siddhas, and those that draw people on to *yoga* by means of disinterested acts of piety, obtains that one presiding over the three Principles on the occasion of the universal dissolution,—that first incarnation of Brahmā himself; and then impelled by the Lord in the form of Tfme, they are again born as formerly; and after enjoying the riches that are the recompense of their acts, all the sages who accompany him, come back to their own regions. Those, that setting their heart on act, adequately perform with reverence all the daily rites, as well as those specially directed for the attainment of particular ends, yet on account of their being swayed by desire, and of their not having conquered their senses, and of the consequent predominance in them of the principal of activity,—with their minds narrowed and attached to their homes, etc., worship the ancestral spirits; those that follow righteousness, interest and desire, but set their face against the celebration of the mighty power of the Reverend slayer of Madhu, which is worthy of being celebrated, and those that like swine, feeding on dung in preference to thickened milk,—here the stories of wicked people, leaving alone the nectarine story of Achchuta, must be known as doomed by Destiny; such people course to the world of the ancestral manes, by the south way of the sun.

Then returning from that place, they are sprung on their sons, etc., and must perform all the acts concluded by the rites of funeral. On their good acts being exhausted in time, and their term of enjoyment having run out, they, through the agency of Destiny, are rendered inert and drop down to this world. Therefore do thou, heart and soul, address thyself to the worship of that Supreme spirit, Hari, by means of that reverence which hath taken refuge under the excellencies of Hari, for His Lotus feet are alone worthy of being worshipped. On reverence being rendered to the reverend Vasudeva, there speedily follow the power of moral discrimination as well as knowledge that maketh one behold Brahma. When the heart, of the devotee fast anchored Him as the consequence of overflowing love for His perfections, doth not see any difference in the diverse objects cognizable by the senses, then the devotee seeth his soul manifesting itself in its native light, and foregoing all company, and ceasing to have likings and dislikes,—regards everything with an even eye, and developed into entire knowledge, attaineth the conviction,—I myself am verily the Supreme felicity. It is the Reverend one as absolute knowledge who is known under such appellations as the Supreme Brahma, the Supreme spirit, the Supreme Lord, the Supreme male, etc. Albeit One, yet, as knowledge. He separately appeareth many as the spectator, the spectacle, and the material of the object seen. The object desired by the Yogi is the dissociation of his soul from all contact with mundane objects. It is on account of our ignorance that the one Brahma, devoid of attributes, appears as many in the form of objects perceived by the external organs of sense. Even as the one Mahat, having, in the form of consciousness, been the principles of goodness, activity and dulness, became the five elements, and the eleven organs and as the creature, and his body consisting of this mundane egg and this universe, manifest themselves through the instrumenta-

tity of Mahat and the others, so the external world, compounded of the elements which is cognised by the senses, hath the Supreme spirit as its noumenon. He, whose mind can concentrate its forces, who hath freed him from all worldly associations, who hath turned away from the world,—can by help of reverence, devotion and Yoga, view the enduring Deity, and the world ceaseth to have an existence for him. I have thus expounded the knowledge of Brahma; it is by this knowledge that one attaineth an insight into the heart of Prakriti and Purusha. Knowledge, casting off the fetters of the three principles, and reverence for me—both of these are indispensable, for each, is capable of making one attain the Reverend One. As the same material object hath various aspects respectively responding to the different senses,—so the same Reverend One appeareth many through the various highways of knowledge. Through Purtha rites, sacrifice, gifts, asceticism, study of the Veda, determination of doubtful spiritual, points, control of sense and spirit, mendicancy, the various kinds of Yoga relating to the various limbs of the body, exercise of reverence, practice of righteousness, disinterested and otherwise, respectively based on desire or dispassion,—self knowledge, steady power of moral discrimination,—etc., the self-manifested Brahma, devoid of attributes, appears as if He were clad in them. I have thus explained to thee the four varieties of the doctrine of reverence,—as well as Time which rusheth after people and whose course is unmanifested. I have also explained to thee the various kinds of worldly life which are forged by the acts of creatures springing from ignorance, and entering into which one hath no knowledge of one's doings. But this must not be taught to a person given to troubling others, a cunning individual, or one wanting meekness; nor should it be imparted to one who is inert, of wicked ways, haughty, covetous, attached to his family, deficient in reverence for

me or bearing ill-will towards my devotees. But it must be imparted to such as are endowed with veneration, as revere me, are humble, devoid of malice, bearing friendly feelings for all creatures, minister unto others, regarding everything with indifference, of gentle souls, free from envy, and pure, and look upon me as dearer than objects that are dear. He, that in a spirit of reverence, once listeneth to this, or he that, consigning his soul to me, reduceth the same to practice, for certain attaineth my state.

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CHAPTER XXXIII.

HEARING the utterances of Kapila, his mother, the beloved wife of Karddama, Devahuti, had his stupifaction removed; and bowing herself down, she fell to eulogising Kapila, the founder of the Sankha Philosophy. And Devahuti said: This frame of things, having no origin, having sprung from thy lotus of a womb, contemplated thy person composed of the elements, organs, soul and mind, the seed of infinite action, and the receptacle of the principles. Dividing thy principles, thou bringest about the creation, sustentation, and destruction of the universe. Thou art of true intents, and Lord of all creatures. Thou ordainest the course of things in this wise for comparing the pleasure and pain of beings. Although One thyself, thou art competent to generate a diversity of pleasures and pains; for thy thousand energies nothing can resist. How could I hold thee in my womb? thou art an infant, but even thy infancy is a wonderful display of thy power of illusion; otherwise how sucking thy thumb, thou could lie thee down on a banian leaf. As thou assumest various forms, that of a boar, etc., at thy will, so at thy pleasure thou hast assumed this form for chastising the impious, for advancing those that abide by thy mandate, and for pointing out the way of knowledge. If even a

Swapache heareth thy name, or celebrates it, or boweth unto thee, or remembereth thee, he is instantly rendered pure ; adu becomes fit for celebration of the *soma* sacrifices. What wonder that such a one should be purified by a sight of thee. I have obtained my *Summumbonum* having beheld thee. If a Swapachæ takes thy name on the tip of his tongue, he becomes worthy of reverence. Those that have pronounced thy name, have performed austerities, and have poured oblations into the sacrificial fire, even such are of excellent ways even such have studied the Veda. Thou art the Supreme Brahman, thou art the prime person ; Thou art contemplated with the mind restrained. The current of the principles is destroyed even by thine energy. It was in thy womb that the Vedas existed on the occasion of the universal dissolution. Thou art Vishnu thyself under the name of Kapila. Therefore I bow down unto thee.

Maitreya went on : Thus hymned by his mother, the reverend Kapila affectionately addressed her in words vibrating with feelings. And the reverend auspicious one said : The path that I have pointed thee out is capable of being easily pursued by thee ; do thou follow it. By doing so, thou wilt attain emancipation in this very life. Ascetics having a knowledge of Brahman follow this path. Do thou entertain a reverence for it. By adopting such a course, thou, wilt obtain me, who inspirlest with courage the hearts of votaries ; but those that are ignorant of this view of mine fall into the jaws of death. Having shown his soft way to his mother the reverend Kapila departed with the permission of his mother engaged in *yoga* in harmony with the method laid down by her son. Davahuti continued to stay at that hermitage resembling the flowery wreath on the head of Saraswati. In consequence of her bathing thrice, her dark ringlets grew brown ; and her body clad in a rag grew emaciated on account of her fierce austerities. By virtue of her asceticism, and Yoga the asylum of Prajapati, Karddama, wore an incomparable grace ; and was coveted even by the celestials.

The beds of the house were milk white; the bedsteads were of ivory; and were ornamented with gold; seats were made of gold; and bore soft cushions. The walls of the mansion were studded with transparent crystals and emeralds. It was illuminated by jewelled lamps: and the damsels were adorned in various gems. And the garden adjoining the edifice contained many an immortal tree seated on which birds in pair used to pour forth mellifluous strains; and there maddened black bees used to hum sweetly. When Devahuti entered into the tank perfumed with the aroma, of the lotus, hosts of Gandharbas sang her praises; and she was constantly looked after by her husband Kardama. Therefore that household was coveted even by the damsels of Indra, yet Devahuti left it without any difficulty,—she did not feel any regret for doing so. Her countenance only betrayed a shade of sorrow on account of her separation from her son. On the one hand her husband had gone to the forest to lead a life of mendicancy; on the other she was separated from her son;—therefore she was disconsolate even as a cow, exceedingly fond of her calf, becomes disconsolate on being separated of it. My child, Devaluti was engaged in the contemplation of her son, the reverend Kapila; and it is owing to this that so shortly she was able to lose all attachment for such a home. Then Devahuti employed herself vigorously to a revolving in her mind all that her son, the cheerful Kapila had said regarding that form of the Reverend One which is capable of being contemplated; and purifying her heart by means of devotional swell, contemplation of His form, strong moral discrimination, a restricted diet, and modes of living, and a knowledge relating to Brahma, was engaged in contemplating that Omnipresent soul; a sight of whose real form drives one of the vestures put on by His energy of illusion. By help of this dual contemplation, Devahuti's mind was established in that reverend Brahma, who is the refuge of all beings. And her consciousness of being a creature having been removed

in consequence, her pain vanished, and she attained freedom from desire; and her spiritual absorption having been intensified, her delusion, sprung from the principles, went off; and as one awaking from sleep doth not recollect his dream, she did not remember her body. But her person was nourished by Vidyadharis created by Karddama. It did not grow lean on account of the absence of mental languor; and being covered with dust, it resembled in splendour a flame covered in fumes. If at any time her hair became dishevelled, or her cloth fell off, her person engaged in *Yoga* did not perceive it on account of her mind being constantly absorbed in the reverend Vasudeva. By thus following the course pointed out by Kapila, Devahuti in a very short time obtained the Reverend one, who is ever free, who is the Supreme Spirit,—and whose form is the Soul. The spot where she attained success hath become a highly sacred place, renowned over the three worlds, and known under the name of Siddhipada; and her body whose impurities were worked away by *Yoga* hath been transformed into a river. This stream is superior to all others, and conferreth success in a greater measure. It is ever worshipped by the Siddhas. Taking the permission of his mother, that mighty Yogi Kapila, first went towards the north. On the occasion of his departure he was hymned by Siddhas, Charanas, Gandharbas and ascetics, and Ocean presented him with an Arghya and granted him a dwelling. Up to this hour, he is engaged in *Yoga* for smollifying Triloki; and professors of Sankha Philosophy still sing his praises. My child, I have thus told you everything that you had asked for. The conversation of Kapila and Devahuti is very sanctifying. He that heareth or readeth the secret account of the spiritual *Yoga* of Kapila, hath his mind steadily centered on him having Garura for his banner, and at the end obtains the lotus feet of the Reverend one.

BOOK IV.

CHAPTER I.

MAITREYA said : Three daughters were born to Manu's wife Satarupā named, Akuti, Devahuti and Prasuti. With the consent of Satarupā the king taking Putrika vow* gave away Akuti to Ruchi albeit she had a brother. By his devotion unto the divine person the patriarch Ruchi was gifted with the effulgence of Brahma and he begat upon her a son and a daughter. The son was Vishnu's self born in the form of sacrifice and the female was Dakshinā, a portion of Lakshmi. When Swayambhuva Manu heard of the birth of a son to his daughter and of his wondrous prowess and effulgence, he delightedly took him away to his own abode. The divine person, the lord of sacrifice espoused her (Dakshinā) who was willing to marry him and was greatly pleased with her and begat upon her twelve sons. They were named Tosha, Pratosha, Santosa, Vadra, Sānti, Idaspati, Idhma, Kavi, Vibhu, Swanha, Sudeva, and Rochana. After the expiry of his reign these twelve sons of Swayambhuva became the divinities named *Tushitas*; (in this period) Marichi and others were the seven Rishis, Yajna (was the incarnated portion of Hari) and the King of the celestials, Pryavrata and Uttanapada were the two powerful sons of Manu and their sons

* When a father has only daughter and not even a single son, he gives her away well-adorned in marriage saying, although she has no brother the son, that will be born to her, will be mine. This vow is called *Putrika*.

and grandsons reigned over the world during his Manwan-tara. Manu, O my son, gave way his daughter Devahuti unto Karddama; you have heard every thing, as related by me, about them. The divine Manu conferred his daughter Prasuti upon Daksha, the son of Brahmā; Prasuti's progeny have spread wide over the three worlds. Listen, I shall describe the progeny of the nine daughters of Karddama who were espoused by nine Brahmana saints. Karddama's daughter Kalā, who was wedded to Marichi, gave birth to two sons, Kasyapa and Purnimā, by whose descendants the whole world has been filled.

O Slayer of enemies, Purnimā gave birth to two sons named Viraja and Viswaga and to one daughter Devakulyā; and this daughter, in another birth, in consequence of the piety of washing Hari's feet, became the stream of the celestial region, (Gangā). Atri's wife Anusuā gave birth to the illustrious sons, Datta, Durvāsā and Soma begotten of Vishnu, Rudra and Brahmā.

Vidura said:—Do thou relate unto me, O preceptor, for what purpose the three foremost of deities, the instruments of creation, preservation and destruction, took birth in the race of Atri.

Maitreya said:—Being commanded by Brahmā, for the procreation of progeny, Atri, the foremost of those conversant with the knowledge of Brahma resorting to devout penance, repaired, along with his spouse, to the Kula mountain Riksha. In a forest, on that hill wherein Palāsa and Asoka trees were filled with bunches of flowers and which resounded with the noise of the waterfall of the river Nirvindy, the great ascetic, having conquered his mind by *Pranayama* and meditating, “I have taken refuge unto Hari, who is the Lord of this universe; may he confer upon me progeny like unto me myself,” engaged in penances, standing on one foot, living on air and being above the influence of climate. Observing fire coming out of the head

of the ascetic, and incensed by the fuel of *Pranayama*, burning down the three worlds the three lords came to his hermitage and his glory was spread all over by the Apsaras, sages, Gandharvas, Siddhas, Vidyadharas and Snake-gods. With the approach of the three deities, the mind of the ascetic was greatly delighted and standing on one foot he began to look upon those foremost of deities. And then placing his head on the ground with folded hands and collecting flowers, he worshipped them. They were seated on bull, gander and Garuda and had in their hands, trident, Kamandula and discus. On their faces were manifest graceful looks and smiles, and so it appeared that they were delighted. Having closed his eyes, the vision, whereof, was arrested by their effulgence and having placed his mind which was already devoted to them, in those three foremost of deities, the great Saint Atri began to chant their glories in sweet and grave accents.

Atri said :—“ I bow unto ye three, Brahmā, Vishnu and Rudra, who in every Yuga, by the divided qualities of Māyā, assume forms for the creation, preservation and destruction of the universe ; who amongst ye is he whom I invoked. For the procreation of progeny I was meditating, in my mind, upon one of the foremost of deities, how have you three come here, who are above the comprehension of bodied beings; do ye kindly tell me this. I am greatly stricken with curiosity.” Maitreya said : Hearing those words, those three deities, the foremost of the wise, addressed the ascetic, smiling and with sweet words. The great deities said :— “ The determination, thou hast formed, shall be carried out and not prove otherwise. Thy resolve is good, O Brahmana and we are He whom thou wert meditating upon. May good betide thee ; from portions of these three, thy three sons shall be born, who shall be celebrated over the world and shall spread thy fame.” Having conferred upon the ascetic the boon he prayed for and accepted the adoration

duly offered by the husband and wife the three great deities returned therefrom. (And thus to Atri's wife) was born Soma from Brahma's portion, Datta, conversant with Yoga, from Vishnu's portion and from Rudra's was born Durvāsā. I shall describe now the race of Angiras.

Angira's wife Sraddhā gave birth to four daughters, named Sineevālī, Kuhurāka, Raka and Chathurthee Anumati—and besides two sons who became celebrated in Swāro-cheesha Manwantara—one of them was named Utathya who was the incarnation of the divine person—and the second was Vrihaspati who was greatly devoted to Brahmā. (The ascetic) Pulastyā begat on his wife Havvibhu, Agastya who in another birth, appeared as fire of appetite; he had another son—Visravas of rigid penances. His wife Ilavila gave birth to Kuvera, the lord of riches; his another wife (Keshini) gave birth to Rāvana, Kumbhakarna and Vibhi-shana; Gati (his other wife) gave birth to three sons named Karmasrestha, Varias and Sahishnu. Kratu's wife Kriyā gave birth to sixty thousand sons named Valakhilyas who were always manifest in their burning Brahma energy. O Slayer of enemies, Vasistha's wife Urjā gave birth to seven sons who are known as seven Rishis, sinless and headed by Chitraketu. They are Chitraketu, Surochish, Virajas, Mitra, Ulvan, Basuvridjan, and Dyuman; his other wife gave birth to Saktri and other sons. Atharvan's wife Chithi got a son named Dadhichi otherwise known as Aswashira who was a devout ascetic; I shall now describe the progeny of Bhrigu. The great Bhrigu begat on his wife Khyati two sons named Dhātā and Vidhātā and one daughter named Sri, who took divine Vishnu as her husband. Meru gave away his two daughters Ayati and Niyati to Dhata and Vidhata, who begat upon their wives respectively two sons named Mrikandā and Prāna. Mrikanda's son was Mār-kandeya and Prāna's son was Vedasira; Bhrigu had another son named Kavi whose son was the illustrious Ushana; all

those ascetics have brought all these worlds of creation into existence; I have thus described to thee Karddama's progeny on his daughter's side, a reverential hearing of whom instantly removes all sins.

Brahmā's son Daksha espoused Manu's daughter Prasuti and begat on her sixteen daughters who had all greatly charming eyes. Of them he gave way thirteen to Dharma, one to Agni, one to the manes and another to Bhava, the destroyer of the world. The daughters were named Sraddhā, Maitree, Daya, Santi, Tushti, Pushti, Krya, Unnati, Buddhi, Medha, Titiksha, Hree, Murti; and these thirteen were Dharma's wives; of them Sraddhā gave birth to Satya, Maitree o Prasāda, Daya to Abhaya, Santi to Shama, Tushti to Harsha, Pushthi to Garva, Krya to Yoga, Unnati to Darpa, Buddhi to Artha, Medha, to Smriti, Titiksha to Kshema, Hree to Prasraya. And Murti, from whom originated all qualities, gave birth to two ascetics named Nara and Nārāyana; at the time of their birth, this universe, mobile and immobile enjoyed health and happiness and the minds of all animals, all the quarters, the wind, all the rivers and all the mountains became delightful; bugles were sounded in the celestial region and flowery blossoms fell from the sky; the ascetics delightedly chanted the glories, Gandharvas and Kinnaras sang with delight and the females of gods danced with joy.

Even the great divinities, Brahmā and others adored those two boys with diverse hymns. "Salutation unto that Great Purusha who hath manifested himself unto Dharma in the form of an ascetic for the manifestation of that soul by whose illusive powers this world hath been created (like the region of Gandharvas). May he look upon us with His merciful eyes, which are the abode of beauty and which chastise even the pure lotuses, whose true knowledge may be obtained by us, and who, to prevent the transgression of the laws of the universe, has by means of the quality of goodness, created us, the celestials." Being thus eulogised by the immortals

those two divine persons appeared before them and having accepted their offerings repaired to the Gandhamādāna Mountain. To relieve the earth of her load, the portion of the divine Hari has incarnated of late as two Krishnas—one of them is Krishna, the foremost of Yadus—and the other Aryuna the foremost of Kurus. I shall now relate to you the names of the remaining daughters of Daksha and their progeny. The wife of Agni was Swaha on whom he begat three sons named Pāvaka, Pavamana and Suchi and they all feast on oblations to fire. From these three forty-five offsprings of Agni have originated, who with their father and grand-father have made up the number of fifty-one. These are the divinities of fire with whose names the Brahmanas offer oblations unto fire in Vaidika sacrifices. Agnismatta, Vahirshada, Somapa and Ajyapa are the manes; of them those who are concerned with fire in sacrifices are called Sagni—and those who do not take part in them, are called Anagni—the wife of all these aggregate manes is Swadha, Daksha's daughter. They begat two daughters on Swadha named Vayuna and Dhārīnee, and they, having gone to the other end of knowledge and discriminative knowledge, were acquainted with Brahman. Daksha's daughter, who was married to the divine Bhava, was named Sati; and although she was devoted unto the divine Bhava she could not obtain a son becoming her in birth and character; for her father, without any cause, being hostile towards her husband, she, in her youth, restoring to yoga, renounced her person.

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CHAPTER II.

VIDURA said :—Daksha was fond of his daughters ; why did he, disregarding his own daughter Sati, display hostile

attitude towards the divine Bhava, the foremost of those having a character? Do thou relate unto me, O Brahman, this enmity between the father-in-law and son-in-law for which did Sati renounce this life which it is very difficult to give up.

Maitreya said :—In days of yore at the sacrifice of the creators of the universe, the great saints, the deities, the sages with their attendants and all the divinities of fire were assembled. Being radiant with his own effulgence like unto the rays of the sun and removing the darkness of the assembly by the lustre of his person Daksha entered there. Having their minds agitated by the effulgence of Daksha's person the members of the assembly got up from their respective seats along with Agnis save Brahmā and Siva. Having been duly welcomed the illustrious Daksha, bowing unto the unborn preceptor of the celestials, took his seat. Beholding Bhava seated even before he took his seat he regarded himself insulted and looking upon him askance as if burning (all) he said :—“Listen, O ye saints, with celestials and Agnis, I shall describe the character of this impious wight—I shall speak the truth, not under the influence of pride or ignorance. This shameless (Siva) is the destroyer of the fame of Lokapālas; disregarding his proper duties he is polluting the ways of the pious. He espoused my daughter like Savitri herself, in the presence of Agni and Brahmanas and so he has become my disciple. This ape-eyed one has married my girl having eyes like those of a deer; so he should have got up and welcomed me—but he did not show me proper respect even by words. I gave away my daughter though reluctantly to him who has stopped all pious actions, is impure and proud and dishonors (others) like unto imparting Vedic words upon a Sudra. Naked and with dishevelled hairs and surrounded by ghosts and goblins he roams about cremation grounds like a maniac. Sometimes laughing and sometimes weeping, he is immersed in ashes

of dead bodies, engarlanded by goblins, and embellished with dead men's bones. He is by name Siva (auspiciousness) but in reality *Asiva* (inauspiciousness) always addicted to intoxicants and fond of inebriete people. He is the lord of Pramathas, the impersonations of the quality of darkness and the leader of the army of ghosts, named *Unmadas* and is always impure and wicked-minded; alas! influenced by what destiny have I conferred my chaste daughter upon him."

Maitreya said:—Daksha did not stop by merely villifying the lord of mountains who was seated in the midst of the assembly, but enraged and touching water began to denounce curses (upon him). "Whilst the celestials shall be treated to sacrifices may not this vile Bhava pertake thereof along with Indra, Upendra and others?" Although prevented by the leading councillors, Daksha, imprecating the curse upon Siva, issued therefrom with increased wrath, O Vidura, and repaired to his own habitation. Thereupon being informed of the curse Nandi, the foremost of Siva's followers, with eyes reddened, imprecated in return a dreadful curse upon Daksha and all those Brahmans who sided him. And the ignorant wight, observing distinctions, who, for the sake of this mortal, shall be inimical towards the divine person, shall not succeed in obtaining the real object. Let him, whose understanding has been baffled in perceiving the meanings of the Vedas, extend works being addicted to unreal worldliness for the sake frivolous pleasure. May he (Daksha), whose intellect considers body as the Soul, who has forgotten the real self and has therefore been reduced to the condition of a brute, be addicted to sensual pleasure and may his countenance be soon metamorphosed into that of a goat. He is in reality a goat since he considers ignorance which begets action as the true knowledge. And may (those Brahmanas) who have followed him (the disrespector of Siva) be subject to the influence of birth

and death in this world. May those enemies of Hara whose minds have been agitated by the profuse words, sweet as honey, of the flowery Vedas be addicted to actions. And may they, living upon every thing, walk about on this earth, as mendicants acquiring learning, practising devout penances and observing vows and being addicted to wealth, physical and sensual pleasures." Hearing him thus imprecate the twice-born ones Bhrigu in return uttered the dreadful curse of *Brahma danda*. "All those who shall observe the vow of Bhava or shall follow him, shall be opposed to good scriptures and be denominated as *Pashandas*. Let them, with their purity sullied and understanding overpowered, coated with ashes and wearing braids and bones, enter into the service of Siva, in which the wine Ashava is considered as celestial. Ye are all possessed of the (evil) attributes of Pāshandas, since you are vilifying the Vedas and the Brāhmaṇas who uphold the bridge (laying out different conditions and stages). This alone is the celestial road for the people that brings about their well-being, which was resorted to by the ancient sages, and the divine Janārdana is the proof whereof. Vilifying that celestial Veda which is the eternal road for the highly pure people, ye shall meet the (evil) deity Pāshanda, where the king of ghosts reigns."

Maitreya said :—While Bhrigu was thus engaged in the act of imprecation, the divine Bhava, considering the destruction of both the parties in consequence of the curse, was beside himself (for some time), and left there with his followers. Thereupon the creatures of the universe carried on duly for a thousand years the sacrifice in which Hari is worshipped. And then going through the ablutions called Avavritha at the confluence of the Gangā and the Yamunā, they, with their hearts purified, repaired to their respective habitations.

CHAPTER III.

MAITREYA said:—The father-in-law and the son-in-law thus cherishing bad feelings towards each other, a considerable portion of time was spent. Thereupon when the Great Creator, Brahmā appointed Daksha as the Lord of Patriarchs, he was inflated with pride. Disregarding *Brahmasthan* and having celebrated the sacrifice of *Bajapaya* he entered upon the celebration of the sacrifice, *Vrihashpatisava*. In that sacrifice all the Brāhmaṇa saints, the celestial saints, the pitris and the deities were adored as well as their wives. Having heard of her father's sacrifice from the rangers of the sky who were talking there about this, and seen near her abode the females of Gandharvas pass along with their husbands in aerial cars, who wore pendants on their breasts, brilliant clothes and shining *kundalas* on their ears, and whose eyes were brisk, the goddess Sati, Daksha's daughter, out of curiosity to witness the ceremony said to her husband, the lord of ghosts. ‘The grand and festive *yajna* of thy father-in-law, the patriarch (Daksha) has just commenced; if thou dost wish, let us all go there. Methinks, O Siva, it has not yet been over, for all those celestials are going there. My sisters with their husbands must have gone there to see the relatives on the occasion. I wish also to accept, along with thee, the ornaments that shall be conferred (upon us by our parents). I shall see there my sisters along with their husbands, my aunts, and my mother with her heart surcharged with affection; from a long time my mind has grown anxious to see them as well as the banner of sacrifice, O Mṛida, hoisted by great saints. O thou unborn, this wondrous universe, identical with three qualities, has come into existence created

by thine own illusory powers: but I am a female and not cognisant of thy true self; so poorly do I long for seeing my fatherland. Behold, the wives of others, with their husbands, in a collected body and bedecked with ornaments are going,—and by whose cars yellow as swans the entire welkin has been overspread. O foremost of the celestials, is not the mind of a daughter, on hearing of the festivities in her father's house, agitated? Without being invited, one can go to the house of her friends, of her husband, of her father-in-law and of her own father. Do you therefore be propitiated with me, and kindly grant me the permission of going there. Albeit gifted with unlimited knowledge, thou didst select me as the half portion of thine person: do thou favour me, therefore, who am thus begging."

Maitreya said:—Being thus addressed by his beloved spouse, the lord of mountains, fond of friends, smiled, and reminded her of the vile accusations fixing to the very vitals which Dakshsa imprinted on him in the presence of the creator of the universe.

The divine person said:—"If by the influence of Ahankāra and pride one has not acquired insight into the shortcomings of friends, then it becomes none to say, what thou hast given vent to, that a damsel, uninvited, can go to a friend's house. When the vile are endowed with the six qualities of the pious, namely learning, wealth, asceticism, beauty and age they lose thereby their discriminative knowledge; their foresight is spoiled by their pride, and they do not perceive the greatness of the great. Considering such persons as fiends, one should not even cast one's looks towards their house; they are fickle-minded; and with frowns, angry eyes and vicious thoughts they look towards them who come to their house. When one is wounded by the shafts of an enemy he does not suffer so much mental anguish, for he lies down as he does, day and night, from the vile words of evil-minded kinsmen. I admit, O thou having fair eye-brows,

that thou art the most most favourite daughter of the highly honourable patriarch, but thou wilt receive no honor from thy father on account of thine connection with me. (See) for being dependent on me how much doth Brahmā relent. His heart fumeth at the account of the glories of persons devoid of Ahankāra, and he remains always sorry; so he tries to injure me as the Ashuras regard Hari as their enemy. O thou damsel, the pious perfectly go through the ceremonies (of welcome) by going before, humility and salutation, for they, in their mind offer them to the all-knowing, Great Purusha, not to all those persons who are proud of their body. The pure quality of goodness is meant by the word of Vasudeva, and in this quality does the Great Purusha manifest Himself. In my mind I always bow unto the divine Vasudeva, identical with the quality of goodness, and beyond the comprehension of the senses. And although he is thy father, thou shouldst not see him and his followers since he is my enemy who, O fair one, for no fault of mine, remonstrated with me with various vile words at the sacrifice of the creators of the universe. Good shall not betide thee, if thou dost go there disregarding my words; insult from kinsmen is intended for the death of those, well-established in piety."

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CHAPTER IV.

REVOLVING in his mind that the destruction of the person of his spouse lay either way, Sankara ceased, after having spoken thus. And now coming out with the desire of seeing her friends in her heart, and now going in from fear of Bhava, she vacillated this way and that. And aggrieved in consequence of the desire of beholding her friends'

being repressed, and wildly shedding streams from her eyes, Bhavāni, in wrath, looked at that incomparable male Bhava, as if for the purpose of burning him up,—and all her frame trembled in emotion. And sighing heavily, with her heart distressed with anger and grief, Sati, having her sense blotted out in consequence of her being a female, set out for the abode of her father, forsaking him to whom out of the fulness of love she had made over one-half of her very person. As Sati alone coursed on rapidly; those followers of the lord of the bull, Maniman, Mada, Parshada, and other Yakshas, by thousands, fearlessly went in persuit of her, placing that god in their front. And graced with Sarikas, Kandukas, mirrors, lotuses, white umbrellas, fans, wreaths, conchs emitting sweet strains, and flutes they went on placing her on that best of bulls. Then she entered the sacrificial ground resounding with the recitations of the Veda, and sounds arising from sacrificial beasts,—thronging with Viprasages, and celestials; and furnished with vessels of earth, glass, iron, gold, kusa and hide. But when she arrived there, from the fear of the sacrificer none save her mother and her sisters dared welcome her undergoing such disgrace. But her mother and sisters embraced her warmly with their voices chocked with the vapour of affection. Slighted by her sire, she declined to accept the regard which her sisters extended towards her with proper greetings, or the seat which her mother and her mother's sister's presented her. And finding that the sacrificer set apart no share for Rudra, and seeing that, that deity,—that lord slighted by her father, that Mistress (of the universe), on being thus disregarded, grew wondrous wroth, and seemed to consume the world with her ire. And restraining the spectress who had sprung from her energy, even in the hearing of the universe in wrathful words, the goddess fell to railing at that one bearing ill-will to Siva,—who was greatly elated on account of having performed many a rite. And the goddess said:—

"Save thee only, who can prove hostile to him who hath no superior in this world, who hath none that is dear and none that is hateful; who is the cause of the soul of corporeal creatures, and who is without an enemy. O Dwija, persons like thee look at the demerits only of others, which, nevertheless are surrounded by merits. Others do not look at the faults alone of others, but regard their prefections and imperfections with an even eye. The good regard only the virtues of others, leaving out their imperfections. But there are persons who fix their gaze only on the merits of people, disregarding their demerits,—and these are the patterns of their species. And it is to these persons that thou imputest sins. That people, who consider their bodies as their souls, should run down the great, is not a matter for wonder. The dust of their feet instantly deprives the vilifiers of their energy; and this is just as it should be. Thou bearest malice unto that Siva, the two letters of whose name once incidentally uttered, free people from sin,—and whose law none can over-ride; therefore thou art all inauspiciousness. Thou rangest thyself against that Siva—friend of the universe—whose feet are incessantly served by the minds of the mighty, representing black bees, for the purpose of drinking there the nectar of supreme felicity, and which shower wished-for blessings on persons cherishing desire. Or perhaps Brahmā and other deities are ignorant of the real character of that auspicious one going under the name of Siva; for, although with his matted locks thrown about, he dwelleth in the cemetery, along with spectres, covering his body with ashes and wearing skulls round his neck, yet they do not scruple to hold on the crown of their heads the Nirmalya consecrated to his feet. If a person vilifies a master maintaining righteousness, then the hearer, if he cannot slay him on the spot, should rush out of that place with his ears stopped with his hands. But if he be capable, she should by sheer force slice out the tongue of the calumniator, and

then renounce his own life. This body of mine, sprung from thee who dost caluminate Him of the sable throat, I will not bear. If a person through ignorance eats unhealthy rice, he attaineth purity by throwing up the same. The mind of one that delighteth in self, and is thoroughly displeased, never followeth the words of the Veda, resembling the interdictions of the Deity Himself. As the course of the celestials differs from that of human beings,—so the religion of one person may differ from that of another, irrespective of the possibility of either having Pravritti or Nirvritti for its characteristic. But one following one system should not hate another that followeth a different one. Pravritti and Nirvritti are the two classes of acts prescribed by the Vedas; and the characteristics of the two have been discriminated. Both of them prove antagonistic in the same person; and both are superfluous with Brahma. The wealth we own is beyond the reach of persons like thee,—it is not present in the sacrificial ground,—nor is it celebrated by men of acts whose appetite hath been appeased by feeding on the rice offered in sacrifice,—but its origin is hid, and it is followed by persons conversant with Brahman. I have no need of this hateful body, sprung from one who hath offended Hara. I am ashamed of my connection with a base wight. Fie on the birth which proceeds from one given to injuring the great. When by way of joke the reverend deity, having a bull for his carrier calls me Dākshayani again, alluding to my relation with thee, I forego my laugh and I am pained at heart. Therefore I must cast away this body sprung from thee, which is like a corpse."

The auspicious Maitreya said:—Having thus rated Daksha, Sati became silent, sat her down, with her face turned to the west. Then covering her person with a yellow silken attire, she closed her eyes, and entered the path of *yoga*. And holding in equipoise the up-coursing and down-coursing

Prāna and Apāna airs, that beauteous one, of controlled attitude, raised Udāna up from her navel, and after gradually holding it in her heart, with concentrated attention, carried it up to the space intervening her eye-brows. Bent upon resigning that body which, that one, worshipped by the great with the highest reverence, used to plant on his lap, that intelligent (goddess), wroth with Daksha, conceived her person as surrounded by air and fire. And then Sati fixed her attention at the beatitude streaming from the lotus-feet of the Preceptor of the universe; and she did not think of anything else; and her frame, purged of all impurities, instantly flamed up in the fire of Samādhi. And then there arose a mighty stunning tumult of Oh ! and Alas ! from the spectators stationed in the sky and on the earth. Alas ! fired with wrath at Daksha, that goddess, the beloved of Him who is held in the highest reverence, hath renounced her person. Ah ! Look at the unrighteous act of the Prajāpati, who is the creator of both the mobile and the immobile ? Disgraced by him, the intelligent Sati, his own daughter, deserving of every honor, hath cast away her person. This rebel against Brahmā, this hater of Hara, of hardened heart, will come by infamy in this world and hell in the next, for he hath not prevented her daughter, distressed by himself, from renouncing her body. As people were speaking thus on witnessing the marvellous renunciation of her person by Sati, her followers bestired themselves with upraised arms to slay Daksha. Seeing their own rushing career, the reverend Bhrigu offered oblations unto the Dakshina fire with the accompaniment of the Mantra capable of destroying those disturbing rites. On oblations being poured into the fire by the Acharya bursting with energy there arose beings by thousands named Ribhus, who had obtained the state of the Moon by virtue of their austerities. On being attacked with flaming brands, by these fraught with Brahma energy, the Pramathas and Gulyakas in a body betook themselves to all sides.

CHAPTER V.

THE auspicious Maitreya said: When Bhava came to hear from Nārada of the death of Bhavāni incident to the nefarious act of the Prajāpati, as well as the pursuit of the host consisting of his followers on the place of sacrifice, he was fired with a mighty great wrath. And Rudra, bearing matted locks, waxing furious, knowing his lips, rooted up a lock of his hair having the terrific splendour of fire or lightning; and at once starting to his feet, and laughing (maniac-like), cast the same on the earth, emitting a tremendous roar. And therefrom arose a person possessed of a colossal body, touching the very heavens, endowed with a thousand arms, having hue resembling that of clouds, with his three eyes shining like suns, furnished with terrific teeth, his hairs all aflame,—clad in a garland of skulls, with his weapons upraised. On his asking the reverend lord of spectres, with his palms joined, the God said: 'A portion of mine own energy—of Rudra himself—do thou, being the leader of these hosts of mine, slay Daksha, abolishing his sacrifice.' Thus commanded by the Lord—the god of gods—with his wrath aroused, he went round that God; and, my child, by virtue of the energy of that one sunk in his own soul-satisfaction, he deemed himself as capable of bearing the onset of mighty combatants. And with the bells on his body ringing on account of the vehemence of his march, that one, followed by the retainers of Rudra roaring furiously, set up a dreadful shout, lifting up his dart capable of finishing the finisher himself of the universe. And espying clouds of dust on the north, the priests, sacrificers, persons present at that assembly, the Dwijas and their wives thought within themselves,—'Is this darkness? Whence is this dust? The winds do not blow, there are no robbers here, for Prāchina Varhin of

irresistible power liveth ; nor are kine driven fast onwards. Wherefrom then is this dust ? Do all creatures drift towards dissolution ?' Then females surrounding Prasuti, with their minds exceedingly agitated, spoke among themselves : ' This disaster must be the fruit of that transgression consisting in the lord of creatures disgracing his innocent daughter Sati, in the very presence of his other daughters. Can Viñhata himself entertain hopes of good fortune, after having aroused the ire of that being of unbearable energy who on the occasion of the universal dissolution, with his matted locks waving wildly, and with the heads of his darts piercing the elephants of the cardinal points, danceth, with his banner-like arms shining with various weapons, stretched out, laughing loudly and riving all sides with his roars—that being, who, when angered, is incapable of being gazed at on account of the ferocity of his frown, and who throweth the very stars with his terrific teeth ? The people of the mighty-minded Daksha were momentarily conversing thus with their eyes distended (from dismay), and with their hearts agitated by fright, when there occurred all round in heaven and on earth terrible omens in thousands. And the dwarfish followers of Rudra, some tawney and some yellow,—having abdomens and faces resembling those of the Makara, armed with various weapons, rushed forward with upraised arms, and began to disturb that great sacrifice. And some snapped the *pragvansa* and some broke the *patnisala* situated on the west of the sacrificial ground ; and some destroyed the hall in front of the sacrificial ground and the Havirdhana facing the hall, and the Agnidhara to the north of that, and the chamber of the sacrificer, and the kitchen and the eating apartment. And some broke the sacrificial vessel, some put out the sacrificial fire, some discharged their urine into the sacrificial hole, some destroyed the line demarcating the dais, some rushed after the ascetics, some stormed at the noble wives gathered there, some began

to arrest the fugitive deities in their vicinity ; while Manimān seized Bhrigu and bound him fast, and Virabhadra apprehended Daksha, Chandesa, that god, the sun, Nandiswara, and Bhaga. Seeing all this, the Ritwijas, assembled there, flew in different directions along with the remaining deities ; they underwent great pain in consequence of stones having been hurled at them by the followers of Rudra. And the reverend Bhaba fell to plucking out the hair and the moustache of Bhrigu, who was engaged in offering oblations with a laddle in his hand,—and who had ridiculed Siva in the assembly by showing him his moustache. Next in furious wrath that reverend One plucked out the eyes of Bhaba lying low on the ground, who in the assembly had incited the reviler of Siva with his eyes. And as Balabhadra had rooted out the teeth of Dantavakra, so (Virabhadra) next rooted out the teeth of Pusha, who, at the time when Daksha was reviling Siva, had indulged in laughter, displaying his teeth. Then attacking Daksha on the chest, Virabhadra cut off Daksha's head with a sharp dagger : but although he tried again and again, he did not succeed in doing so. And seeing that the skin of that one was not rent although various weapons and missiles were hurled at it, Hara was struck with surprise, and thereupon he was plunged in thought. And it came to pass that he cast his eyes upon a machine for slaughtering beasts. Thereat placing the sacrificer on this instrument, he severed Daksha's head from his body. At this the ghosts and goblins and spectres who witnessed the spectacle present there set up a loud acclamation of 'Excellent !' 'Excellent' ; but others censured this act. Then wrathfully throwing Daksha's head into the Dakshina fire, Virabhadra burnt down the sacrificial building, and then, taking with him the followers of Rudra, set out for the Kailasa mountain.

CHAPTER VI.

THE auspicious Maitreya said: The deities on being vanquished by the forces of Rudra with javelins, and bearded darts, and *nistrinsas* and maces, and bludgeons and clubs, with their bodies torn, and mangled all over, overwhelmed with affright along with the priests, and courtiers, bowed down unto the self-create, and addressed him in distressful accents. Both the reverend lotus-sprung one and that soul of the universe, Nārāyana, had already known everything communicated by the deities, and it is for this reason that they had absented themselves from the sacrifice of Daksha. Hearing all that had come to pass, the lord said: "When one hath offended a powerful person one's desire of life generally proves ineffectual. Ye have greatly offended Bhava who is entitled to a share of the sacrifice. Do ye therefore with purified hearts propitiate Him, holding his lotus feet. Beseeching Him, who when enraged can destroy the world together with the guardians, in order to restore the sacrifice to life, do ye at once ask the forgivness of that God who hath been reft of his beloved and whose heart hath been riven by your wicked speech. Neither I, nor Yagna, nor yourselves, nor the other ascetics bearing bodies, know the high mystery touching Him, or the measure of his strength and prowess. What person can indulge in the hope of Him having recourse to the means of rescuing you?" Having thus instructed the deities, the Reverend Lotus-sprung one issued out of his place, accompanied by the celestials, the ancestral manes and the Prajāpatis, and went to that Kailaṣa, which is the monarch of mountains, and which is the home of the reverend Tripuran. That mountain was constantly worshipped by Kinnaras, Gandharvas, Apsaras, and celestials who had attained consummate success in birth,

medicine, asceticism, Mantra, and Yoga. And its summit was graced with blazing gems, variegated by various kinds of ore,—containing many a tree and creeper and bush and were ranged by diverse species of beasts, resounding with the cries of peacocks, ranging with the strains, of black bees intoxicated with the wine of youth, flooded with the lay of red necked (Kokilas) and resonant with the notes of winged choirs ; and with its many trees capable of conferring every desire, it seemed to summon the feathered tribes with uplifted arms. And with elephants moving about the mountain itself seemed to move about; and with its fountains murmuring, the mountain itself seemed to utter words of welcome. And it was graced with Mandaras and Pārijātas, Saralas, Sālas, and Tamālas, and Kovidaras, and Asanas, and Arjunas ; and it was beautified with mangoes, and Kadamvas, and Nipas, and Nagas, and Sumagas, and Champakas and Pātalas, and Asokas, and Vakulas, and Kundas, and Kuruvakas, and golden-hued Satapatras and Viras, and Renukas, and Jātis and Kuvyakas, and Mallikas and Madhavis. And it was garnished with Pavasas, Udu-mvaras, Acwathas, Plakshas, Nyagrodhas, Bhusjas, diverse annual plants, betel-nuts, Rajapujas, rose apples, dates, Amratakas, mangoes, and Pujalas, and Madhukas, and Ingudas, and Venus and Kichakas, and various other kinds of trees. And the mountain was beauteous with the presence of diverse species of fowls pouring their liquid lays in pools, laughing with the affluence of lilies, lotuses, Kalharas, Sapatas, etc. And the mountain was ranged by dear, and Sakhāmrīgas, and boars and lions, and elephants, and bears, and Salyakas, and Govayas, and Sarabbas, and tigers, and Rurus, and buffaloes, and wolves, and musk-deer, and the mountain looked exceedingly lovely with the banks of its lotus pools, etc. contained in it being furnished with plantains ; and it was surrounded by the Nandā, whose waters had become odorous in consequence of Sati having performed her

ablutions in that stream. Beholding the mountain belonging to the lord of spectres, the celestials were seized with wonder. And there they saw the charming palace entitled Alaka, as well as the grove named Sangandhika containing lotuses going under that name. Outside the city flow the streams Nandā and Alakananda, hallowed by the dust of Tirthapada's lotus-feet. O Kshatta, descending from their proper regions, celestial damsels, exercised by the influence of desire, plunge into the waters of these streams, and splashing water on the persons on their lovers, engage in various disports. Elephants when making their mates drink the water of these streams, rendered yellow with the *Kunknma* washed from the persons of celestial damsels bathing in them,—themselves drink of this water, although they do not feel any thirst.

Then leaving behind the metropolis of the Sovereign of the Yakshas, thronged with hundreds of edifices of silver and gold, adorned with costly jewels, and, with the wives of those holy beings present in it, looking like the welkin with clouds embossoming lightning,—they arrived at the Sangandhika grove, beautified with desire-bestowing trees dight with excellent flowers, and fruits and foliage; swarming with black bees whose chime was rendered more melodious on account of red-throated songsters singing in chorus; and containing expanses of water filled with lotuses, so much loved by the ruddy geese. The breeze, laden with the perfume of the sandal trees with their barks torn away in consequence of wild elephants having rubbed their bodies against them, momentarily maddened the minds of the Yaksha women. And at a tract containing tanks with their stairs composed of lapises, and crowned with lotuses, they arrived at a woodland having Kimpurushas and saw a banian tree. This banian was a hundred Yojanas in height,—with its branches spreading over seventy-five Yoganas; and it cast a moveless shade all round; but not a single bird's nest was to be found in it. And under that tree, impregnated with mighty Yoga;

and being the refuge of those seeking emancipation, the deities saw Siva seated, resembling the Destroyer when his wrath hath gone off bearing a quiet figure adored by those mighty Siddhas of quiescent souls, Sananda, etc.; as well as by his friend, the lord of the Guhyakas; and Yakshas, (saw) that lord engaged in worship, in concentration, and spiritual absorption,—that friend of the universe employed on austerities from a paternal affection (for creatures)—that one comprehending the welfare of the world, wearing on his person resembling the splendour of evening clouds, those signs so dear to the ascetics,—viz. ashes, a rod, matted locks, a deer-skin, and the beams of the Moon; seated on a seat of Darbha used by persons practising vows, and in the presence of pious hearers engaged in expounding to Narada the mysteries of the eternal Brahman. And his left lotus-foot was placed on his right thigh,—and his right hand rested on his left thigh; a rosary of *akshas* was wound round his fore-arm and he was seated in the Tarka Mudra attitude. And the ascetics together with the Lokapalas with joined hands, bowed themselves down unto that one who is the foremost of persons endowed with understanding, even Girisha, seated in the Yogapatta attitude, and sunk in the beatitude that springeth from the meditation of the Most High. And knowing that the self-sprung had arrived, that god, whose feet are worshipped by the foremost of the Asuras and celestials, rose up, and bowed his head down unto Brähma even as Vishnu in his Dwarf form had bowed unto Kāgyapa. And then all those Siddhas together with the Maharsis who had followed that blue-throated deity bowed unto Brähmā. And when he had received the salutations, the self-create, smiling, addressed the Moon-created Deity after he had bowed unto Brähmā. And Brähmā said: I know thee as the Lord of the universe,—I know thee as the Cause of the originating germs of the universe,—viz., Sakti and Siva, even the Supreme Brähmā, without a shadow

of change. O thou that milkest righteousness and interest it is thou who by means of the warp and woof represented by Daksha hast created sacrifice for the advancement of righteousness, etc.; and it is thou who, in this world, hast determined those methods which Brahmanas observing vows reverentially pursue. O thou who art auspiciousness itself, thou conferrest emancipation on those that perform pious acts; and, in the same way, dispensest terrible hell unto them that do evil deeds. Why then the case is reversed in the case of some persons. But although fired with rage thou hast compassed the complete discomfiture of Pashu; generally thou art not wroth with those pious people, who dedicating themselves unto thy feet, perceive thee as present in every being, and every being as pervaded by thy presence; persons like thee should not destroy those that perceive difference between thee and the world, that fix their gaze on acts only,—that are of wicked intent, that have heart-burning at the sight of another's prosperity, and that pain others by their piercing speech, because they have already been slain by Destiny. If with his intelligence influenced by the power of illusion of the Lotus-navelled one, difficult of being resisted, a person at any time perceiveth difference between the creator and the creature, the righteous have compassion on him, and do not direct their strength against him, reflecting that the evil, of which he is the author, really owes its existence to Destiny. Lord, it behoveth thee, who art untouched by the power of illusion of the Prime Purusha, so difficult of being withheld, and who surveyest everything to have mercy upon those whose souls, under the masterdom of thine energy of illusion, follow action solely. Do thou O Manu, restore the sacrifice of the Prajāpāti, which having been destroyed by thee,—on account of those evil wights not having granted thy proper share of the offerings unto thee who bestowest the recompence of rites. May this sacrifice revive! May Bhaga regain his two eyes! May the

moustache of Bhrigu and the teeth of Pusha appear as formerly. And O Manyu, may the deities and priests whose bodies have been broken with weapons and stones, be speedily rendered whole through thy grace. O Rudra, let this be thy share. And whatever remaineth after the sacrifice hath been performed, must be thine. O destroyer of sacrifice, do thou, having received thy share, complete the sacrifice.

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CHAPTER VII.

THE auspicious Maitreya said :—O mighty armed one, do thou listen to what, thus besought by the self-create, Bhava well pleased, said unto him with a smile. The auspicious Mahadeva said :—O Lord of creatures, I do not dilate on the sins of children, nor do I think of them ; but I have chastised those that had been overcome by the divine energy of illusion. Let Prajapati's burnt head be substituted by another furnished with the face of a goat ; and this Bhaga shall see his share of the sacrificial offerings through the eyes of Mitra. And let Pusha feed on meal with the teeth of the sacrificer, and let the deities, having given me the best portion of the offerings, be rendered whole. And those that have entirely lost their bodies shall have the arms of the Agwins and the hands of Pusha : and the other priests shall have their bodies in the same way, and Bhrigu shall have the beard of a goat for his own.

Maitreya went on :—Hearing the words of Mirushtama, all creatures, being delighted, exclaimed, *Excellent ! Excellent !* Then greeting Midhwasa, the celestials in company with the Maharishis, and accompanied by Siva and Brahmā,

went back to the place of sacrifice. And having performed every thing in accordance with the instructions of the reverend Bhava, they joined on to the head of Kaçyapa, the head of a sacrificial goat. On the head being joined and on being gazed at by Rudra, he rose up like one that had fallen asleep a little while ago; and saw Mrida standing beside him. And Prajāpāti, whose soul had been stained in consequence of his having entertained malice against the god, having the bull for his carrier, on being gazed at by Siva, became clear like a lake in autumn. And although he set his heart on hymning Bhava, he did not attain his end, on account of his utterance having been choked by the vapour of grief springing from his recollection of his deceased daughter. And although his heart was greatly exercised and although his mind was distracted on account of the affection (he bore for his daughter), the learned Prajāpāti at length began in a spirit of perfect candour. And the auspicious Daksha said : "Although I have had railed at thee, yet by inflicting this chastisement on me, thou hast shown thy grace. O Reverend One, thou and Hari do not disregard a worthless Brāhmaṇa; can you show your disregard to one that regularly observeth his vows? It is thou, who, for the purpose of observing the knowledge of the soul, at first brought forth from thy mouth vow-observing Vipras possessed of learning and asceticism; and for this it is that, even as a shepherd protects his charge with his rod so thou protectest Brāhmaṇas in every calamity. That Reverend One, who in that assembly was pierced with the shafts of savage utterances, discharged by me, ignorant of the spiritual mysteries, and who, melting in mercy, rescued me as I was toppling down, is verily satisfied with his own acts of grace."

The auspicious Maitreya went on :—Having thus obtained the forgiveness, Daksha again employed the Upadhyas and priests for carrying on the sacrifice. And the foremost

Dwijas set about making on behalf of Vishnu offerings of rice cooked in three skull-shaped vessels; and they offered in oblation the Purodasa, for destroying the stain that had attached to the sacrifice on account of the presence there of the followers of Siva. Then the sacrificer, Daksha, taking the sacrificial offerings along with the Adharyus, entered upon contemplation with a purified heart, and thereat the reverend Hari manifested himself. And vanquishing the lustre of all with his own all-illuminating splendour, he presented himself on his vehicle, Garuda, furnished with a couple of wings resembling two mighty cars. He wore a dark-blue hue; with golden bells about his waist; and a sun-bright diadem on his head. His countenance was graced with dark ringlets representing black bees beside a blossom. And holding the conch, the discus, the mace, the lotus, bow and arrows, a scimitar and a shield, his arms, adorned in gold, looked like flowering Karnikaras. And his consort rested on his bosom; and wearing a wreath of wild flowers, he bewitched the world with his bland smile and side-glances. On either side of him chowries and fans were playing like a swan while over him there shone a white umbrella, resembling the Moon. Seeing him arrive in that way, Brahmā, Indra, the three-eyed Deity, and others rose up and paid him their salutations. And albeit the splendour of the deities was discomfitted by the energy of Hari, albeit they were wrought up with awe, and albeit their tongues grew feeble, yet with their hands joined over their heads, they began to eulogise him to the best of their power. And those divinities also who, as possessed of inferior powers, count as the manifestations of his power, fell to hymning that one who had incarnated himself for their behoof. And then Daksha taking the appliances of worship with joined hands came near the lord of sacrifice, who is the spiritual guide even of the creators of the universe, and who stood surrounded by his followers, Sunanda, Nanda, and the rest, and sought his protec-

tion, gladly hymning him all the while. And Daksha said : "Thou remainest in thine own form ; and that form is pure consciousness. Thou art above all mental modifications,—therefore thou art One and thou art without fear ; for fear springs to one who hath a second. But, lord, although thou art all this, yet art thou not a creature ; for overpowering the energy, thou remainest separate ; yet assuming humanity by that same power, thou art established in it ; and hence thou appearest to be compounded of imperfection."

The auspicious priest said :—"In consequence of our minds going after acts by virtue of the imprecation of Nandi we do not know the mysteries touching thy nature ; but that form of thine which hath been recognized in the Veda, and which is an agency of righteousness,—named sacrifices,—hath been known by us ; and it is to compass the success of sacrifice, that Indra and the other deities have come to this place."

The persons present in the assembly said :—"O thou that bestowest refuge, journeying on the way of this world having no resting stages, abounding in tracts rife with all manner of miseries, continually gazed at by thy fierce serpent of a Destroyer ; full of holes represented by pleasures and pains, rife with fear springing from beasts of prey, burning with the forest fire of grief, how many of the ignorant wrought up with desire exercised by the mirage of the world, and looking upon their bodies, and their families as their sole care, will succeed in attaining a place at thy feet?"

The auspicious Rudra said :—"O bestower of boons, on account of my heart having fixed itself at thy excellent feet capable of compassing all success, and reverentially worshipped by ascetics in a spirit of perfect self forgetfulness,—ignorant people should consider me for one whose actions do not chime in with prescription. I shall not take it to heart, so that I may be favoured with thy best grace."

The Reverend Bhṛigu said :—Thou art the friend of the humble, bereft by whose profound power of illusion, Brahmā and the rest, incarnating themselves, are fast asleep, in darkness—and although thou art present in their souls, do not understand the mysteries touching thee?

The auspicious Brahmā said :—What people perceive by means of their senses constituting the causes of the difference that reigns in this world, is not thy real form: and although thou art the stay of cognition, the senses and the objects of perception, yet thou art other than these.

The auspicious Indra said :—O thou that never lapsest this body of thine, the spring of the universe graced with eight arms, representing so many rods, and forming the weapons wherewith thou destroyest the enemies of the celestials, are exceedingly grateful to the eye and mind.

The auspicious wives spoke :—Sacrifice first created by Kā for the purpose of worshipping thee, hath to-day been destroyed by Pasupati fired with wrath at Daksha. Do thou with a sight of thy lotus eyes, sanctify this extinct sacrifice of ours, which resembles a cemetery with heaps of dead bodies lying in it.

The auspicious sages said :—Thou performest miracles, O Reverend One, yet thou keepest thyself apart from thy acts: Others worship the goddess for the acquisition of riches, but although she herself ever followeth thee, thou dost not regard her.

The auspicious Siddhas said :—Plunging into the pure nectarine waters of thy story, the elephants of our minds exercised with thirst will remember the miseries of this world; and being unified with Brahmā, will no more be divorced from Him,

The wife of the sacrificer said :—Lord, hath thy journey been a pleasant one? O abode of Auspiciousness, be thou propitious unto us. I bow down unto thee; even as a headless trunk doth not appear graceful although it may have

goodly arms and legs, so a sacrifice doth not appear graceful without thee, although it may have all its parts complete.

The Lokapālas spoke :—Thou seest the universe and every separate object contained in it; but thou art not thyself capable of being beheld by the senses which perceive the material world. Verily O Bhuman, this is owing to thy energy of illusion that counting as the sixth, thou art perceived through the five elements.

The auspicious masters of Yoga observed :—Thou art the soul of the universe,—thou art the Supreme Brahma. None is a greater favourite to thee than he who seeth no distinction between thyself and himself. Therefore, O thou who lovest thy votaries our prayer is only this. Mayst thou be propitious to them who cherish unalloyed reverence for thee. In thine own self thou hast conceived thyself as Brahmā, etc., by means of that energy of illusion which has differentiated the principles in various forms for bringing about the creation, sustension and dissolution of the universe. Boundless is this power of illusion of thine. We bow unto thee.

The auspicious Brahmā said :—Salutation unto thee who hast assumed the principle of goodness, and who conferrest the recompence of rites ; unto thee who art devoid of attributes ; thee, the mystery concerning whom is not comprehended by me, nor yet by others.

The auspicious Agni spoke :—I bow unto that Reverend One, attaining mine from whose energy, I bear the sacrificial oblations in excellent sacrifice, who is at the same time sacrifice and the protector thereof ; who is Agnihotra, Darsa Paurnamāsa, Chāturmasya, and Posusoma, and who is worshipped in those sacrifices with five kinds of Mantras.

Then the deities spoke :—Thou art the Primeval Male. It is thou who on the occasion of the universal dissolution, repose on the waste of water in the bed formed by Ananta, after having taken all all things into thy womb. At that time

Siddhas dwelling in the region of Jana with wonder-striken minds contemplate the path of thy knowledge. Lord, thou art that very person. Rendering thyself visible to us thou art engaged in protecting us.

Next the Gandharvas and the Apsarās said:—Thou art even that mighty Male, whose parts of parts are Marichi and the other Prajapātis, and Deities commencing with Brahmā and Indra, and headed by Rudra, and this entire universe is whose playing vessel.

The Vidyādhara said:—That person, who having the *summum bonum*, drink the nectar of thy story, although owing to thy power of illusion he may conceive the idea of selfishness, can get it of infatuation. Some experience extreme pain on being brought down by their sons etc., yet this cannot cure him of his fatuity in consequence of their being attached to things that are vile.

The auspicious Brahmanas said:—Thou art sacrifice. Thou art the sacrificial oblation, thou art fire, thou art Mantra, thou art the sacrificial fuel, thou art Kusa, thou art the sacrificial vessels, thou art the members of the sacrificial assembly, thou art the sacrificial priest, thou art the sacrificer himself, thou art the Deities, thou art the Agnihotra, thou art Gwaatra, thou art the Soma juice, thou art the sacrificial ghee, thou art the sacrificial beast.

When formerly the earth had gone to the deep, thou assuming the form of a mighty boar, and setting up roars, sportively raised it up with thy tusks, even as an elephant uproots a lotus with the greatest ease. O thou having the Veda for thy form, even sacrifice is thy work; and beholding this work of thine the *Yogins* hymn thee greatly. Be thou propitious unto us. On our sacrifice having been disturbed, we had been eager for a sight of thee. Do thou recover our sacrifice. Nor is this work one which is beyond thy power; for the celebration of thy name removeth the impediments of sacrifice. We bow down unto thee who art so mighty.

The auspicious Maitreya said :—As they were thus celebrating the glory of the Reverend Hrishikesha, the Prajapāti, Daksha recommenced his sacrifice which had been disturbed by Rudra. Although Vishnu is the soul of every one,—and as such is the partaker of the sacrificial share of each ; and although he is himself the Reverend One, and as such is merged in his own bliss yet he, on receiving Purodasa in a vessel shaped like a collection of three human skulls, appeared to Daksha as having been exceedingly gratified ; and addressing Daksha, he spoke thus.

And the auspicious Reverend One said :—I who am the cause of the Universe,—who am the Soul thereof, who am the Lord, who am the Witness, who am self, I Brahmā and Sarva are the Supreme cause of the universe, and are the Soul and the Witness,—self manifesting and void of difference. O Dwija, spreading my energy of illusion surcharged with the principles, I, creating, sustaining and dissolving the frame of things, respectively, receive different appellations agreeably to the actions performed. Ignorant people perceiving difference in me who am the sole Brahmā, who am without any difference, and who am the Supreme Spirit, regard me as Brahmā, as Rudra, and as the creator. As one, that hath understanding, does not consider his own head, hands and other members of his body as belonging to another, so a person, devoted to me, does not perceive any difference existing among creatures. O Brahmana, He that doth not perceive any difference in us who are one, and who are the soul of all beings attain quiescence.

The auspicious Maitreya went on :—Thus instructed by The Reverend One, the Lord of the Prajāpatis, having worshipped Hari with sacrifices, worshipped the deities with both species of rites. And with concentrated attention setting apart his own sacrificial share to Rudra, they worshipped the other Soma-drinking deities, by means of the finishing rites. And then having gone through all the rites Daksha

performed the Avabhrita ablutions. We have heard that having renounced her former person in this way, the daughter of Daksha was born in the womb of Menakā, begotten by Himavān. And even as slumbering energy entereth into the Primal Male, so Amvikā obtained her own beloved husband, who is the refuge of those that concentrate their thought on Him only. It is from Uddhava, the disciple of Vrihaspati, that I have heard of the doings of the reverend Bhava touching the destruction of Daksha's sacrifice. He, that in a reverential frame of mind constantly celebrates the story of the Supreme Lord, highly sacred, and conducive to fame and longevity, and destructive of unrighteousness, hath all his worldly worries removed."

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CHAPTER VIII.

THE auspicious Maitreya went on:—"Sanaka and others, and Nārada, Ribhu, Hansa, Aruni, and Yati,—all sons of Brahmā, did not wive, having drawn their vital fluid upwards. Mrisha was the wife of Adharma. She gave birth to a son and a daughter, *viz.*, Dambba and Māyā. Niriti, having no issue, adopted them as her offspring. O magnanimous (Vidura), from Dambha and Māyā sprang Lobha and Nikriti. And from the last two sprang Krodha and Hinsā. And O best of men, from these sprang Kali and his sister Durukti. On Durukti, Kali begat a son and a daughter named Dhiti and Maitreya; and from these sprang Yātanā and Niraya. O sinless one, I have thus narrated unto thee, the genealogy of unrighteousness, which, heard thrice, cleanseth men from sin and bringeth religious merit. O perpetuator of the Kuru

race, next I shall relate the genealogy of the highly righteous Manu sprung from the self-create, and owing his origin to a portion of Hari himself. The husband of Satarupa had two sons, Priyavrata and Uttānapāda. On account of their being a portion of Vāsudeva, they were engaged in protecting the earth. Uttānapāda had two wives Suniti and Suruchi. Of them Suruchi was the favourite of her husband: and not the other one whose son was Dhruva. And it came to pass that once on a time as the king, placing Suruchi's son, Uttama, on his lap, was employed in dandling him, Dhruva became eager to ascend his father's lap, but he did not even greet his son. On the son of one who was co-wife with her, Dhruva, behaving thus, Suruchi, elated with arrogance and wrought up by jealousy in the hearing of the king addressed him, saying,—“ My child, thou art not fit to ascend the lap of the monarch, for a king's son as thou art, I did not bear thee in my womb. Alas! Thou art a child, thou knowest not that thou hast come of the other wife of the king,—and for this reason thou settest thy heart on attaining what is difficult of being obtained by thee. If thou wouldst have the lap of the king, do thou enter upon austerities and adore the Primal Male, and thereby have thy birth in my womb.”

The auspicious Maitreya continued:—Smitten with the cruel speech of his step-mother, (Dhruva), sighing like a serpent struck with a rod, hissing in rage, left his father, who was looking on and who was speaking slowly (through fear of Suruchi), and, crying, went to his own mother. And Suniti at once took upon her lap the boy, who was heaving sighs, and whose upper and nether lips were trembling in emotion. And when from the lips of the inmates of the inner apartment she heard all that had been uttered by one who was co-wife with her, her heart was racked with grief. And resembling a creeper which hath been caught by a forest fire, and loosing all patience, she began to indulge

in lamentations; and when she remembered the words of the woman that was co-wife with her, tears streamed down plentifully from her lotus eyes. And sighing heavily, and not seeing the other shore of this misery, the damsel addressed his son, saying,—‘ My son, do not take to heart the wrong that others may do unto thee: those, that inflict wrongs on others, reap but their own wrongs. What Suruchi hath said is even true. It is owing to thy ill-luck that thou wast borne in the womb of me, to confess whom as his wife the monarch is ashamed, my child. Do thou, casting off all guile, act as hath been truly pointed out by thy step-mother. If thou wouldest ascend the lap of thy father even as Uttama doth, do thou adore the lotus-feet of Adhokshaja. It is by worshipping the lotus-feet of him, who for the purpose of protecting the world hath assumed the principle of goodness—(the fotsus-feet) adored by persons who have subdued their souls and lives,—that the self-sprung hath verily attained the state of the Supreme Lord. And knowing him as residing in every being, thy grandsire, the Reverend Manu worshipped him with fit Dakshinas dispensed (unto Brāmanas) and obtained mundane and celestial felicity hard to be attained by people, and ultimately the boon of Apavarga. Do thou worship him with a singleness of aim, with thy heart purged of all dross and centred on that Primal Male; my child, do thou take refuge under the wings of Him who cherisheth his votaries with affection, and the way of whose feet is sought for by persons desirous of deliverance. O ornament of thy line, I would seek none for removing my grief save that lotus-eyed one who is sought by Sree holding a lotus in her hand, who herself is sought by the celestials.’ Hearing this pregnant speech of his mother, Dhruva, restraining his soul by the energy of his will, sallied out of his father’s house. Hearing of this, and learning the exertions of Dhruva, Nārada touched his head with his sin-destroying hand, and spoke in wonder the

following words. And the auspicious Nārada said : ' My child at thy age, I fancy, when thou art a stripling engaged in play, the sense of honor and disgrace hath not been developed in thee. But if thou hast got that sense, there can be no possible occasion of thy dissatisfaction, save fatuity in the face of the fact that people do but reap their own act. No act, my child, beareth fruit without the smile of the Divinity. Therefore one should rest satisfied with what is dispensed by the Deity. My child, this endeavour of thine is so very arduous ; that person is very hard to come at whose good graces thou seekest under the direction of thy mother. Even ascetics, renouncing society and practising rigid *Yoga*, cannot, in many births, come to be acquainted with his way. Do thou, therefore, forego this idle eagerness of thine ; when age shall have been thy portion, do thou strive in this way. One should be contented with what Destiny metes out to him ; and in this way, bringing content home to his heart, he can course on to emancipation. He that loveth a person superior to him in merit and beareth kindly feelings towards one inferior to himself, and contracts amity with his equal, hath not to burn in regret.'

The auspicious Dhruva said :—" It is true that persons like me can hardly attain to the self-restraint so kindly pointed out by you, that people who have rendered themselves indifferent to pleasure and pain attain. But having received the nature of a Kshatrya, I have grown unforbearing ; and my heart hath been so riven by the shafts of Suruchi's rough speech that your injunction finds no room in my mind. I have resolved to win that state which hath not been obtained by my ancestors or others ; and which is the most excellent in the three worlds. Do you enlighten me as to the best way of attaining it. You have sprung from the person itself of the Reverend Supreme Lord ; and even like the sun himself you range about the world evolving the strains of your *vina* for the welfare of beings.

The auspicious Maitreya went on :—The divine sage Nārada was exceedingly delighted with these words of Dhruva, and having compassion on him, addressed him in these beneficial words. ‘ What thy mother hath said is even the fit path for thee. Regulating thy respiration, do thou adore the Reverend Vāsudeva. He, that seeketh, righteousness, interest, desire, and deliverance, must seek the feet of Hari. Do thou find thy way to Madhuvana, which, albeit it is devoid of study, etc., is the home of the reverend Hari. May good betide thee ! Repairing thither, thou must daily bathe thrice in the sacred waters of the Kāhridi ; and bowing down to the deities and going through other duties, thou must sit on Kusa and Sastika. Then expiring the breath, thou must practise the three kinds of Kumbhaka ; and thereby steady thy life, organs, and mind ; and then contemplate the reverend Hari. The reverend Hari is the most graceful of gods. His brace of eye-brows is well turned ; his cheeks are comely, his countenance and eyes are always lively ; and one seeing him thinks as if he hath rendered himself visible for the sake of self complacency. The members of his body are charming ; his upper lip and eyes are rosy. He is tender in years,—the refuge of the humble, the source of felicity to people, the guardian of those seeking his shelter, and the ocean of mercy. He bears the Srivatsa mark (on his breast), is of a deep blue hue, hath all the marks of a male, weareth a wreath of wild flowers, and his four arms are always ornamented by the conch, the discus, the mace, and the lotus. A diadem decks his head, ear-rings his ears, Keyuras and bracelets his arms, the Kaustubha gem his chest, and a yellow attire his body. His hips are girdled by a zone ; his feet blaze with the lustre lent by golden bangles. He is eminently handsome ; and bringeth delight to the mind and eye. He makes his seat the pericarp of the lotus-hearts of those that worship his two feet flaming with gem-like nails ; and

remaineth there for ever and a day. And then one, with one's attention restrained and concentrated, should contemplate that best of boon-bestowers as smiling and as wearing a propitious form. By meditating this auspicious form of the reverend One, thy mind would speedily attain supreme indifference,—and would not turn away from it. O King, do thou also hear from me the *Mantra* which is a profound secret; and by reciting which for several times, a person through its potency, can behold the celestials; and that *Mantra* is even this: *Salutation to the reverend Vāsudeva!* Bringing together the necessary things, a person, cognisant of season, place, etc., should by means of this *Mantra*, perform the worship of the Reverend One following this mode of worship laid down in the *Veda*. One should worship him with sacred water, wreaths, wild fruits and roots, excellent *Durva* shoots, wood-attire, and Hari's beloved *Tulasi*. If a person can come at a stone image of Hari, he should worship the same; otherwise, he should perform the worship with clay or water. But on the occasion of worship, the worshipper must centre his attention, preserve his wits by him, be meek, restrain his speech, and subsist abstemiously on wild fruits and roots. Then he should meditate in his heart the works which the illustrious Reverend One shall perform by his energy of illusion and through the incarnations that he shall assume at his own pleasure. Then reciting the above mentioned formula consisting of two and ten letters, he should dedicate unto the Reverend One all those formulæ that have been assigned before as constituting his ministration. By reverentially worshipping the Reverend One in the temple of his mind in the afore mentioned way, dedicating unto him his body, mind, and speech, the votary obtains from Hari, ever enhancing the sentiments of his earnest worshipper, that precious boon which is not hostile to a man holding a body. But if a person craves for emancipation, then eschewing all

worldly enjoyments, and holding his heart in profound reverence, he should direct his adorations to the Reverend One with a singleness of purpose." After that divine sage, Nārada had concluded his instructions, the king's son Dhruva bowed down unto him and performed rounds about him; and then set out for the holy Madhuvana stamped with the foot marks of the Reverend Hari. When he had departed for the forest, the divine sage entered the metropolis of king Uttānapāda, and was received there with the highest respect. Then, after dedicating him an Arghya, the monarch offered him a seat; when the divine sage was seated at his ease, making the king to be absent, he asked: O king, why do I see you absent? What are you thinking about? Your countenance is pale. Have you sustained a loss of your interest joined with righteousness." The monarch answered: 'O Brāhmaṇa, I am a person under the subjection of a man. My heart is entirely void of kindness. I have sent into exile a son of five, a prodigy of hearts along with his mother. Will not, O Brāhmaṇa, wolves devour the forlorn lad as, with his lotus face faded, he shall lay his limbs in the forest, overcome with fatigue, and oppressed with hunger. Mark the wrong-doing of me who is lorded over by a woman! The vilest of men I did not fondle my son who, out of affection for me, was crying to come into my lap.' Thereat the auspicious Nārada said: 'O lord of your subjects, not knowing his power do not mourn for your child, who is under the protection of the gods and whose fame will fill the world. Performing acts difficult to be performed by the very Loka-pālas, that master, O King, will come back spreading your fame far and wide.'

The auspicious Maitreya went on:—Hearing the words of the divine sage, the lord of the earth was merged in the thought of his son, withdrawing his mind from the Divinity of Royal good Fortune. On the other hand, Dhruva, repairing to Madhuvana, performed his ablutions

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in the holy bathing-place existing there, and restraining his senses, fasted for the night. Then agreeably to the instructions of the divine sage, he set about serving that Prime Male—the Reverend One. Every day preceding every third night, he ate Kapithhas and Vadaris. Leading this life he spent the first month engaged in the worship of the Lord. Next every sixth day he lived on withered leaves and grass: and thus spent the second month engaged in the worship of the Lord. Next every tenth day, he lived on water only and profoundly immersed in Yoga spent the third month, engaged in the worship of the illustrious (Lord). Then on the fourteenth day, and after the expiry of the fourteenth on every fifteenth day, he lived on air only, and restraining his respiration, spent the fourth month engaged in contemplating the Lord. On the arrival of the fifth month, the king's son controlled his breath, and, centering his thoughts, on the supreme spirit, remained standing on a single leg moveless as a hill. And drawing up to the heart that stay of all kinds of sensation, sound, etc.,—as well as the organs of sense, of drawing, and withdrawing it from every sort objects, he began to contemplate the Reverend One and he did not see anything else. When Dhruva had thus employed himself on contemplation of the supreme spirit, the home of Mahat and the other categories, and the Lord of Prakriti, and Purusha, the universe, unable to bear his energy, began to tremble. When the prince, remained standing on one leg, the earth, pressed by his great toe, went down by a whole half, even as a bark on a side pressed by the four legs of an elephant goes down by an entire half of it. Then shutting up his life and the entrance thereof he began to contemplate the Reverend One, whose form is the universe itself, identifying himself with the Deity. On Dhruva supressing his breath all the regions together with their guardian deities were greatly afflicted; and then repairing to the Reverend Hari, sought his protection.

Witnessing this state of things, they addressed the Reverend One with their hearts wrought up with a mighty great fear. And the auspicious deities represented : ' O Reverend One, we had never witnessed such suppression of life in the body of this universe consisting of the mobile or the immobile. Do thou therefore speedily deliver us from this affliction. Thou art worthy of being our refuge; we take shelter under Thee.' Hearing the piteous speech of the celestials, the Reverend Hari, cheering them up, said : ' Ye gods, do not give way to fear. I will let that infant through whose severe austerities, your vital air hath been confined. Do ye know that same lad ? He is even the son of king Uttānapāda. At this present time through the favour of contemplation he has been unified with me whose form is this universe.

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SECTION IX.

THE auspicious Maitreya continued :—The words of the Lord dispelled the apprehension of the deities ; and bowing themselves down unto him they went back to the celestial regions. Then the hundred-headed Lord, with the intention of manifesting himself to his servant, ascending Garuda set out for Madhuvana. At that time, in consequence of Dhruva's mind being fast anchored through the dint of contemplation, he was beholding in his heart the form of the Reverend One, resembling living splendour of the leviathan ; and it was for this internal vision that although Hari presented himself on his Garuda, Dhruva did not see him. Finding this the Lord withdrew his internal form. Seeing the disappearance of the form, Dhruva at once started to his feet; and,

on opening his eyes, he beheld the self same form which he had been viewing within himself. Seeing the Reverend One externally, the floodgate of Dhruva's rapture was opened ; and bending his body, he prostrated him before the Lord by way of rendering him homage. And he seemed to drink the Lord with his eyes, to kiss him with his mouth and to embrace him with his arms. His wish was that he might sing "the glory of the lord ; but by virtue of his residing in every heart, he read Dhruva's purpose. Being but a stripling Dhruva knew not how to hymn the Lord ; and therefore having compassion on the king's son who stood before him with joined hands, he touched Dhruva's two cheeks with the conch impregnated with the Veda. On his cheeks being touched with the conch, Dhruva comprehended the difference existing between the creature and the Lord ; and he understood the word the Lord had spoken to him. Then in a spirit of reverence and love, he fell to eulogising him. The wondrous glory of the Reverend One was known everywhere ; and Dhruva was all composure ;—so that he could very well hymn him. And the auspicious Dhruva spoke : 'I bow down unto Thee, who, being the stay of eyes and the other organs, as well as of all the faculties of cognition hast entered into my mind, and inspiring me with consciousness, hast vivified the slumbering word, in me, and my arms, legs, ears, touch, and the rest of my organs. The general notion is that Agni and the other deities hold in them the powers of the organs,—speech, etc :—but verily thou art their real lord. Thine energy, entitled Māyā—is fraught with immense power; it is through the agency of this energy that thou bringest into being an infinitude of substances, Mahat, etc.; and stationed in those unreal attributes of Māyā, *vis.*, the organ, and the rest thou becomest their presiding deity. As fire, one in itself, wearest various forms in various kinds of wood, so, although thou art One, thou takest various forms in various substances. The fact is

that there is none save thee who is endowed with the faculties of cognition. As a person looks on external nature, so seeking thy refuge, Brahmā, enlightened with the knowledge bestowed by thee, had beheld this frame of things. Therefore thy feet are the refuge of even the emancipated. O friend of the distressed, how can that person, who through all his live organs, is acquainted with the good done by thee, ever forget thy foot-stool? Lord, thou art the redeemer of creatures from birth and death. The sense, surely of those that like me worship thee from motives of interest, hath been deluded by thine energy of illusion. And O the pity of it! Worshipping the Kalpa tree, they crave worthless worldly enjoyments capable of being enjoyed by this carcass-like body. Should the enjoyments of sense be reckoned as happiness? And should this be asked of the Kalpa tree? Such enjoyments may be had even in hell. Lord, the joy that comes to corporeal beings on contemplating thy lotus feet, or listening to the converse of thy votaries surpasseth even that which springs from a sight of Brahma, who hath all happiness centred in himself. But those that drop down, after having been cut off by the sword of the Finisher, have no chance whatever of this happiness. Therefore, O Infinite, my prayer is this. May I, for the purpose of listening to themes touching thee, associate with those noble souls that for age cherish thee with veneration. Lord, simply associating with such, I shall, without any striving on my part, be able to cross over the terrible ocean of the world, drinking the nectar of converse concerning thee. Although the world abounds in dangers, yet it shall be difficult for me to cross. O lotus-nailed One, those that associate with those persons whose hearts pant for the perfume of thy lotus feet, never set much store by this dear corporeal frame as well as those things that go along it, viz., house, wealth, son, wife, etc. O Supreme One, O thou that art incarnate! I only know thy virāta form, which permeates beasts, moun-

tains, reptiles, gods, Daityas and mortals, which differentiates itself into the existent and the non-existent, and which have got its causes, Mahat and the other substances. But as for that form which is that of the Supreme spirit, and which transcends sound, I am ignorant of it. My sorrow hath not therefore gone off; and therefore I desire the society of the good, (for the attainment of my object.)' O Vidura, soon as Dhruva prayed in this wise, the Reverend One had pity upon him; and the consequence was that he had a knowledge of the two forms of the Lord which had hitherto been unknown to him. And then bowing himself down, describing the Supreme form of the Reverend One, he said: 'I bow myself to that being who at the end of the Kalpa with the help of the serpent Ananta engulphing the entire universe in his womb fell into the Yoga sleep,—and who, eying himself, lay down in the body of Ananta, representing his conch,—and from the pericarp of the cosmic golden Lotus, sprung from whose ocean of a navel arose the highly effulgent Brahmā. Thou art ever free, and perfectly pure, and omniscient. Thou art 'the Soul,—Thou art without a shadow of change. Thou art the Primæval Person. Thou art possessed of wealth. Thou art above the three principles. Thou ever beholdest Intellect in the light of consciousness; and also presidest over sacrifice as Vishnu, the sustainer of the universe. Even he is Brahmā from whom have sprung such varieties of learning having opposing tendencies, and fraught with diverse kinds of power. He is the creator of the universe. He is, whole, without beginning, without end, without change, and absolute joy. I take refuge under Him. O Reverend One, thy form is supreme happiness. Although those persons, that disinterestedly address their devotions to thee, look upon thy lotus-feet as far more precious than kingdoms,—yet O Master, even as a cow suckles her ignorant calf and protects it from ferocious animals, so thou deliverest persons

distressed, and interested from the dangers of the world, for thou art ever intent on bringing about the good of creatures.'

The auspicious Maitreya went on : When the intelligent Dhruva of high intent had hymned the Lord, the Reverend One, ever overflowing with mercy for his servants, well-pleased, spoke : 'O son of a Kshatriya, I understand the purpose that is present in thy heart. O thou of excellent vows, good betide thee ! I confer on thee a place difficult of being obtained,—O gentle One, that region is ever ablaze and *nirvana* is ever present there. A framework of astral bodies radiates over that region. No other person had ever attained this place. Like bulls ever circling a stake on which they have been bound, with the object of rushing up to the corn-field, (hard by,) this sphere shall survive all creatures existing in a Kalpa. Dharma, Agni, Kasyapa, Indra, and the seven Rishis along with the stars ever enlighten this region. The region, I speak of, thou shalt attain after thou hast enjoyed the kingdom (of thy father). Presently resigning unto thee the burden of protecting the earth, thy sire will repair to the woods, assuming the role of a seeker of righteousness and then thou shalt reign for sixty three thousand years. During the whole of this period, none of thy organs shall experience any deterioration. On thy brother Uttama meeting with death while engaged in hunting she (Suruchi) shall enter into a forest-fire with her thoughts engrossed and she shall go about seeking for her son. Worshipping with sacrifices me, who delight in them, with fit *dakshinas* dispensed to Brahmanas, thou, having obtained every desire, shalt in the end remember me. Then thou shalt go to my region, bowed down unto by all creatures, and located above the sphere of the sages,—(my region), wherefrom one hath not to turn back.'

The auspicious Maitreya went on : Having thus bestowed on Dhruva his own state, the Reverend One, having ;Garuda,

for his carrier, not feeling the full measure of joy, went back to his abode. Having attained his desire, by serving the feet of Vishnu, Dhruva, having his purpose realised, returned to his father's metropolis.

The auspicious Vidura said: Having obtained the supreme state of Hari hard to be obtained by people that are under the influence of illusion, and capable of being come at by the worship of Hari's feet, and having in a single birth attained the *Summum bonum*, wherefore did he not deem himself as crowned with success? With his heart riven with the wordy shafts of his step-mother, he, with a full remembrance of them, did not ask emancipation at the hands of the Lord thereof, and therefore repented subsequently.

The auspicious Dhruva went on: 'Having in the space of six months come within the shadow of that state which Sananda and the other great sages, drawing up their vital fluid, know after being engaged in contemplation during repeated births, I, through my vision perceiving difference, have met with my downfall. Behold the infatuation of me, who am ill-fated! Having reached the feet of Him who exempts his votaries from further births, I have asked transitory vanities at his hands. (Peradventure), my sense had been muddled by the gods as they were falling, being incapable of bearing the sunshine of my success; and therefore it is that, wretch that I am, I had turned a deaf ear to the speech of Nārada. Coming under the dominance of the divine energy of illusion, I perceiving differences (in the world) like people in dreams, have felt myself aggrieved, I looking upon my brother in the light of an enemy. Having with asceticism pleased the soul of the universe, I have my wishes defeated even as treatment proves ineffectual in persons whose sands have run out. Unlucky wight that I am, I have asked for worldly objects of him who emancipates people from re-births. Alas! of him who was ready to confer on me his own delight, I have asked for worldly prosperity,

like a man of slender religious merit, who going to an emperor, asketh for broken grains of rice mixed with husks.

The auspicious Maitreya went on : Those persons, that like thee feast on the dust of Mukunda's lotus feet, crave nothing else than serving those feet of his. They consider themselves as having attained their end on coming by whatever is brought about by his wish. Hearing of the approach of his son, the king could not bring himself to believe it, even as people do not believe in the approach of a dead person. 'Whence can good come to me, who am ungentle.' And recollecting the words of the divine sage, the king, wrought up with a ravishing emotion, and being exceedingly delighted, presented the messenger with a precious chain. And eager to see his son, the monarch, ascending a chariot plated in gold, yoked with excellent steeds, and surrounded by Brāhmaṇas and elders and friends and kins-folks, at once issued out of the city to the sounds of conchs, and kettledrums, and pipes,—and Vedic recitations, and his queens—Suniti and Suruchi—adorned in gold, ascended a chariot and went out along with Uttama. And on seeing Dhruva approaching the woodland, the king, with his heart overflowing in affection, speedily alighted from his car ; and coming to his son, sighing again and again he again embraced him who, in consequence of having obtained the touch of Vishwaksena's feet, had all his bonds of unrighteousness removed. Then the king repeatedly smelt his son's head ; and with his tears bathed his son, who held high interests in himself. Thereat having obtained the blessings of his sire, Dhruva bowing down unto his feet, with his head bowed unto his mothers ; and being the foremost of the righteous, was offered their homage, in his turn. Raising up her son prostrate at her feet, Suruchi, in accents thrilling in emotion, addressed him,—'Mayst thou live long.' All persons of themselves bear a humble behaviour to him with whom the Reverend Hari is pleased on

account of his friendly and other qualities, even as water floweth into a lower plane. And touching each other's person, Dhruva and Uttama, overwhelmed in a tide of affection, and experiencing the highest felicity, shed an incessant stream of tears. And Dhruva's mother Suniti took up into her lap her son, dearer unto her than life itself, and thus assuaged the grief that was established in her heart; and she felt a rapture on touching the person of her boy. And the paps of that mother of a hero—Suniti—washed in her tears, repeatedly discharged milk. And the people present there fell to praising the queen, saying,—'It is by virtue of thy good fortune that thou hast got back thy son, who is destined to remove thy grief. He will protect the earth. Thou, for certain, hadst worshipped the Reverend One, who chaseth away the sorrow of those humbling themselves before him'; for heroes, by meditating Him, conquer death himself hard to conquer.' As the citizens thus kept praising Dhruva, the king placing him on an elephant along with his brother, entered the city in company with them; and then all the people fell to extolling him. At each gateway there were placed plantain trunks with fruits and sprouts,—and young areca-nut trees, and wreaths graced the main entrance,—emblazoned with figures of the Makara. And vessels filled with water, together with lamps placed beside mango-twigs, new cloths, garlands, and hanging pearl-chains were placed outside the palace. And the palace was graced all round with walls, gates, and chambers, and on account of the walls being garnished with gold, they always looked splendid like the tops of elegant chariots. And the court-yards, highways, and the charming *bhumikas* built over towering chambers were cleanly swept, and sprinkled with sandal paste; and they contained fried paddy, akshata flowers, fruits, rice, and other articles required in worship. On seeing Dhruva approach, the chaste women of the city felt greatly delighted

and uttering benedictions, began to scatter white mustard wheat, curds, *durva* flowers, and fruits. And hearing their sweet strains celebrating his virtues, Dhruva entered his father's mansion. And King Uttānapada, out of the fulness of love, set apart for him splendid apartment decorated with costly gems; and Dhruva began to dwell there delightedly even as deities dwell in the celestial region. This mansion was furnished with milk-white beds, on ivory bedsteads,—golden furniture, costly cushions, and broomsticks dight in gold. And jewelled lamps set on crystal and emerald walls illumined the chambers along with the ornaments gracing the arms of the fair ones. The charming gardens of that place looked exceedingly lovely with excellent immortal trees. And over them warblers in pairs set pouring out melodious lays and black bees sang their silver chime. The tanks of the gardens had stairs of lapises,—and in the water there were lotuses, *utpalas*, lilies, etc.,—spreading their lustre all around; and swans *Karandavas* ruddy geese, disported themselves at their pleasure. Witnessing and hearing of the power of his son figured in these, King Uttanapada marvelled greatly. And then seeing his son arrive at age, and finding him beloved of the people, and engaged in pleasing them, the king placed him on the throne. And then seeing that age had overtaken him, he then desisted from the pursuit of worldly enjoyments,—and after having deliberated as to the way in which he could come by an excellent state, went into the forest.

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CHAPTER X.

THE auspicious Maitreya went on: Having ascended the throne, Dhruva espoused the hand of Sisumara's daughter

Bhrami, on whom he begat two sons, *viz.*, Kalpa and Vatsara. The mighty hero Dhruva had another wife—Ilā, daughter unto the wind-god. On her he begat a son and a daughter, the paragon of her sex. And it so befell that once on a time Uttama, while yet unmarried, went a-hunting to the forest, and was there slain by a powerful Yaksha on the mountain. And his mother met with a like fate. Hearing that his brother had been slain, Dhruva, wrought up with a wrath, revenge and grief, ascended his victorious car, and set out for the region of the Yakshas. Marching to the North, the King came upon a palace in a valley in the Himalaya, inhabited by the retainers of Rudra, and swarming with Guyhakas. (And arriving there) the long-armed hero winded his conch making all quarters resound. Thereat the Yaksha females were seized with a mighty great fright. And unable to bear the challenge, the mighty hosts of Yakshas rushed out with upraised arms. Thereat that mighty car-warrior simultaneously pierced each of them with three arrows. And deeming themselves resisted with those arrows pinned into their foreheads, the Yakshas extolled that act. And as a serpent doth not brook being touched with one's foot, the Yakshas, not putting up with that onset, began to pierce their antagonist with six arrows a piece. And then thirteen Ayutas of soldiers were fired with wrath,—and began to shower on his charioteer and car bludgeons and *nistrinshas* and *bhuskhandis*, and feathered shafts. And thereat Uttanapada's son, covered completely by the incessant rain of arms, like a hill covered with pouring showers, could not be discovered any longer. And Siddhas seeing the encounter in the sky uttered exclamations of Oh! and Alas! This sun of a human being is slain; he hath sunk in a sea of Yakshas. And on the Yatudhanas shouting out, Victory! Victory! in the encounter Dhruva's chariot rose (from the field) even as the sun emergeth from a mist. And stretching his terrific bow, he spread grief among the foe, and even as the

wind scattereth the cloudy posts, so with his arrows he crushed the weapons of his enemies. And as the thunder-bolt enters into the entrails of a hill, so the arrows, discharged from his bow went cleaving their mail into the bodies of the Rakshasas. And on account of the Yaksha ranks being severely assailed with darts, the field of battle was covered with heads adorned with ear-rings, the thighs resembling golden palms and arms decked with bracelets, as also with costly chains, *keyuras*, crowns, turbans, etc.; and this was a splendid sight. The main body of the Yaksha and Rakshasa army were slain with the shafts of Dhruva; and the persons of the rest were sorely cut and mangled; and they flew amain even as an elephant flieth fast on being riven by a lion. Although not seeing a single foe in the mighty field of encounter, Dhruva was curious to behold the palace, yet he did not enter into the abode of enemies; for people cannot read the intents of those possessing powers of illusion. As that wonderful car-warrior, apprehending a fresh attack on the part of the foe, summoning up his energy, was speaking thus to his charioteer he heard a mighty tumult like the roaring of the deep,—and all sides were covered with dust raised by the wind. In a short time clouds enveloped the sky. And there were lightning-flashes, and the rattling of thunder. And, O guileless one, there rained blood, phlegm, pus, excreta, and fat and many a headless trunk began to drop around. And then there appeared a mighty mountain in the sky; and crags, maces, bludgeons, *nistrincas*, and clubs, were showered (on the field of battle). And hissing with the terrific energy of thunder, innumerable snakes, emitted fire from their wrathful eyes; and lions and tigers, and elephants in herds rushed about vehemently on all directions. And the sea was wrought up with heaving billows, and wore a dreadful aspect,—and invaded its shore all around with its overflowing waters. And there were heard the sounds betokening the dissolution of all. Resorting to

their Asura energy of illusion, the Yakshas created various kinds of disturbances, calculated to awaken fright in the hearts of the timid. When the Yakshas had directed these irresistible illusive displays against Dhruva, the sages, knowing it, came before him, and invoking blessings upon him, said,—O son of Uttánapáda, may that holder of Saranga—the reverend Hari,—who removeth the distress of those humiliating themselves before him, bring about thy welfare. By hearing the very name of the Reverend One, a person can escape from the jaws of death.

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CHAPTER XI.

THE auspicious Maitreya went on:—When the sages had spoken this, Dhruva, listening to their words, sipping water, set the Náráyana weapon on his bow. And as on the ascension of the sun of intellect those afflictions typified by anger, etc., fall off, so no sooner was the shaft set on his bow, than all the illusory framework forged by the Guyhakas went to pieces. When Dhruva had fixed that weapon on his bow, corpses began to course unto the hostile host, emitting sounds resembling those emitted by peacocks entering a forest. The shafts were beautiful to behold. Their heads were plated in gold, and were furnished with feathers resembling those of the *Swan*, and the ruddy geese. The Yakshas were in sore straits on being assailed by those arrows. And thereat they grew exceedingly wroth; as serpents rush towards Garuda with upraised hoods, they rushed towards Dhruva, upraising their respective weapons. Finding the Yaksha's dart forwarded in the encounter,

Dhruva, showering arms began to cut off their arms, thighs abdomens, etc., and despatched them to that region to which (the sages) drawing off their vital fluid, repair, passing beyond solar circle. Seeing the innocent Guyhakas thus destroyed by that mighty car-warrior, the great father—Manu—melting in compassion, presenting himself in company with the Maharishis, addressed the son of Uttanapada. And the auspicious Manu spoke: My child, do not indulge in excessive wrath, which is an iniquity and the gate itself of hell; and under the influence of which thou hast slain these unoffending Yakshas. This course in which thou hast been employed—this slaughter of the innocent inferior deities—is censured by the pious, and is unworthy of our race. O thou who is fast attached to thy brother, O ornament of thy line, burning in grief on account of thy brother having been slain, thou hast for the transgression of one, slain so many people along with him. Taking this body as constituting one's real self even as brutes do, to indulge in the desire of slaughter is not the way of the righteous following Hrishikesa. Taking every creature as identical with self and adoring the Reverend Hari, who is the home of all beings, thou hast secured the state of Hari so hard to attain. Thou dwellest in the bosom of Hari, and his followers deem, thee as a righteous person. How being thus and having learnt the vow of the virtuous, thou hast brought myself to engage in such an odious act? The Reverend one is propitiated by forbearance shown towards the pride of the pious, mercy manifested for the mean, amity with equals, and an even regard for all creatures. On the Reverend One being pleased, a person becomes free from the attributes of Prakriti; and being rid of his *linga* body, attaineth Brahma, the embodiment of beatitude. The five elements, compounded, frame the body; and thus males and females come into being; and the intercourse of males and females produceth other males and females. In this way in

consequence of the combination of the qualities through the divine illusive energy of the Supreme spirit are creation, sustentation and dissolution brought about. And that primal Male being the cause of cosmic evolution, this universe, consisting of manifested and unmanifested, goeth on working, even as iron doth on being brought in the vicinity of a load stone. Verily the Reverend one, owing to his attributes undergoing modification, hath his creative energy divided. And then although intrinsically without action, he nevertheless engageth in action; and albeit no destroyer, performeth the part of one. The energy of the Reverend one as embodied in Time is hard to comprehend. It is the Lord who generates offspring through sires; and bringeth about their destruction through thieves. The Lord is the disposer of every creature. He is the cause of everything. He is without beginning, and without end. There is no diminution of his power. He hath none that is near and none that is distant; He hath the form of death: He entereth every creature in an even way. Creatures are under the sway of their respective acts. And as dust followeth the bearing wind, so they follow the Lord in obedience to their acts. Himself perfectly whole, he, in harmony with the acts of creatures subject to ailments, ordaineth the length or shortness of his life. Some people style Him Act, some Nature; some Time; some Destiny; and some Desire. None can divine the desire of that one who is unmanifested, whose power is boundless; and who is the spring of various forces. And who can know his origin? My son, these followers of Kuvera are not answerable for the violent fate of thy brother. The Deity above can be the cause of the creation and destruction of a creature; this cannot be effected by any other agency. It is true that He creates, maintains and destroys, yet is he without a consciousness of being the agent of these; neither attributes nor act can fetter Him. In this way, through his own energy of illusion that soul of all

beings, that lord of all creatures, that source of all that exist, bringeth about the creation, sustentation and destruction of all creatures. My child, do thou take, with all thy heart, shelter under the Deity who is Death and who also is immortality; and who is the stay of the universe. Like bulls having cords fastened on their nostrils, even the creators of the universe make offerings unto Him. With thy heart riven with the words of thy step-mother, thou, renouncing thy own mother, didst direct thy steps to the woods when thou wert only five years of age; and with thine austerities didst acquire a region over the head of the lord of the triune sphere. Do thou now, looking into thyself, set about seeking that soul void of attributes, and knowing no deterioration. He is ever present in the mind of one whose heart is free from discord; and is ever free there. It is owing to our sense of difference that we perceive the universe as established in Him. He is the inmost soul of every being—the Reverend one—infinite, furnished with every power; pure delight. By having reverence for Him, thou wilt in time be capable of snapping the hard bond of a sense of individuality consisting of ideas embodied in terms like 'I,' 'Mine,' etc. Do thou rein in thy rage. Good betide thee! And, O king, as people, mollify a malady by medicine, so by constantly, hearing discourse touching the subject, do thou diminish the energy of those agents which stand in the way of thy welfare. Anger is fraught with immense mischief. A mighty fear proceeds to people from him that suffereth himself to be overcome by it. He that seeketh his own security, should not be subject to passion. Thou hast shown disregard to the lord of wealth, who is the brother of Girisa; for looking on them, as the slayers of thy brother, thou wrought up with wrath, hast killed the Yakshas. Do thou at once propitiate him with salutations and fair speech, ere the ire of the mighty annihilates our line." Having thus admonished his grandson, Dhruva

the increase Manu, having received his homage, (set out for his abode in company with the sages.

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CHAPTER XII.

THE MAITREYA said :—Learning that Dhruva, admonished (by his grandfather,) had given up his wrath and desisted from the slaughter of the Yakshas the reverend lord of riches hymned by Charanas, Yakshas, and Kumaras, arrived at the spot, and addressed Dhruva, standing with joined hands. And the auspicious bestower of riches said, O sinless one, O son of a Kshetrya, well-pleased am I with thee; inasmuch as commanded by thy grandfather, thou hast renounced every feeling of hostility, so very hard to forego. Neither hast thou slain the Yakshas nor have the Yakshas slain thy brother; it is Time who is lord of the life and death of creatures. It is through his ignorance that a person, as in a dream, comes by the notions embodied in 'I' 'Mine,' etc., and, in consequence of his bodily interests, he gets himself fettered, and reaps misery. Go thou, O Dhruva, good bethide thee. For obtaining liberation regarding thyself as comprehending all beings, adore the Reverend Adhokshaja who himself holdeth all creatures, who removeth all mundane troubles, whose feet are worthy of being worshipped, and who now is endowed with the illusive energy fraught with the principles, and now is free from the same. O son of Uttánapáda, if there is any desire in thy heart, do thou, O king, without hesitation, ask for the coveted boons at my hands. O ornament of thy race, thou verily deservest a boon,—for thou, I hear, hast thy place close by the feet of the lotus navelled One.

The auspicious Maitreya went on :—Thus desired by that king of kings to ask for a boon the high-souled Dhruva—a great votary of the Reverend One, prayed that his remembrance of Hari enabling one to cross the vast ocean of the world, might never wane. Hearing this (that deity,) with a pleased mind, at once bestowed on him the boon; and vanished in his very sight. And then he also went back to his city. And Dhruva, with sacrifices performed with profuse Dakshinas, worshipped the Lord of Sacrifice, who is substance, rite, the action of the deities, and the bestower of the fruit of acts. And firmly devoted to Achyuta the soul of all beings, by dint of reverence, he viewed the Lord as indwelling in himself as well as every other creature. And crowned with a noble character, engaged in the contemplation of Brahma, and cherishing kindly feelings for those in misery, he busied himself in ruling his subjects for the sake of righteousness alone; and the people loved him as their father. In this way, diminishing his religious merit by the enjoyments of sense and increasing it by his self-denial, he governed the earth for thirty-six thousand years. Having secured his three objects for many years, with his senses subdued, he made over the kingdom to his son. And then it seemed to him that as the city of the Gandharvas is built up during dreams, so through ignorance, this body and the external world are built up in the soul by virtue of the illusive energy of the Reverend one. And looking upon this body, sons, wife, friends, influence, an overflowing exchequer, the inner apartment, charming pleasure-grounds, and the terrestrial round bounded by the deep, as forged by the energy of illusion and as unstable, he directed his steps to the Vadarika hermitage to carry on austerties. Performing his ablutions in the pure waters of that place, he set about subduing his senses by restraining his outward organs as well as the inner faculties, and practising the Pranayama with the appropriate attitude. And thus mastering his vital

breath, by means of his mind he began to turn away his organs from the world. And centering his mind on the cosmic form of the Reverend one, he at length got quit of the sense of difference touching the contemplator and the object of contemplation; and dived into the trance of the spirit. And bearing reverence towards the reverend Hari, with incessant tears overflowing from excess of bliss and washing his body and in consequence of his having renounced the senses of individuality in his own person, he, with his heart melting in delight, and with the hair standing erect on his body, did not entertain the notion couched in 'I. And then Dhruva saw a splendid chariot descending from the heavens, and illumining all sides like the moon at his full. In that car there were a brace of deities, having four arms, displaying a sable hue, tender in years with eyes resembling the red lotus; wearing elegant attire, splendid diadems, *Angadas* and ear-rings, and holding maces in their hands. Taking them to be the retainers of the Reverend one, Dhruva immediately stood up; and looking on them as the principal courtiers of Madhusudana,—bowed down unto them with folded hands, reciting the names of the Reverend One; but on account of hurry, he omitted to worship them duly. Those courtiers of the Reverend one, that thus presented themselves in the car, were named Nanda and Sunanda; and both were beloved of him. Arriving there they found that as he stood with joined hands and bended head, his heart was entirely devoted to the lotus feet of the auspicious Krishna. Thereat coming forward, they, smiling in satisfaction, addressed him, saying,—O King, good betide thee! Do you attentively listen to our words. Thou at the fifth year of thine age had pleased the Deity. And now, for taking thee to the feet of the Reverend one, the redeemer of this entire world,—that god of gods the wielder of Sranga, his courtiers have presented themselves before thee.—Thou hast won the state of Vishnu so hard to secure; incapable

of being obtained by the seven Rishis themselves, and only capable of being beheld by them,—(the region) round which the sun, the Moon, the planets, the stars and stellar spheres perform their rounds ; and which, O ornament of thy line, neither thy sires nor any others were able to acquire,—do thou dwell in that prime region of Vishnu, bowed down unto by the universe. O thou endowed with length of days, it behoveth thee to ascend this surpassingly splendid chariot, which hath been despatched hither by that one who stands at the very head of illustrious persons.

The auspicious Maitreya went on :—Hearing the mellifluous utterances of those commissioned by Vaikuntha, (Dhruba) beloved of Hari, bathed, and performed his daily religious duties, and humbly saluting the ascetics, asked for their blessings. Then going round the car, and worshipping it, he paid his reverence to those followers of the Lord. Then he felt a desire to ascend the car, wearing an effulgent form ; —on the occasion of his ascension to the region of Vishnu, his natural hue became golden. And then the Kettle-drums, *panavas*, etc., sounded ; and Gandharvas and others began to chant and blossoms showered down (from the sky.) And as he was ascending the celestial regions, he bethought himself : ‘ How can I ascend the region of Vishnu hard to attain ? Knowing the thoughts that were in him, those foremost of deities showed him his mother going ahead in a car. And eulogised on the way by sky-ranging celestials who kept showering blossoms around him, he at length saw the planetary bodies. And on that car leaving behind Triloki as well as the Munis, he arrived at the region entitled Vishnupada, whereform there is no lapse. This place is always ablaze with its own splendour ; and it illumines the neighbouring spheres. Those that are cruel towards creatures cannot come to that place ; and it is only persons of pure ways that can go that region. It is those that are quiet, that are even aged, that are pure externally, that contribute

to the pleasure of all beings and that have a dear friend in Achyuta,—can attain the region of the Revered One. Having arrived at the region of Vishnu, the son of king Uttánapáda, Dhruva, devoted to Krishna, shone like the flawless crest jewel of three worlds. Luminous spheres ceaselessly wheel round the region attained by Dhruva, even as kine go round the Medhi, emitting solemn sounds. Witnessing the might of Dhruva in the Brahma sacrifice of the Prachetas, the divine sage, Nárada, while singing the praises of the Reverend One, chanted three *slokas* setting forth the power of Dhruva,—'O !the potency of the austerities of Dhruva, son unto the chaste Suniti ! Not to speak of kings, even Brahmanas engaged in the study of the Veda, cannot attain to such might after having obtained a direct vision of the righteousness of the Reverend One. With his heart cleft with the wordy arrows of his step-mother, he, while a stripling of five years, went to the forest, desponding and broken-hearted ; and subdued the Reverend One incapable of being conquered. And by the sight of his power, m-e seems that of the other devotees of Hari hath been lowered. Can any Kshatreyya on earth, in a great many years, entertain the hope of attaining that region of Vishnu which Dhruva has obtained after performing austerities for five or six years only and thus pleasing the Reverend One ?'

The auspicious Maitreya went on : I have thus told thee all about what thou hadst asked me. The illustrious history of Dhruva is highly regarded by the righteous. This story bringeth fame, length of days, and affluence : it is highly sacred, removeth sins, and is like a mighty propitiatory ceremony. This bringeth one to the celestial region, and the world of Dhruva ; and it is exceedingly praiseworthy. He that in a reverential spirit listens to the story of Dhruva, devoted to Achyuta, obtaineth thee, a reverence for Hari, removing one's troubles. This story granteth greatness to

persons craving the same. By hearing it, one attaineth excellency of character. (By hearing it) he that desireth energy, hath it; and he that desireth intelligence, obtaineth intellectual power. Purifying himself, a person on evening and morning in the assembly of Brahmanas, should celebrate the mighty history of the righteous Dhruva, and he should also read it on the day of the full and the new moon, on the *Divadashi* during the influence of the star, Sravána, during Tryahasparsa, Vyatipata, Sankránti, and on Sunday. And cherishing no desire, he should recite it unto people entertaining veneration for Hari; and thus the Soul will be pleased with the soul; and success will be attained by him. The gods are propitious unto that kind-hearted friend of the distressed who imparteth the ambrosial knowledge of the path of the Reverend One, unto one that is without the same. O perpetuator of the Kuru race, I have thus recited unto thee the story of the celebrated Dhruva of unreproved acts. Giving up his play-mates and the home of his mother, he sought refuge under Vishnu.

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CHAPTER XIII.

THE auspicious Suta said:—Hearing of the ascension of Dhruva to the region of Vaikuntha as described by Kançára Viðura had his reverence for the reverend Adhokshaja deepened; and he again addressed the sage. And the auspicious Viðura said,—O thou of excellent vows, who are those Prachetás (thou hast spoken of)? In which race have they sprung. And where did they perform the sacrifice? I deem Nárada of a divine presence as a great votary of the

Reverend One. It was he who expounded the way of ministering unto Hari. While the Prachetás observing their own religion were engaged in worshipping the reverend lord of sacrifice, Vishnu, the divine sage Nárada hymned him. I am anxious to hear what Narada uttered by way of expounding themes concerning the Reverend One. Do thou tell all that in detail.

The auspicious Maitreya went on :—On his father having dived into the forest, Dhruva's son Utkala did not desire either the throne or the supreme dominion. Ever since he was born, he was self-possessed, renounced company and was even-eyed. And he regarded his self as diffused among all creatures, and all soul as centered in him. His soul, growing calm, was indivisible from the salp of knowledge ; and he burnt up all his desires in the fire of yoga practised ceaselessly ; and regarding it as the supreme spirit, he saw nothing save the spacious and blissful soul. And (while thus employed), boys on the road took him for one inert or deaf, or blind, or insane, or dumb, albeit his sense was not like that of any of these ; and he resembled a fire whose brightness hath been dimmed. Considering him inert or insane, the elders and councillors set up as their sovereign, Brahmin's son, Vatsara, who was junior (to Utkala). Vatsara espoused the hand of Sunithi ; who bore him six sons, named respectively Pushparna, Tigmaketu, Isa, Ugra, Vasu, and Jaya. Of those Pushparna had two wives—Prabha and Dosta. Prabha had three sons, *viz.*, *Prata*, *Madhyandin*, and *Sayan*. Dosta gave birth to three sons, *Pradosha*, *Nishitha* and *Vyushta*. The wife of Vyushta was *Pushkarini* ; on whom the former begat a son named *Sarvateja* ; whose subsequent name was *Chakshu*. It is *Chakashu*, who begat Manu on his wife Akuti. Manu's wife was Nadwala, who gave birth to twelve sons of great purity, Puru, etc. Their names are Puru, Kritsna, Rija, Dyuman, Satyavan, Dhritavrata, Agnishtoma, Atiratra, Pradyumna, Sivi and

Ulmuka. Ulmuka had six excellent sons, named respectively Anga, Sumanah, Swati, Kratu, Angira, and Gaya. The wife of Anga was Sunitha. She brought forth the fiery Vena, begat by Anga, whose misdemeanour caused the royal sage, Anga, to go out of his palace, in degradation. The ascetics, named Vagvaynas, waxing wroth, cursed this Vena; and his days were numbered in consequence. And then those anchorites worked the right hand of Vina, to raise sons unto him. The earth was without a king; and was oppressed by robbers. On the ascetics working the right hand of Vena, there was born the primæval king Prithu, bearing portion of the reverend Narayana.

The auspicious Vidura said :—The magnanimous King Anga was endowed with a noble character, possessed of piety, and devoted to Brahmanas. How did he come to beget a son whose misconduct caused him to forsake his palace in degradation? Vena, as king, himself swayed the rod. For what transgression did the ascetics denounce a Brahma curse on him. Although a king be iniquitous, his subjects cannot disregard him; for he holdeth in himself the energy of all the Lokapalas. Therefore, O Brahmana, do thou describe unto me in detail the character of Vena, the son of Sunitha. Cherishing reverence for thee, I wish to listen to it reverentially. Thou art the foremost of those cognisant of the highest things; and nothing is unknown to thee. Do thou relate this at length.

The auspicious Maitreya said :—O ornament of thy line, listen. The royal sage, Anga, celebrated a horse-sacrifice; but although priests versed in Veda invoked the deities, they did not present themselves at it. And thereat the priests, wondering said unto the sacrificer, 'O King, the deities refuse to accept the offerings made at this sacrifice. O king, the offerings made in this sacrifice have no imperfections, and thou hast procured them in a reverential spirit. Nor, are those religious formulæ which these priests observing

vows, have recited, devoid of energy; we do not perceive the least disregard shown towards the deities, which causes, as constituting the witnesses of sacrifice, to refuse their respective shares.

The auspicious Maitreya said:—Hearing the words of the twice-born ones, the sacrificer, king Anga, was exceedingly disappointed; and, although for performing the sacrifice he had been under the vow of silence, he spoke with the permission of the Brahmanas,—“Ye who are present in the assembly, the deities, although invoked, do not present themselves here, nor do they drink the vessels of *Soma* offered to them. What transgression have I to-day been guilty of?” Thereat the members of the assembly said: “O foremost of men, thou hast committed no sin in this life; the very small amount of sin which thou hadst committed in this life has been washed clean on account of the expiatory rites thou hast performed in this sacrifice. But thou didst commit an iniquity in thy former state of existence which is in the way of thy having offspring. Good betide thee! Do thou so strive that, O king, thou mayst have an excellent son; the eater of the sacrifice bestoweth a son on him that performeth a sacrifice with the intention of having offspring. If thou address thy devotions to Hari who presideth over sacrifices, the other deities will come along with him and appropriate their several shares. Hari granteth such desires as are entertained; and he conferreth such fruits as are asked for by the devotee.” Having thus advised the king in order that he might have offspring, they offered oblations unto Vishnu, who had entered into the beasts as sacrifice. And from forth the sacrificial fire there uprose a person bearing a golden chain, clad in a spotless raiment and holding in a golden vessel the *payaca* conferring success. And with the permission of the Vipras, taking them and with his joined hands, the generous-minded monarch at first smelt it, and then

gladly handed it over to his wife. And eating the *Payaca* capable of producing offspring, the queen conceived through the instrumentality of her husband; and in good time brought forth a son. And the child took after his grand-sire, Mrityu, sprung from a portion of unrighteousness; and he in consequence grew unrighteous. Uplifting his bow, that unrighteous one ranged about the woods, slaying the defenceless deer. And (when the people saw him approach), they cried out, saying,—‘Ah! Vena is approaching. And that monster of cruelty, and hard-hearted wight used to fiercely slaughter his juvenile play-mates like beasts at the ground of sport. Seeing the cruelty of his son, the king took every means of chastisement to bring him round,—but finding his efforts unavailing, the monarch became subject to despondency. Those that are without issue worship the gods for having unbearable misery incident to having bad offspring. What wise person ever regardeth a son who, in name only a son, is in reality the bond of infatuation forged for the soul, from whom proceedeth infamy begot of iniquities, who is the cause of great unrighteousness to people,—who spreadeth dissensions among all, who bringeth no end of troubles, and who renders the household one scene of misery. Or may hap an evil son is to be preferred to one that is good and that in consequence is a cause of grief: rendering domestic life miserable, a bad son arouseth an aversion to such a life in the mind of his sire. And it came to pass, that as thus coming under dejection, the king was sleeping with Sunitha at night, he suddenly awoke and rose up; and forsaking his sleeping wife, he sallied out of his splendid palace, so that no body knew when or whither he took his departure. Learning that their lord had taken his departure in consequence of his having been set free from all worldly attachments, the subjects, the courtiers, the priests, and the friends (of the kings), were overwhelmed with grief, and began to search him, even as *yogis* search around for the person deeply

established in their bodies. But not being able to discover the whereabouts of the Prajapati, they came back to the capital dispirited, and bowing down unto the sages with tears in their eyes, they imparted to them their failure in finding out their master.

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CHAPTER XIV.

THE auspicious Maitreya said:—Bhrigu and the other sages ever watching the welfare of the world, reflected that men without a king to govern them fare as the beasts do. And the Brahmanas versed in the Veda summoning Sunitha, mother of a hero, invested Vena with regal power, although this was contrary to the will of the people. Hearing that the stern Vena had ascended the throne, the thieves disappeared (from the face of the earth), even as rats hide themselves in holes frightened with the appearance of snakes. Having ascended the throne, Vena, fraught with the eight kinds of power by the Lokapalas, became exceedingly elated, and disregarded persons distinguished for pious worth. Blinded by pride of wealth, he, ascending his car, went about like an elephant without his hook; making heaven and earth tremble. He everywhere interrupted the course of righteousness by proclaiming with the beat of kettle-drums,—‘Ye twice born ones, ye must not sacrifice, or make gifts, or offer oblations into the fire.’ Witnessing the conduct of the impious Vena, the ascetics seeing that a great disaster was impending the people, assembled together and conferred in soft words,—“Like the danger threatening ants stationed on a piece of wood both ends

of which are afame, a mighty great peril threatens the people arising from thieves as well as their protector. It was from fear of the kingdom suffering from all the ills arising from the want of a king that we had invested with regal power this one so unworthy of the same. But from this very person proceeds a great danger. How can men attain peace? Like a serpent fed with milk, doing mischief unto him that hath nourished it thus, this Vena sprung from the womb of Sunithá, having been installed as the ruler of men, is preying on his subjects. Yet that his iniquity may not touch us, let us try to pacify him. We have placed Vena on the throne, knowing him to be of unrighteous ways. If on being advised by us, he doth not act agreeably to what we say, we with our own energy will burn him, he having been already burnt by the execration of the people." Having said this, the ascetics, expressing the rage that was working them powerfully, went to Vena, and addressing him with fair speech, spoke: 'O foremost of monarchs, do thou listen to what we have to say. By listening to it heedfully, thou wilt secure length of days, grace, strength and fame. By practising righteousness with the body, mind and speech restrained, one attaineth a region unknown to grief; and people observing such piety, obtain emancipation. Righteousness is of supreme worth, and compasseth the welfare of the subjects. Do not suffer it to run and to waste. If righteousness is lost, the kingdom and wealth of a king come to naught. The king that, protecting his people from thieves, etc., gathers due tribute, cometh by great good fortune both in this world and the next. The Reverend One having the universe for his form, is well pleased with that king, who, maintaining his independence, enables the people dwelling in his dominions and capital, to address their devotions to the Reverend lord of sacrifice, while observing all the rules regulating their various orders and modes of life. Hari is the Lord of even the foremost

divinities of the world. All the Lokapálas with the highest regard in their hearts procure articles required for his worship. What is too hard to attain, if he be propitious? The Reverend One layeth down the law for all the worlds, all the Lokapálas, and all the sacrifices. And he is permeated with the Veda, with substance, and asceticism. Do thou render thyself worthy of walking in the footsteps of those persons inhabiting thy country who, for the purpose of attaining good fortune, worship him with various articles of sacrifice. Those deities instinct with portions of the Reverend Hari, who are worshipped by the Bráhmanas by means of sacrifices,—on being gratified, will grant proper fruit. Therefore it doth not hehove thee to show thy disregard to these.' Thereat the auspicious Vena answered: 'Ah! ye are dolts,—and take unrighteousness for righteousness. I am the lord of all, and supply people with the means of sustenance. Those are fools, who, renouncing me, seek others, even as women go after their sweet-hearts,—and who disregard me who am the Supreme Lord in the form of a Sovereign. But in consequence of their being guilty of this transgression, they cannot reap good fortune either in this world or the next. Who is that master of sacrifice for whom ye cherish such high regard,—resembling that borne towards their paramours by bad women who have banished all affections for their legitimate husbands. Vishnu, Virinchi, Siva, Indra, the Moon, the wind-god, Varuna, Kuvera, Yama, the sun, the spirit of clouds, the earth, the god of water and other deities,—all those that are endowed with the power of invoking blessings or curses, are all present in the person of the king, who is permeated with the virtues of all the deities. Therefore, ye Vipras, do ye with your hearts purged of all ill feeling, worship even me with your acts; and do ye also gather tribute on my account. Who is there save me, who is worthy of being worshipped?' The unrighteous Vena of perverse sense, and of evil ways, having been solicited

by the Brahmanas, turned a deaf ear to their entreaties in consequence of his heart having alienated itself from all good. O Vidura, having been thus disregarded by that one deeming himself a wise person, the regenerate persons, on their prayer having been refused, were wrought up with wrath. 'Slay! slay this wicked wight of remorseless ways; for he, for certain, shall speedily reduce to ashes all the creatures of the earth. This one of unrighteous conduct doth by no means deserve that supreme seat worthy of the foremost personage; for this shameless wretch runs down even Vishnu, lord of sacrifice. Whom save Vena have we heard, uttering such blasphemy,—against him through whose good grace he hath obtained this great prosperity. Thus engaged in finishing up Vena, the ascetics, wrought up with exceeding great wrath uttering terrific roars, deprived him of his vital breath,—he having been already despatched in consequence of having villified Achyuta. On the ascetics having gone to their homes, Sunithá, grieving (for the death of her son) preserved his body with the application of oil, etc. And it came to pass that once on a time, the ascetics, having performed their ablutions in the Saraswati, and offered oblations into the sacrificial fire, were seated on the beach, and were engaged in excellent converse. And seeing some evil omen terrible to creatures, they bethought themselves: 'Hath the earth, deprived of her master, come by misfortune at the hands of bandits?' As the sages were thus indulging in surmises, there arose clouds of dust all around in consequence of marauding thieves rush in amain. And witnessing all these ravages occurring on the demise of the monarch, and proceeding from persons robbing people of their riches, spreading havoc on all sides, and seeing the country swarming with thieves, shorn of vigor, and bereft of its ruler, even capable persons looking on all these excesses did not hinder them. (If even Brahmanas) even-eyed, quiescent, witnessing such lawlessness, do not take any active steps

towards relieving the oppressed, their Brahma asceticism is exhausted, like milk streaming down from a leaky pail. The race of the royal sage, Anga, should not be allowed to be extinct; for in this line was born many a monarch of redoubtable prowess, who cherished a profound veneration for Kesava. Determining this, the ascetics set about working at the thigh of that lord of earth, And thereupon, there soon arose a person of short stature; dark-hued like the crow, having very short limbs, with short arms, prominent hind parts of his cheeks, two short legs, tip of his nose depressed, eyes red, and hair of a dark color. And humbling himself before the sages, he asked them, saying, 'What shall I do?' Thereat they said 'Nishida,' and owing to this he received the appellation of *Nishada*. His race the Nishadas lived in mountains and forests; and he was born, having appropriated all the mighty misdeeds of Vena.

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CHAPTER XV.

THE auspicious Maitreya spoke: And on the Vipras working at the hands of the soul-less monarch, there arose a male and a female child. And knowing them to contain a portion of the Reverend one, the sages, seeing the twins born, were filled with delight. 'This one is a portion of the reverend Vishnu, hallowing the world; and the other is a portion of Lakshmi, never moving away from the side of this male. This male child will prove the foremost of monarchs and will attain great celebrity; and in consequence of his renown, he shall be called Prithu; and will be the king of kings. And the paragon of a damsel, this

noble lady furnished with fair teeth, and adorning perfections themselves, shall be named Archi, and shall espouse this male offspring. This one is a very portion of Hari; born for the preservation of creatures. This female child, who is Sree herself, is devoted to this other one; and never strays from his society and ever followeth his foot steps.'

The auspicious Maitreya went on:—The Vipras celebrated his glory, the foremost Gandharvas raised paeans to him; the Siddhas showered down blossoms (from the sky); and the Apsaras weaved enchantments with their flitting feet. And conchs and trumpets and *Mridangas* and kettle-drums sounded in the heavens. And on the scene there appeared all the celestials, Devarshis and the ancestral manes. And that spiritual preceptor of the universe Brahma came there along with the lords of the celestials, and in his right hand observing the mark of the Bearer of the Mace, and the lotus on his feet, they recognised him as instinct with a portion of Hari. And the Brahma-knowing Brahmanas addressed themselves to installing him, convinced that he who bore the distinct mark of the mace must needs be a portion of the Most High. And the men began to provide articles necessary for the installation. And seas and streams, and mountains and serpents, and fowls, and beasts and the Earth, and the sky and all living beings appeared with articles required for the ceremony. And dressing himself with a rich apparel, and adorned with ornaments, he was enthroned with the prescribed rites; and in company with Archi superbly decked with every variety of ornaments, shone like another fire. And the Bestower of riches procured (for Prithu) his own excellent seat, and Varuna brought his showering umbrella resembling the Moon in splendour. And the wind-god brought a pair of *Chamaras*, and the god of righteousness, a wreath conferring renown (on the wearer); and Indra splendid diadem, and Yama a rod for chastising

(malefactors). And Brahma brought a mail impregnated with the Veda, and Bharati a beautiful chain, and Hari, his discus, Sudarshana, and his wife, never failing good fortune. And Rudra presented him with a sword endowed with the lustre of ten moons; and Ambika with a buckler having the splendour of a century of Moons; and Soma a steed imbued with ambrosia, and Teshta a car of surpassing worth. And Agni presented him with a bow made of the horns of goats and kine, and the sun shafts furnished with solar rays and a pair of Yogamayi shoes. And the sky constantly supplied the monarch with blossoms. And the rangers of the sky bestowed on him the drama, and music with measure, and the power of evanescence. And the sages gave him their benisons, and the seas their own conch, and the Oceans and mountains, and the streams gave that high-souled one free courses for his car. And then encomiasts, heralds, and Magadhas presented themselves for singing his praises. When the powerful son of Vena, Prithu, saw these present themselves, he, smiling, began to speak in tones resembling the solemn sounds emitted by clouds. And the auspicious Prithu said: 'O encomiast, O placid herald, ye Magadhas, what will he celebrate touching me whose good qualities have not yet manifested themselves? Do ye not utter unveracities on my account. Do ye hereafter proclaim my praises as much as ye can when my perfections shall have developed themselves, O sweet-tonged ones, for when the poems of the illustrious one claim celebration, the courtiers cannot have desired me to be extrolded, in as much as I am yet a green (youngster.) What person should wish to have his virtues celebrated, when, although he is capable of great things, yet the possibility of his demerits clinging to him exists? And this dolt of perverse sense doth not perceive the ridicule, when others say that if he had cultivated knowledge, he would have made a scholar. Even powerful and

noted persons, influenced by bashfulness, deprecate praises having themselves for their themes, considering them improper like acts displaying reprehensible power. Ye encomiasts, being yet unknown in (in the world by any noble achievement), how can we, like children, cause ourselves to be eulogised ?

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CHAPTER XVI.

MAITREYA went on :—Although the king (Prithu) had said this, he was still being eulogised by the songsters spurred on, by the ascetics ; and their minds were satiated in consequence of drinking his nectar-like speech. They said :—‘We are unable to describe thy glories, who art a divinity, but hast incarnated on this earth under the influence of Maya ; albeit born of Vena thine prowess (is so great) that even the lord of speech is bewildered at it. Still we have been attacted by the nectarine account of Prithu of great glory and who is the incarnation of Hari ; and as instructed by the sages we shall extend his praiseworthy actions—‘He is the foremost of the pious : he leads men to the paths of piety ; he is the protector of the various bridges of religion and chastiser of those who deviate therefrom. He shall at various times hold in his body the persons of the patriarchs in such a manner that the well-being both of the celestial region and of the earth shall be brought about. (He shall take riches at the time of collecting them and distribute them at the time of scarcity ; and like the sun the lord shall extend his prowess equally unto all creatures.) Gifted with the characteristics of the earth he will always be kind

to the distressed beings ; he shall suffer their attacks even if they place their feet on his head. He is a god among men and the incarnation of Hari, and when the deity does not pour showers he, himself like Indra with showers, shall protect the afflicted subjects. He pleases the universe with his moon like countenance accompanied with loving looks and graceful smiles. His means* shall remain a mystery and his actions shall remain a secret ; he will perform everything gravely and his wealth shall be well-protected ; he will be of endless glory like Vishnu and a refuge of many qualities ; and like unto Varuna his nature will always be imperceptible. He will be hard of being reached (by his enemies) and his prowess will be hard of being withheld (by them) ; and though near he will always appear to be at a distance ; none will be able to vanquish him ; (perhaps seeing his prowess) fire arose from Vena wood. And perceiving through emissaries the thoughts and actions, of all beings he shall remain indifferent like unto air, the lord of all bodied animals, being cognizant of their minds. Stationed in the path of morality he shall not punish even the son of his enemy if he does not deserve it and shall punish his own son if he deserves it. And unimpeded shall be the wheel of his car from the Manashachala and as far as the sun lights with its rays. Prithu shall satisfy all with all-pleasing works and therefore shall the subjects call him their king ; he shall be of firm vows, truthful, devoted to Brahmanas, shall serve the aged, protect all beings, honor all and shall be greatly kind unto the poor. He shall regard other's wives as his mother, consider his own wife as his (better) half, shall be kind like a father unto his subjects and follow the Brahmanas like a servant. And being dear unto all men like their own self he shall enhance the delight of his friends, keep company with those who have been disassociated from the world, and mete

* How he enters into hearts and comes out.

out punishment unto the guilty. He is the self-same divine person, the lord of three qualities, the changeless soul, and has descended on earth as a portion of Hari; and although by the energy of illusion varieties have been created in him the wise regard them as unsubstantial. This paramount Lord, being a peerless hero, shall protect the entire earth extending up to the mountain from which the sun rises; and ascending his victorious car and with his bow uplifted, he shall like the sun go round (the earth day and night). And wherever he shall proceed, the kings together with the patriarchs, shall offer him presents, and beholding his weapon *Chakra*, their queens shall chant his glories and regard him as the primal king. Being lord paramount, he shall like a patriarch milch the earth for conferring livelihood upon his subjects; and like Indra easily breaking down the mountains with the end of his bow he shall level the earth. Stretching his *Ajagava* bow when he, like the lord of deer, with his tail uplifted, shall travel over the earth, the wicked, unable to bear his prowess, shall fly away to diverse directions. He shall perform a hundred sacrifices in which the goddess of learning shall be present, and before the last terminates, Purandara, the performer of a hundred sacrifices, shall pilfer his sacrificial horse; and then repairing to the garden attached to his house, he shall, with devotion, worship the divine Sanatkumar and acquire that knowledge which is designated as the knowledge of Brahma. Celebrated shall be his power and mighty his prowess; and he shall, at divers places, hear of his glory and prowess. Unimpeded shall be the wheel of his car; conquering various quarters, he shall, by his own prowess,—remove the thorns of the patriarchs—and having his glory chanted by the gods and demons he shall be the lord of the earth.'

CHAPTER XVII.

HAVING his qualities and actions thus recounted the illustrious son of Vena gratified them (panegyrists) with desired for objects and due reception and welcome. Thereupon he conferred becoming presents upon all the castes headed by Brahmanas, servants, councillors, priests, citizens, villagers, especially Tailikas and Tambulikas amongst them, and as well as on others engaged by him.

Vidura said :—Why did earth assuming many shapes take the form of a cow? When Prithu milched her what was the calf and what the vessel? The earth is by nature uneven how could Prithu level her surface? And, why did Indra pilfer his sacrificial horse? And O Brahman, having acquired discriminative and excellent knowledge from the illustrious Sanat Kumar, the foremost of those conversant with the knowledge of Brahma, what condition did that royal saint attain to? It behoves thee to describe unto me, who am devoted unto thee and the lotus-eyed deity, all these and other sacred themes relating to the incarnation of the illustrious Lord Krishna, as Prithu; the deity himself as Vena's son must have milched the earth.

Suta said: Being thus requested by Vidura to recount themes relating to Vasudeva, Maitreya, with a delighted mind, eulogised him and replied:—"O my child, when Prithu was installed on the throne by the Brahmanas, who invited him saying "do thou protect these people," the subjects, famished with hunger in consequence of scarcity prevailing over the earth, said to their lord:—"O king, we are overwhelmed with the fire of hunger as the trees are burnt down by the fire inside their trunk; we therefore seek thy shelter who art our refuge and who hast been pronounced by the Brahmanas as our lord and who shalt

give our livelihood. Thou art the protector of people and dust grant livelihood : O thou the King of kings, do thou save us, who are distressed with hunger as we are not dead.

Maitreya said :—Hearing those distressing accents of the subjects that foremost of Kurus engaged in meditation for a considerable time and became cognizant of the cause of their affliction. Having arrived at a conclusion by his understanding he took his bow and arrow and discharged one at the earth like the enraged slayer of the demon Tripura. Beholding his (up-lifted) weapon the earth trembled and assuming the form of a cow fled away like unto a she-deer pursued by a hunter ; but Prithu, too, with his eyes reddened with ire, setting his arrow at the bow followed he wherever she fled. In all the quarters, intermediate point of the compass, and welkin wherever the earth went sh saw Prithu there with his uplifted weapon ; and the creature do not find themselves freed from death so she did not thin herself safe from Prithu ; therefore terrified and with a distressed heart she desisted from flying and said :—‘ O great Sir, O thou conversant with piety and fond of the distressed, thou dost live to preserve all creatures ; do thou save me. Why dost thou, who art known as pious, kill a poor and innocent woman ? Even the ordinary mortals do not injure women, what to speak of persons like thyself, O king, who are kind and loving towards the poor. Riving me who am a strong boat wherein is stationed the entire universe, how shalt thou hold thyself and the creatures in waters.’

Prithu said :—“ I shall slay thee, earth, since thou dost not obey mine behest ; thou art, as a deity, taking a portion of the offerings in a sacrifice, whereas thou dost not give us wealth (crop.) Is it not proper to mete out punishment unto that wicked woman who, in the shape of a cow, day and night grazes but does not give milk ? Thou hast, wicked-minded as thou art, despising me, kept hidden in thy body all the seeds of Oshadi that were created by Brahma in the

beginning. I shall, with thy flesh, cut into pieces by my shafts, remove the lamentations of those people who are stricken with hunger. The kings are not sullied with the sin of destruction when they slay that vile wight, who is proud of his ownself and unkind towards creatures, be he a male, female or a eunuch. Having sundered thee, who art stupid and wicked, into a thousand pieces with my shafts I shall uphold the creatures by virtue of my *yoga*."

With her body trembling, the earth, with folded hands said to Prithu who had assumed an angry mien like that of death himself: "Salutation unto that excellent Purusha, who by his power of illusion assumest various forms and is manifest by being enveloped with qualities; unto him, who, being cognizant of his true self, has been freed from egoism and the consequent evils of anger, malice, etc. Alas! to whom shall I resort for refuge, if He, with uplifted weapon, has addressed himself to slay me, by whom I have been created as the stay of all these creatures and in whom I hold the fourfold elements. How shall he, pious as he is, slay me, who, by his own energy of illusion, which is above comprehension, has created the entire universe mobile and immobile and by virtue whereof is now ready to preserve the creation. Forsooth, the creatures, having their minds agitated by his invisible power of illusion, cannot comprehend his actions; he himself created Brahma and made him create the universe; and though He is by nature one he appears as many by virtue of his power of illusion. Salutation unto the Great Purusha Bidhata, that one gifted with increasing energy the representations of which, are the greatest elements, senses, celestials, intellect and consciousness of self. He has been creating, preserving and destroying the universe. Thou art He, O Lord, O thou unborn, who being desirous of placing thy own created earth, identical with elements, senses, and consciousness, on me, didst raise me up from waters in thy primal bear form. Being desirous of protecting the creation

that is stationed in me who am afloat in waters as a boat that thy boar-form upholding the earth, has assumed the shape of the heroic Prithu; and is about to slay me with uplifted shaft for milk. Forsooth, persons, like ourselves, whose minds have been possessed by the Lord's energy of illusion, cannot comprehend (even) the actions of those devoted unto the Lord. Salutation unto them (therefore) who may increase the glory of those who have controlled their senses."

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CHAPTER XVIII.

HAVING thus eulogised Prithu whose lips were still trembling in ire, the earth terrified, and restraining herself, again said :—" Do thou restrain thy anger, O lord of the helpless, and pay heed to my words, for the wise like the bees (always) draw essence from every thing. To encompass the well-being of people, the sages (always perceiving the truth have pointed out and themselves acted upon the means (cultivation) in this world and on that (sacrifices) in the next. He, who follows the way pointed out by the ancient sages, attains to his well-being albeit he is ignorant. And even if a learned man, disregarding them, undertakes a work he never attains to success although he works again and again. All the *Oshadhis*, that were created on me by Brahma, the master of speech, were seen by me as being eaten up by wicked persons, never observing vows. I am neither protected nor regarded by the patriarchs like thyself; all men have turned thieves, I have therefore devoured these* Osha-

* Had I not devoured them they would have been eaten up by wicked persons and no sacrifices would have been celebrated afterwards.

this for the purpose of sacrifice. Forsooth, being within my belly, they are gradually growing pale, but do thou draw them back by the means that I shall suggest unto thee. O hero, O thou having large arms, since I am kind to thee, do thou determine a calf and a vessel, and I shall then give sweet milk as thou wilt desire and the Almighty willing I shall give strengthening rice as desired by the creatures. Do thou level my surface, O lord, good betide thee, O king; so that like the water showered by the deity (my milk) after the expiration of the rains may be seen equally everywhere." Hearing the sweet and well-meaning words of the earth, the king, making Manu, the calf and turning his own palms into a vessel milched out all the *Oshadhis*. In the like manner all wise men all over the earth extracted the essence from her. Thereupon all others according to their desire, milched her. And considering Vrihaspati as the calf all the leading Rishis, in the vessels of words, mind and ears, drew from the earth the pure milk of the Vedas. Thereupon making Indra the calf, all the celestials, in a golden vessel, milched the milk of nectar, the power of mind, and the however of body. Thereupon making Pralhada, the foremost of Asuras the calf, the Daityas and Danavas took, in an iron vessel, the wine *Asava*. Thereat making Viswavasu the calf, the Gandharbas and Apsaras, in a lotus vessel, drew the honey together with beauty and gracefulness. O great One, then considering Aryama the calf, the manes, in an earthen pot not dried, reverentially took from her *Kavya*.* Making Kapila the calf, the Siddhas took from her *Anima*† and other Siddhis, and the Vidyadharas extracted from her, in the vessel of sky, their magical power. Thereupon making Maya the calf, all others, versed in the art of illusion, milched her for the

* A kind of food on which the manes feast.

† Final emancipation from existence by means of Yoga. *Anima* means the subtlety acquired by austere devotion.

power of illusion which was possessed by them, who by disappearance, had a wonderful nature and which is produced as soon as it is thought of. Thereafter making the lord of ghosts the calf, the Yakshas, the Rakshasas, the ghosts, Pisachas in the vessel of a skull milched out of her blood like Ashava.

Then the hoodless serpents, those with hoods, venomous reptiles and Nagas, considering *Takshaka* as the calf, in the Vessels of their own mouth, took from her the deadly poison. Making the bull their calf, the beasts in the vessel of the forest, took from her the milk of grass. And considering the lion as calf, the animals having huge teeth and living upon flesh drew (milk in the shape of) flesh in their own bodies; making Garuda, the calf, the birds took insects and fruits; making *Bata* tree the calf, the trees extracted the milk of divine (characteristic) juices; and considering Himalaya as the calf, the mountains extracted divine metals in their own table-lands. (What more) all animals, considering, the head of their own class as the calf, in their own vessels extracted milk from the earth conferring, all desired-for objects (when milched) and brought under the subjection of Prithu. O foremost of Kurus, in this wise, Prithu and other kings, living on rice, took from the earth their desired-for foods in accordance with the diversity of vessels and calves. Thereupon delighted, Prithu, the lord of earth and fond of his daughter, out of affection, adopted the earth, conferring all desired-for foods, as his daughter. Sundering the summits of the mountains with the end of his bow, the lord paramount king, the son of Vena, levelled the whole earth at first; he then arranged for the sustenance of his subjects and afterwards laid out habitations every where as they severally required. He created villages, cities, towns, various forts, hamlets for cow-herds, habitation for kine, military encampments, mines, lands to be cultivated, villages at the foot of the mountains which had not been in existence

before Prithu and where (all the subjects) resided happily and fearlessly.

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CHAPTER XIX.

THE auspicious Maitreya went on:—For the purpose of celebrating a hundred sacrifices the royal saint went through the ceremony of initiation in the country land of Maru (called Brahmavartta), where flowed the river Saraswati in the days of yore. Having been informed of this, the divine Satakratu (the performer of hundred sacrifices) could not tolerate the celebration of Prithu's great sacrifice which was likely to excell his own actions. In that sacrifice the divine Hari himself, the Lord protector and soul of all creatures, was accompanied by Brahma ; his glories were being chanted by all the patriarchs together with their retinue, by the Gandharbas, ascetics and Apsaras. And where followed him the Siddhas, Vidyadharas, Daityas, Danavas, Guhyakas, Sunanda, Nanda and other leading attendants of his (Hari's), Kapila, Narada Dattatreya, Sanaka and other masters of yoga—all those devoted to the Divine Person and others anxious to serve Him. And where the earth, who gives every desired-for object when milched, becoming the cow for giving the sacrificial Havi, was granting, O Bharata, all the prayed-for foods of the applicants. There the rivers were carrying the juices of sugarcane and grapes ; and trees growing huge and yielding honey were providing curd, milk, clarified butter, cooked rice and other (eatables and drinkables). The oceans were carrying diverse other articles. Unable to bear the exalted appearce of Vishnu in Prithu's sacri-

fice the divine Indra put obstacles there. While Vena's son was worshipping Vishnu with the last of his horse sacrifices (Indra) disappeared having pilfered the sacrificial horse. The divine Atri beheld him quickly coursing in the welkin, assuming, as a mail, the robe of a Pashanda who mistakes vice for virtue. Being urged by Atri to slay him, the mighty car-warrior, Prithu's son pursued him enraged, exclaiming 'stand ! stand !!' Observing his form he took him to be the virtue in human form, pasted with ashes and wearing matted locks and therefore did not dart his arrows at him. Atri again urged him who had desisted from slaying, saying "O, kill, that vilest deity Mahendra, who has obstructed the celebration of thy father's sacrifice." Thus addressed Prithu's son, greatly enraged, pursued him, who was hurrying through the welkin, like unto the king of vultures chasing Ravana. Thereat, leaving behind the horse and casting off his guise Indra disappeared; and the hero taking the beast arrived at the ground of his father's sacrifice. O lord, beholding that wondrous action, the great Rishis named him as "*Vijitaswar*" or the conqueror of the horse. Spreading dire darkness the lord Indra again pilfered the horse together with the wooden ring on the top of the sacrificial post and golden chain. Atri again espied him quickly journeying through the sky; and urged by Atri, the hero again pursued (Indra) holding *Kapāla** and *Katāngat*† and in anger discharged an arrow at him; and leaving off the horse and the disguised form Indra fled therefrom; and taking the horse with him he reached his father's sacrifice. Persons of weak understanding adopted those despicable forms of Indra. All the forms that Indra assumed for the purpose of stealing the horse, are therefore con-

* The skull.

† A club or stuff with a skull at the top of it considered as a weapon of Siva and carried by penitents.

sidered as vile and the characteristic marks of the Pashandas. The guises thus assumed and cast off by Indra while stealing the horse for the purpose of thwarting the celebration of Prithu's sacrifice, have been known as the doctrines of Pashandas such as Jainas, Baudhas and Kapalikas, forms of faith, although they are divorced from truth, to which people are much drawn for their being charming at the outset and for containing clever reasoning. Informed of this the illustrious Prithu, gifted with great prowess and enraged with Indra, took up his bow with the arrow. Beholding him ready to slay Sakra and so worked up with ire as it was impossible to look at him, the Ritwisas prevented him and said "O thou gifted with great intellect, it does not behove thee to slay any thing else save beast as sanctioned by the holy writ. O king, we shall invite him here, who is trying to obstruct thy sacrifice and who has been clouded by thy effulgence, with the powerful incantations; (and as soon as he comes) we shall (kill him by) offering oblations unto fire for thy behoof." Having thus invited the lord of sacrifice, the Ritwajas in anger took up the garlands and began the Homa ceremony; in the meantime arriving there the self-born preventing them said: "All the divinities who are worshipped by sacrifice are his person whom you are desirous of slaying by this sacrifice;—Indra, who is the sacrifice and the incarnation of the divine Person, is not worthy of being killed by you. Behold, O twice-born ones, what a great revolution in religion has been caused by Indra being desirous of putting obstacles in the way of the king's sacrifice. By hundred sacrifices, less by one, Prithu's glory shall be greater than his"; (then addressing Prithu) he said: "No more with sacrifices, since thou art cognizant of the virtues of final emancipation. It does not behove thee to be angry with Mahendra who is identical with thyself; good betide, both thyself and he are the person of the Divine One. Do not entertain, O great King, any thought

regarding (this obstruction of sacrifice), hear, what I say, with an attentive soul :

He, who thinks of doing what has been obstructed by Destiny, with his mind enraged, enters into the darkness of ignorance. Do thou desist, therefore, from celebrating the sacrifice or else disregard will be shown towards the divinities and the virtue whereof shall be sullied by the Pashandas created by Indra. Behold this person (virtue) is being carried off stealthily by these enchanting Pashandas created by him, who, pilfering this sacrificial horse, stood as a barrier. Thou hast incarnated on this earth for protecting various forms of religion ; they were about to disappear for the wicked deed of thy father Vena and for which thou didst descend from his person ; thou art a portion of Vishnu. O king, considering the behoof of the world, do thou satisfy the desire of the patriarchs ; do thou destroy, the wicked way of the Pashandas which is the illusion of Indra and mother of false religion."

The auspicious Maitreya said : Being thus advised by the creator of the universe, the lord of earth, showing affection towards Indra, entered upon a truce with him. Thereupon the Rishis who were worshipped in the sacrifice addressed themselves, to confer boons upon Prithu, the performer of mighty actions, who had gone through the customary bath after the celebration of the sacrifice ; and being treated reverentially with presents, welcomed and therefore delighted, the Brahmanas, O Vidura, whose blessings invariably prove true, began to shower them upon the primal king, saying "O thou of mighty arms, all the manes, deities, Rishis and men, who had been invited by thee, have been present in thy sacrifice and been worshipped by thee with presents and reverence."

CHAPTER XX.

THE auspicious Maitreya said:—The divine Vaikuntha, the lord of sacrifice and of all, who was present there with Indra and worshipped with sacrifices, said to him (Prithu):—“This (Indra) stood in the way (of the celebration) of thy hundred sacrifices; he begs thy forgiveness, it behoves thee to pardon him. O lord of men, the wise, the pious and the best of men never injure any being considering that the body is not identical with soul; if persons like thyself are over-powered with the illusory energy of the deities, then their service of the aged, extending over a long time, has been merely a work of labour. The wise consider this body as enveloped with ignorance, desire and action; and when they attain to the true knowledge of their own self, they do not entertain any attachment (for it). When they are dis-associated from the love towards the body, what wise men do cherish any attachment towards home, children and other things originated therefrom? The soul is separate from the body—for it is one, pure, self-manifest, devoid of qualities, the asylum of instrumental qualities, going everywhere not hidden and the witness (of all). The person, who can thus acquire the knowledge of the soul stationed within the body, existing in me, is not influenced by the attributes thereof, although he himself possesses a body. His mind, O king, gradually attains to this delightful enlightenment, who, in his own way, reverentially, and freed from desire, daily worships me. Having his mind thus lighted with delight, been freed from qualities, and perceiving every thing properly he feels that peaceful state of mine, where I exist with evenness and which is styled eternal emancipation. He, who considers this uniform soul as being disassociated from the lord, and the lord of body, understanding, actions and senses,

attains to fearlessness. The wise men, who consider the corporeal frame, the perception of objects, actions and the agents thereof as all belonging to the body, and who are friendly attached to me, are not overpowered either with grief or joy. O hero, observing equanimity in weal and woe, regarding equally the great, middle and the vile, controlling thy senses and will and being united with the entire host of ministerial officers created by me, do thou engage in the protection of the universe. For kings, the protection of subjects is the best virtue, since, one sixth of the piety acquired by their good actions, is shared by him ; on the other hand the piety of the kings who do not protect his subjects, is taken away by them and he taking revenue from them feeds upon their impiety. And if considering the virtue, recognised by the leading twice-born ones and coming down from generation to generation, as superior to everything, thou dost govern the earth, thou shalt have thy subjects attached to thee, and behold, in time the Siddhas arrive at thy house. Do thou, O lord of men, beg from me boons, who have been pleased with thy character and good qualities—I am not easily attainable by sacrifices, asceticism and Yoga but by them who have controlled their minds."

The auspicious Maitreya went on :—Being thus instructed by Viswakseна, the preceptor of the world, the conqueror of the universe, accepted on his head, the behests of Hari. And embracing Satakratu, who had touched, out of love, his feet, and was ashamed of his action, renounced all feelings of hostility. The divine one, having lotus eyes, the friend of the pious, to whom worship has been rendered by Prithu and whose lotus feet have been taken by him out of increasing devotion, seeing him thus, did not go away for extending favour unto him, although he was about to repair. The primal king, folding his hands, could not behold Hari for his eyes were filled with tears nor could he speak any thing for his voice was choked with vapour ; so he stood there

embracing him with his mind. Thereupon wiping off the tears and beholding without satiation that Purusha, who came within the range of vision, and who touching the earth with his feet had placed the top of his finger on the high neck of Garuda, Prithu said to him.

Prithu said : "O lord, what wise men shall beg from thee boons, who art the master of all those ever conferring boons, and the lord of final emancipation—the boons which are in the persons living in hell and whose souls have been influenced by qualities ? O lord, I do not want even that emancipation if therein I do not enjoy the pleasure of thy lotus feet through the mouth and heart of excellent pious sages ; confer upon me an *Ayuta* ears (so that I may listen to thy glories),—this is the boon I pray for. The wind impregnated with a portion of the nectar of thy lotus feet descending from the mouth of the pious and great, removeth the egotism of the foolish whose true knowledge of self has been clouded ; so for us there is no necessity of any other boon. O thou of auspicious glories, thine themes are a source of perpetual well-being. No one, even he be cognizant of qualities, save a beast, withdraws himself from thy themes, if he in the company of the pious happens to listen to them, which even Sree herself solicited, being desirous of aggregating all the qualities in her. Being desirous like Lakshmi I shall only adore thee only who art the foremost Purusha, and the asylum of all qualities ; will not a conflict ensue between us who both have their hearts solely devoted to thy feet ? I have my mind bent upon her actions even, O Lord of the universe, thereby I enter upon a dispute with the mother of the earth ; fond of the poor as thou art, thou dost make great of a trifling action ; thou dost exist in thy form ; why dost thou require her then ? The pious worship thee, in whom the action of the illusory energy has been baffled ; I do not perceive in them, O lord, any other object save the remembrance of thy feet.

Me thinks, thy words, 'do thou pray for a boon' which thou dost address to thy votaries, are the instrument of the illusion that envelopes the universe; if the people were not tied with the rope of thy words how could they go through actions again and again being possessed? Being separated by thy illusory energy, O lord, people pray for other things. As a father looks after the interest of his sons, so it behoveth thee to encompass our well-being."

Maitreya said:—Being thus glorified by the king that omniscient Deity said: "Thou shalt have devotion unto me, O king; fortunate thou art that thou hast got such a good sense, by which the wise can get over my power of illusion which it is so hard to cross. O lord of men, do thou attentively perform what I have said; he, who satisfies my behests, meets with well-being everywhere." Having thus expressed his satisfaction with the words of Prithu, Vena's son, and being worshipped by him, and having extended favours unto him, the illustrious Deity made up His mind to go. Being welcomed by the king with words, a heart-felt devotion and folded palms, the celestial saints, Pitrис, Gandharvas, Siddhas, Charanas, Pannagas, Kinnaras, Apsaras, creatures living on earth and in the sky, and many other followers of Vaikuntha repaired therefrom. And as if stealing away the hearts of the royal saints and preceptors, the lord, the divine Achyuta, set out for his own region. And having directed his salutations—unto Vasudeva, the god of gods after he had been out of view and who had pointed out unto him the refuge of soil, the king repaired to his own city.

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CHAPTER XXI.

THE auspicious Maitreya went on :—At palaces, (his city) was adorned with garlands of jewels and flowers, silken cloths and golden gate-ways and was perfumed with incense. The highways, lanes and court-yards were sprinkled with water mixed with Aguru and sandal adorned with flowers, fruits, *Atapa* rice, barley, fried paddy and lamps and were embellished all over with groves of plantain trees, betel-nut trees and with garlands made of the leaves of diverse other trees. And the subjects and the girls of the city, adorned with well-made jewelled ear-rings, went out to receive him with lamps, curds and various other auspicious articles. And that hero, void of anger, welcomed with the suond of conch-shells and bugles, and the Vedic recitations of Ritwijas, entered his own palace. And being welcomed at palaces that highly illustrious king equally welcomed all those citizens and villagers, delighted and conferring upon them desired-for boons. His actions were excellent; he was great and worthy of the respect of all; having extended his fame "with various actions he governed the earth and in the long run attained to the most exalted station.

The auspicious Suta said : O President of an assembly, haying heard Maitreya thus describe the glory of the Prime King, acquired by endless qualities and always admired by qualified persons, Vidura, a great votary of the Divine One, respectfully accosted him.

Vidura said : " Do thou relate unto me the pious actions of Prithu who was installed by Vipras, who received the worship of the celestials, milched the earth with his two hands and held therewith the energy of Vishnu and depending on whose remnant of power—the desired-for objects,—the kings,

Lokapalas and all men have been, even now, sustaining themselves ; what wise man shall not listen to his glories ?"

The auspicious Maitreya said :—Residing in the country situate between the rivers Ganges and Yamuna and desirous of lessening his piety, he enjoyed many objects of enjoyment acquired by his pristine virtue. He became the lord paramount of the earth consisting of seven insular continents and his order was carried out everywhere except in the cases of the Brahmanas and the persons whose families were honored by Achyuta.

Once on a time for initiation he undertook a great sacrifice in which were present the celestials, Brahmin saints and the royal saints. All being duly honored there, he rose up in the midst of the assembly like unto the moon surrounded by stars. His body was high and fair, his arms were plump and long, his eyes were brilliant like the lotus, his nose was charming, countenance exquisitely fine, temperament calm, shoulders were raised and his rows of teeth and smiles were highly charming. His chest was spacious, thighs were great, his abdomen was charming with three folds of skin and like a fig leaf extending on the upper parts and lessening itself downwards ; his navel was like a whirl-pool, his thighs were dazzling like gold and his feet had the fore parts high. He had thin, curling black hairs on his crown but cool ; he had three lines on his neck like a conch shell, and the cloth he wore and one round his body were of costly silk. He shone there in his native hue though his person was not decked with ornaments ; wearing the skin of a black antelope and holding a *kusa* grass in his hand that effulgent king performed all the necessary rites himself. The pupils of his eyes were cool and ever removing grief ; looking all around with them and as if gladdening the assembly he gave vent to the following accents which were pleasant, consisting of wonderful expressions, generous, pure, of grave sense and were within easy understanding. The king said :

" May all the pious members present here listen to (what I say) : good betide you ; persons desirous of being informed of their duty, should communicate their own minds unto the pious. I have been appointed the dispenser of justice and protector of subjects ; stationing them in their respective orders I should protect them and give them, the means of subsistence. May such person be created by my actions with whom the witness of pristine actions may be pleased and who are spoken of highly by them, who are versed in the Vedas and whose desires are always satisfied. The king, who without instructing his subjects in their duties, takes their tribute, shares in their iniquity and is deprived of his own wealth. O subjects, I am your lord, do ye, fixing your minds on Adhokshaja, perform your own duties for my behoof and thereby ye shall show sufficient favour unto me. O ye unsullied ancestral Rishis, do ye approve of the result that accrues to the agent of an action, the instructor and the approver thereof. O ye foremost of the worshipful ones, according to some there exists one lord of sacrifice, and according to others, both in this world and in the next is perceptible this body, the ground of enjoyments. The primal king Manu, Uttanapada, Dhruva, Pryavrata, and our grandsire the royal saint Anga, these and others such as the unborn deity and Bhava, Pralhada and Bali hold that there exists action, save the grandson of Mrityu (Vena) and some others who have drawn themselves from piety and who should be pitied (therefore). The three-fold objects, the fruit of piety and final emancipation are in reality identical (and hence it is evident that the Deity exists).* Like unto the stream descending from the finger of His feet the desire of serving His lotus feet, increasing daily, destroys the sullied understanding

* The argument lying in this sloka is this. The author tries to prove the existence of God. Action is not permanent—it is gone as soon as it is finished, it cannot give any result. And on account of its being independent of the celestials they cannot influence it. Hence God exists.

accumulated in many births, of creatures scorched by worldly afflictions. And resorting to whose feet the ignorance of one's mind is removed ; and being disassociated and strengthened by the view of discriminative knowledge he does not again get into the miserable world. Do ye, leaving aside all guile, by means of instruction and own actions that can be performed by mind, words and body, worship daily, as much as lies in your power, His lotus-feet whereof all desires are milched and all your objects shall be accomplished thereby. Although by his true nature. He is deep discriminative knowledge and devoid of all qualities, still by means of diverse objects, qualities, actions, incantations, works capable of being done by limbs, determination, energy of objects and various names, He assumes the form of sacrifice in this world of actions. As the fire, inside a wood, assumes the forms thereof so the Deity appears (as many) by the fruits of actions ; there is no wonder therefore of worldly sense appearing in body which is created in it with intellect, time, desire and luck. (Then pointing to those who were already devoted to the Deity) Oh ! These are dearest and nearest unto me ; they favour me greatly since they, being of firm vows on earth and by means of their own virtues, always worship Hari, the preceptor of all, and the lord of all those who share in the sacrifices. I pray, the effulgence of a royal family may not lighten the families of the twice-born ones and of those by whom the Deity has been won over, for their races are already brilliant with the great riches of forgiveness, asceticism and learning. Do ye, being devoted to your duties, humbly and with all heart serve the race of the Brahmanas, by attending upon whose feet daily, even Hari, the Prime Person, the Brahmanya Deva obtained the constant Lakshmi and fame purifying the world and in whose service is pleased, the Omniscient, self-manifest Lord, fond of Vipras. By serving daily the Brahmanas a person in no time acquires the purification of self and of himself attains

to final liberation even for the celestials there is none greater than the Brahmanas. The deity Ananta, knowing the hearts of all, does not so much relish the offerings thrown into the lifeless fire as he does when persons, cognisant of the truth (that the Deity is all knowledge) throw them into the mouths of Brahmanas reciting the names of the deities, who are all worshipped in sacrifices. Whoever, by means of reverence, asceticism, adoption of good and renunciation of evil means, silence, control of senses, and whole-mindedness, meditates upon the eternal, ever-existing and pure Brahma for the purpose of understanding the true meaning of the Veda, in which like a glass, is manifest this universe, O ye worshipful Sir, may I for my life carry on my crown the dust of his feet. Whoever carries it daily his sins are speedily destroyed and all the qualities of themselves resort to him. Wealth follows such a person desiring all accomplishments and accordingly acquiring a good character and becoming grateful and a refuge of the aged ; may the race of the Brahmanas, the kine and Janardana with all his followers, be propitiated with me."

The auspicious Maitreya said :—The king thus speaking to them, the Pitrîs, celestials and the Brahmanas, were greatly delighted with him and praising him said :—“The saw, that by a son all the regions are conquered, is really true since the vile Vena, slain by the imprecation of Brahmanas, has been saved from the hell. By vilifying the Divine one Hiranyakasipu was about to enter the darkness (of hell) but was saved by the ascetic power of his son Pralhada ; O great king, O thou gifted with great prowess, thou art the father of the earth, do thou live for hundreds of years since thou hast such a devotion in the divine Achyuta, the protector of all the worlds. Having got thee of pure fame as our lord, we have to-day as if obtained Mukunda as our lord, since thou hast been chanting the glories of Brahmanyadeva and the highly illustrious Vishnu. We are thy servants ;

it is no wonder that thou shalt instruct us in this wise since to govern subjects to their satisfaction is the nature of the kind and great ones. We were so long walking about having our vision blinded by actions influenced by destiny but by thy favour we have to-day got over to the other end of the darkness of Ignorance. Salutation unto that great Purusha of pure soul, who, entering into the Brahmanas and Kshatriyas, protecteth this universe by His own energy.

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CHAPTER XXII.

MAITREYA went on :—When people were thus speaking to Prithu of mighty prowess there arrived four Brahmana saints gifted with the effulgence of the sun. They, of accomplished piety, were descending from the sky as if removing the sin of mankind and by their effulgence they appeared to be Sanaka and others; the king with his followers fixed gaze upon them. Being desirous of regaining the vital breath that was about to go away at their sight, the king, with his councillors and retinue, stood up like unto the creatures following intently qualities (smell, etc.) Remembering their glories he was conquered; and after they had taken their seats and Arghya, he humbly lowering his shoulders, worshipped them duly. Having washed their feet he washed his own hairs with that water—from this it was manifest, that he, having approved the conduct of the good himself adopted that. He delightedly and with reverence and self-control said to them, who were the elder brothers of Bhava and seated in their own golden seats

like unto fire. Prithu said :—“ Ye are stationed in auspiciousness, what auspicious ceremony, have I performed that I have been blessed with your view, who are even hard to be got at by the ascetics ; nothing is hard to be acquired by them, either in this world or in the next with whom are propitiated the Brahmanas and Siva and Vishnu with their followers. People cannot see you although ye travel over the earth, as the instruments of this universe (Manu and others) cannot see the all-seeing soul. Those pious house-holders are indeed blessed, although they are poor in whose house the saints worthy of worship accept water, grass, earth, house, the master and the servants. And those houses, which have not been blessed with the sacred water of Vaishnava’s feet, are like the tree which is the abode of serpents, although they are filled with riches. Has your approach been freed from disturbance, O ye twice-born ones, who are calm, desirous of final emancipation and have performed many hard penances from your boyhood ? Is there any well-being for us who consider the objects of perception as constituting the real pleasure and who by their own actions have been thrown into this soil of disasters. My question about your well-being is not proper in you who delight in their own souls, and who have not thought as to what is good or evil. I have a firm belief that ye are the friends of those who are stricken with worldly miseries—do ye tell me by what means, well-being in this world can be easily achieved. Ye are the Divine One and the soul of those who have controlled their minds ; being manifest in them ye traverse the earth as Siddhas for the purpose of favouring your votaries.

The auspicious Maitreya continued :—Hearing from Prithu all those terse, resonable and sweet words, instinct with high import, Sanat Kumar, smiling in delight, replied : “ Well hast thou said, O great king ; such a mind becomes wise and pious persons like thee who are bent upon the

well-being of all creatures. The company of a pious sage is desirable both for the hearer and speaker—for the welcome question of the pious extends pleasure unto all. O king, the desire, which thou always hast in singing the glories of the lotus feet of the enemy of Madhu, removes the dirt of mind, desire, which is very stringent. By well-discussing all the sacred writings it has been established that the renunciation of attachment to all other objects but self and the devotion to soul which is identical with Brahma devoid of qualities are the two means of acquiring final liberation. (This can be obtained) by reverence, following the deities pointed out by the Divine One, questions, spiritual absorption, worshipping the masters of asceticism and the chanting of the sacred themes of the sacred Hari. By the reluctance of associating with those who have been possessed by the desire of acquiring wealth and satisfying sensual appetites, by accepting the wealth offered by them, and by the desire of living in a secluded place, one can obtain attachment to his soul; but this is of no avail, if therein is no chance of drinking the nectar of themes relating to Hari. Devotion to one's soul may also be acquired by not injuring others, observing the conduct of those who have been disassociated from the world, enquiring into the well-being of the soul, tasting the nectar-like themes of Mukunda, controlling the senses, renouncing passions, observing penances, not vilifying the ways sanctioned by holy writings, being devoid of actions, and suffering patiently the influence of seasons; by chanting again and again the glories of Hari which are like the ornaments for the ears of his votaries and unflinching devotion to the soul which is identical with Brahma, devoid of qualities, and who is at one with *cause* and by *action*. When devotion to the soul terminates in Brahma a person, assuming the condition of a spiritual guide, destroys, by virtue of knowledge and disassociation from the world, the idea of ego, devoid

of desires, which is the covering of creatures and identical with five elements like unto fire destroying its sources (Arani.) When the idea of ego is thus burnt down and along with it all the attendant attributes, he sees only the soul—neither the external objects nor the internal feelings; with the destruction of the ego all sense of difference disappears as a person does not behold anything after the dream is over. With the existence of the ego, a person, either in the state of a dream or of wakefulness, perceives difference between the Seer and the object seen—but does not behold this difference when the idea of ego disappears. Water and other objects of difference existing all over, a person beholds difference between his own self and others (the reflection thereof.) Mind is drawn to worldly objects by the senses which are attached to them, and like unto trees drawing water from the lake by means of roots, it takes away from intellect its power of judgment. With the destruction of the power of judgment memory disappears and with it the intellect; the wise denominate this destruction of intellect as the destruction of the soul. For mankind is there any other loss greater to themselves in this world, for all objects become dear to them on account of the soul? The extension of the desire for worldly objects pilfers the well-being of mankind—for knowledge and discriminative knowledge, being bewildered thereby, become stationary. It does not therefore behove a person who desires to cross over the dreadful world, to addict themselves to what is a great hinderance to the acquirement of piety, wealth, desire, and final emancipation. Final liberation is considered as the foremost of what a man should aspire to, for the other three-fold objects are invested with the fear of destruction and are not accordingly eternal. All the best objects and all other minor objects have been brought into existence after the agitation of qualities—and from them whose auspiciousness has been destroyed by time. There is no chance

of any well-being being produced therefrom. Do thou, O lord of men, know Hari who is manifest as knowing the hearts of all creation, mobile and immobile, of all those who are enveloped with body, senses, vital breaths, intellect and the consciousness of ego ; He is cognizable, is present in every hair of the body and exists all over. I take refuge unto the Deity who is eternal, pure and freed of all bonds and by whom Prakriti, sullied by actions, is defeated ; and in whom this universe, as existent and non-existent, is manifest like a garland mistaken for a serpent. Do thou seek the shelter of Vásudeva, by the remembrance of the grace of the fingers of whose lotus feet, the pious snap the consciousness of ego tied with actions which are above the mental comprehension of the ascetics and the perception of senses. Do, thou making the worshipful feet of the divine Hari as the stay, cross this ocean of disasters, so hard to be got over—for they wish to cross with difficulty this ocean of the world infested with the aquatic animals of six passions.

Maitreya said :—Being thus instructed is the true knowledge of self by the divine Brahmá's son, Sanatkumar cognizant of his own self, the king, eulogising him, said :—O ye Bráhmaṇas, ye have come here to consummate the favour which the divine Hari, ever kind to the distressed, formerly extended towards me. Everything has been accomplished by you who are so kind ; everything belonging to me and my body had been accepted by the pious, what may I now confer upon you ? (Still) I do bestow upon you my life, wife, children, house, kingdom, earth, army treasury and everything. One versed in the Vedas is worthy of the command over army, kingdom, administration and rule over all people. The Bráhmaṇas themselves enjoy their own food, wear their own clothes and give away (their own things)—by their favour the Kshatriyas and other castes enjoy their food. Those kind (Bráhmaṇas), by whom, versed in the Vedas and spiritual discussion, we have been instructed in the ways of

the Divine One, are always pleased with their own actions (of extending kindness) ; how, save by folding our palms, can we return their kindness ? Those lords of asceticism, being worshipped by the prime king, rose up in the welkin, in the presence of all men, praising his conduct. Stationed within his own self by virtue of his spiritual knowledge, Vena's son, the foremost of the great, considered all his desires satisfied. Consigning all his actions to the Divine One he performed them, with due deference to time, place, instruction and means. Although he lived as a householder and his kingdom existed in splendour, he, considering himself the agent of actions for the behoof of his subjects and resigning the fruits thereof to Brâhmaṇas, and having controlled his mind, being disassociated from the world, and devoid of egoism, was not attached to the objects of enjoyment like unto the sun. Thus by (carrying on) spiritual communion and performing actions he begat on Archi five sons like his ownself named Vijitaswa, Dundrakesha, Haryakshya, Dravina and Vrika ; and having his mind solely devoted to Achyuta, he, for the protection of creatures, assumed at different times, the diverse qualities of all the patriarchs. Having pleased his subjects with his mind, appearance, words and the gentle qualities, he obtained the title " Raja " like the second moon. Governing the earth, he used to gather riches and distribute them like unto the sun ; in effulgence he was irrepressible like fire and invincible like Mahendra. In patience he was like the earth and like heaven he used to satisfy all desires of mankind ; and like unto clouds he used to shower all desired-for objects. Like ocean he was difficult of being sounded, he was firm as the mountain Sumeru ; in instruction he was like the pious Yudhishtira and in wonders like Himavân ; in wealth he was like Kuvera and like Varuna he used to keep it in secret. All-knowing, in prowess and courage he was like the air. He was not tempered like the divine lord of ghosts, in beauty

he was like Kandarpa and was large-minded like a lion. In love towards subjects he was like Manu, in lording over them like the divine Unborn, in discussing the Vedas like Vrihaspati, and in self-control like Hari's self. And he had no comparison in devotion to kine, Brahmanas, preceptors and votaries of Vishnu, in bashfulness, humility, good conduct and in effort to do good unto others. Being chanted everywhere by men and women his glories entered the ears of females like unto Rama entering unto the ears of the pious.

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CHAPTER XXIII.

THE auspicious Maitreya went on:—Once on a time, the self-controlled, lord of men, Vena's son, who had multiplied the gifts of food and villages, considering himself old, bethought:—"I have conferred maintenance upon all creatures, mobile and immobile—have protected the pious observances of the pious and have satisfied the mandate of God for which I was born." Having made over his own daughter as if weeping for his separation (earth) into the hands of his son, he repaired to woods with his spouse and the subjects were greatly distressed (on his account). Having his ascetic rites unobstructed even there he engaged in hard penances, approved of by the hermits, as he had formerly set himself to the subjugation of cities. He first lived on roots and fruits and then lived some time on dry leaves; and on water for some fortnights and then on air. During summer he patiently sat with fire all around and with the sun over head; during rains he used to live uncovered; during winter

he used to immerse himself in water up to his throat (but at all times) he used to lie down on earth; being patient and self-controlled and having conquered his passions and vital breaths he underwent penances being desirous of worshiping the excellent feet of Srikrishna. Having his actions destroyed by the continued practice of Yoga and mind cleansed, and having his six passions subjugated by Pranayama, and all bonds dissevered, that foremost of men, by means of the excellent spiritual communion which the divine Sanatkumar had pointed out, worshipped (the great) Purusha; and soon by devotion, the mind, of the pious (Prithu) ever following the Divine One, was devoted to Brahmanas. He, having his heart and mind purified by the service of the Divine One, acquired the discriminative knowledge of disassociation from the world, by which, sharpened and developed by the remembrance of the Deity, he severed the bonds of heart, the asylum of doubts. Having destroyed the understanding by which one considers this body as his own, perceived the nature of great soul and been devoid of all longings for present *siddhis*, he renounced that knowledge by which he severed all the bonds of the material body. An ascetic, conversant with all the *yoga* forms, cannot be truly careful so long he does not acquire an attachment to the glories of Krishna; having fixed his mind upon the soul and attained to the state of the Brahman, that foremost of heroes, on the arrival of the proper hour, renounced his own person. Having obstructed the anus with the heels he took gradually up the vital breath; and then placing it in the navel, in the heart, and in the throat he took it up between the two eye-brows. Then raising it up to the top of his head gradually he remained devoid of all desires. He then consigned the vital breath to the air, the hard portion of the body to the earth, the physical strength to fire, the senses to ether and the watery particles to water. (He then consigned) the earth to water, water to fire, fire to air and air

to ether, then, the ether to five senses and the five senses to their respective origins—the subtle rudiments of elementary matter. Having united the elementary matters with Ahankara, he again consigned it to the principle of Mahat in which all the qualities are stationed and this again to the creature gifted with the illusory energy. He was formerly a faithfully attached person—and now being stationed in his own self by virtue of knowledge and disassociation from the world he renounced that body which had attachment (for particular objects).

(I shall now give you an account) of his great Queen Archi who followed him on foot to the forest although she was very tender and not capable of touching the earth with her feet. Although she was emaciated with devotedly following pious penances of her husband and serving him by following the means of livelihood resorted to by the Rishis, still she did not feel any pain for she was greatly delighted with the touch of her beloved husband's hands. Beholding the body of the lord of herself and as well as of earth deprived of all senses the chaste (Archi) bewailed for some time and there making a funeral pyre on the summit of the mountain she placed it thereon. Then going through all the ceremonies necessary on the occasion, she bathed herself in the water of the river and performed the water-giving ceremony of her lord of glorious works; then saluting the celestials stationed in the sky she went thrice round the pyre and meditating upon her lord's feet entered into fire. Beholding the chaste Archi accompany her lord Prithu, the foremost of heroes, in death, the thousands of the wives of the celestials, conferring boons, with their lords, were delighted. The bugles of the immortals being sounded and they showered flowers on the summit of the mountain and spoke among themselves.

The wives of the deities said:—"Oh blessed is this lady Archi, who like unto Sree (worshipping) the lord of sacrifices,

has followed with all heart, her own husband, the lord of all monarchs ; and behold, by virtue of actions, which can hardly be comprehended, she, surpassing us, is following her lord the son of Vena, to the higher region. The station of an immortal is not hard for them to acquire, who, gifted with an uncertain life, acquire such a knowledge as enables them to attain to the feet of the Divine one. He, who, having been born with great difficulty on the earth as man, which is the road to emancipation, is addicted to worldly objects, brings about his own mischief like one left off (by the Deity.)”

The auspicious Maitreya said :—The wives of the immortals thus chanting her glories she reached the region which her husband, Vena's son, the foremost of those conversant with the knowledge of self, acquired, having obtained the shelter of Achyuta. I have thus described to you the character of the great and generous Prithu the foremost of those devoted to the Divine One ; whoever shall reverentially read or chant this sacred theme or nature it to others, shall attain to the station of Prithu. Reading this story the Bráhmaṇas shall be gifted with the effulgence of Brahmá, the Kshatriyas shall be the lords of the earth, the Vaishyas shall be the master of various beasts and the Sudras shall be pious. If a man or a woman listens reverentially twice to this story—one, who has no son, shall be blessed with it one who is poor shall get by great wealth, one whose fame is unknown, shall have it wide known and an ignorant wight shall become learned. This theme is highly sacred and auspicious and destroys all the disasters of mankind, it enhances life, wealth and fame leads one to heaven and destroys all iniquities ; persons, desirous of attaining to consummation in piety wealth and desire, should reverentially listen to this which is the road to the acquirement of four-fold objects. If a king, desirous of victory, having listened to this story, proceeds against other kings—then they shall,

of themselves bring tribute unto him as they formerly used to do before Prithu. Being disassociated from others and carrying unsullied devotion unto the Divine One, one should hear, narrate or read this sacred story of Vena's son. O son of Vichitravirja, this story is said to be highly great; one, who fixes his mind upon it, attains to the station of Prithu. If a person, disassociated from the world and with great love, every day chants and listens to this story of Prithu, he shall acquire firm devotion to the lotus feet of the Divine One which are the boat that can (take us) to the other end of the ocean of the world.

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CHAPTER XXIV.

THE auspicious Maitreya continued:—The highly illustrious son of Prithu, Vijitaswa became the lord paramount of the earth; and fond of brothers he conferred upon each of his younger brothers a quarter. He bestowed the eastern side on Haryaksha, the southern quarter on Dumrakesa the west on Vrika and the north on Dravinasa. Having acquired from Sakra the art of disappearing from view he was styled *Antardrhana*. He begat upon Sikhandinee, three sons, after him, named Pavaka, Pavamana and Suchi;—these three *agnis* were formerly imprecated by Vashishtha and accordingly were born thus but afterwards, they again attained to their own condition. Antardhana who, even knowing Indra to be the obstructor of his father's sacrifice, did not slay him, begat on Navaswati a son named Havirdhana. Considering the duties of the kings, such as the collection of revenues,

administration of justice, and the taking of custom duties very hard, he abolished them all under the pretext of a sacrifice extending over a length of time. And in that sacrifice, being cognisant of the great soul, he worshipped the Great Purusha removing the affliction of his votaries and soon by holy self-absorption attained to His region. Havirdhana begat upon his wife Havirdhanee six sons named, Vahirsada, Gaya, Sukla, Krishna, Satya and Jitabratna. Amongst them Vahirsada was greatly fortunate and became lord paramount, and was always engaged in ascetic observances and Yoga practices. Having celebrated sacrifices all over the earth it was covered with the tips of Kusa grass directed towards east. At the command of Brahma, he espoused Satadruti, the daughter of the ocean. Beholding her of youthful age, gifted with graceful limbs, bedecked with ornaments, going round fire on the occasion of wedding, even the presiding deity thereof cherished desire for her as he did towards Shukee. By the newly wedded bride, with the sound of the *Nupuras* were conquered the celestials, Asuras, Gandharbas, ascetics, Siddhas, serpents and men of all sides. Prachinvarhis begat on Satadruti ten sons ; they were called Prachetas and were all equally observant of vows and pious. Being commanded by their sire to procreate progeny they entered into the ocean for carrying on ascetic observances—and for ten thousand years they adored the lord of asceticism with penances ; and they with self-control meditated upon, recited and worshipped what was said to them by Girisha delighted when they were seen by him on the way.

The auspicious Vidura said :—O Brahman, do thou duly narrate unto me how were they united with Girisha on the way and what did he delightedly communicate unto them. O Brahman, to meet Siva is hard of being got at by bodied beings, for which desired for union the sages, disassociated from the world, engage in meditation, although enjoying his own self only the divine Bhava, invested with his own

dreadful energy, sojourns on this earth for the protection of creatures created by himself.

The auspicious Maitreya said :—Carrying the behest of their sire on their crown, the pious Prachetas, to carry on devout penances, delightedly repaired to the western quarter. Proceeding a little they espied a huge tank, which was deep as the ocean, clear as the mind of the great and filled with various aquatic animals. It was filled with blue and red lotuses and *Kalharas* and resonant with the notes of Swans, Sárasas, Chakravíkas and Karandavas. The trees and creepers there were worked up with the sweet notes of the maddened black bees and a great festival was made by the wind scattering the filaments of lotuses on all sides. Hearing the sound of Mridangas and Panavas and the charming songs of the Gandharbas the princes were greatly delighted. And beholding then arrived at that tank, the foremost of immortals, the three-eyed and blue-throated deity, with a delighted countenance, shining like burning gold, with his followers and having his glories chanted by them, they with their curiosity excited, bowed unto him ; and the divine (Bhava) removing the misery of the distressed and fond of the pious, delightedly said to them who were good, conversant with piety, and gifted with good character.

Rudra said :—Ye are the sons of Vahirsada—I am cognisant of your devotional works ; good betide you—for favouring you I have come hither before you. He is beloved unto me who has sought shelter of the divine Vásudeva, who is Supreme over Prakriti and Purusha. The person, observant of his own religious duties, after hundred births, attains to the station of Brahmá and then obtains me, whereas a votary of the Divine One, after his death, attains to the station of Vishnu beyond the influence of illusion, as I and other deities do, after the extinction of the corporeal frame. Ye are, devoted as you are to the divine one, are dear unto me as unto him ; and unto the devotees too there is none

dearer than myself. Do ye, therefore, listen to what I say unto you, which, highly sacred, auspicious and blessed as it is, should be recited by you unhesitatingly.

The auspicious Maitreya continued:—Thus the divine Bhava, having his heart stricken with compassion, recited to the princes (standing there) with folded hands, the excellent words uttered by Narayana.

The auspicious Rudra said:—Thine excellence tends to bring about the self-gratification of those leading persons cognisant of their own self, may I attain to the (same) self-gratification; salutation unto thee who dost perpetually exist in supreme delight and art identical with soul and all. Salutation unto the lotus-navelled deity, identical with gross and subtle senses. Salutation unto Vasudeva who is calm, above changes and self-manifest. Salutation unto Sankarshana, who is subtle, eternal and the destruction. Salutation unto thee by whom we can well comprehend the universe, unto Pradyumna, identical with understanding. Salutation unto the deity Aniruddha, unto him who is identical with mind, the lord of senses. Salutation unto thee who art like the sun, who dost by thine energy extend over the whole universe, who art above decay and extension, who art the road to heaven and emancipation, and who knowest the hearts of all. Salutation unto thee who art identical with fire, the instrument of the sacrifices performed by the four priests, who art the food for the manes, the food for the celestials, who art the divine Soma, and the master of the three Vedas. Salutation unto thee, who dost grant gratification unto all creatures, in the shape of the water, art at one with the earth—the body of the souls of all creatures and art the universal form. Salutation unto the protector of the three worlds, the air, unto thee who art identical with strength, energy, and power, who art the ether through which is understood the meaning of all and who art the support of internal and external conduct. Salu-

tation unto thee who art the sacred region, highly glorious and art identical with the motive power of actions and the cessation therefrom (the fruits whereof) constitute the attainment to the region of the manes and the celestials. Salutation unto thee who art indentical with the dreadful death, the result of impious action, who art the giver of the fruits of all and art all-knowing. Salutation unto thee who art highly pious, Srikrishna, gifted with ever unimpeded understanding, the ancient Purusha and the master of Sankhya and Yoga philosophy. Salutation unto thee who art the same with Rudra, who art the soul of the consciousness of ego, who art enveloped with threefold energies, and who art Brahma from whom divine speeches have emanated. Do thou manifest before us who are desirous of beholding that form of thine, which is most beloved of thy votaries and is worshipped by those who are devoted to the Divine One, and which, by virtue of its own qualities, holds in relief of all the senses. That form is yellow like the cool cloud of the rainy season, filled with all the graces, bedecked with four arms extending to the knees and has all the limbs well-built and a beautiful countenance. Thine eyes are like the lotus petals, the eye-brows and the nose are beautiful, the rows of teeth charming, the face is graced with beautiful cheeks—and the beauty of the ears has been enhanced by their being of equal dimension. (This form) is beautified with two outer corners of the eye as if smiling delightedly, with a head full of curling hair; it had a yellow raiment like the filaments of a lotus and had two well-polished ear-rings. There shone in splendour, crown, bangles, necklace, *Nupura* and *Mekhala*, and conch-shell, discus, mace, lotus garland and jewels appeared splendidly well. Like unto manes extending over the shoulders of a lion the Kaustava gem appeared superbly well in his breast as if putting to shame a touch-stone with marks of gold. For the breath going in and coming out the threefolds of skin on the abdomen were being shaken, and

appeared like the leaves of a fig tree; and the navel like a deep whirlpool thus trembling it seemed that the universe was again entering there from which it came out. His hue was dark blue—and on the waist was a yellow raiment which was again beautified with a golden *Mekhala*; and he appeared more beautiful with equal but charming feet, thighs and not very high knee-joints. O lord, thou art the preceptor of those who are possessed by the quality of darkness, do thou manifest unto us that form of thine graced with feet which are radiant like the petals of autumnal lotuses, the brilliance of whose nails removes the darkness of mind and which destroys the fear of the votaries. This form (of thine) can be meditated upon by them who long for self-purification,—devotion to which vouchsafes safety unto them who are observant of their own religious duties. Thou canst be obtained by them only who are devoted unto thee and art hard to be got at by all bodied beings; (thus) those who have kingdom in heaven and all those men who are perfectly cognisant of their own self (equally) desire to obtain thy (view). It is hard even for the pious to worship thee—and adoring thee with whole-minded devotion who desires for the celestial bliss save thy feet? Although capable of bringing about the dissolution of the universe with expanding his eye-brows displaying strength and prowess, death cannot be proud of calling him his own who has taken refuge unto thine feet. I cannot compare heaven or final emancipation with half a moment of association with those who are devoted to the Divine One—what of the kingdom of men who are subject to death. May we be united with those pious persons who have been externally and internally purified respectively with the sacred water and the chanting of thy glories, those who have commiseration for creatures whose souls are freed from anger and other passions and in whom the qualities exist—and this we shall deem as thy great favour. When a person's mind is not drawn to

external objects by being purified and blessed with devoted reverence to thy pious devotees, and does immerge in the cave of darkness he can perceive thine true state. The universe exists in thee and thou art manifest in the universe, consequently that true state is identical with Great Brahma and great effulgence and is extensive like the sky. O Divine Lord, thou art the same soul, may we know thee, who, by thine manifold illusion, hast been creating, preserving and destroying this universe and art thyself devoid of all changes, whose energy of illusion creates sense of difference in others, but does not act in himself. The pious yogis, who reverentially with various sacrifices worship this form of thine which can be perceived by elements, senses and mind, are described as the truly great both in the Tantras and Vedas. Thou art the Prime Purusha; though thy illusory energy remains dormant, still it creates the threefold qualities of goodness, darkness, and ignorance and by them have been generated the principle of Mahat, egoism, ether, wind, fire, water, earth, the celestials, the Rishis and the other elemental creation and the universe, identical with them all. The learned call him Purusha, who having by his own energy created fourfold bodies, afterwards enters therein by his own portion; and he, who enveloped with ignorance, enjoys triflying objects of pleasure like a bee sacking honey collected by it, is called a worldly person. Thou art He who hast the time for his conveyance and art gifted with dreadful velocity; like unto the wind destroying the clouds thou dost moving the elements through elements bring about the dissolution of the universe; thy true nature cannot be easily comprehended. As a serpent, touching with its tongue the corners of the lips on account of hunger, seizes upon a mouse, so dost thou, (in the form) of vigilant death (attack) those persons who are much addicted to worldly objects and whose desire increases instead of being satisfied and who indulge in thoughts that they would engage in those

actions. What wise man, whose body is not destroyed by showing irreverence unto thee, shall forsake thy lotus feet which our preceptor worships and the fourteen Manus, afraid of destruction adore with firm faith. O Brahman, O Great Soul, do thou become our shelter, who are in great danger for the universe is overwhelmed with the fear of Rudra.

(Thereupon addressing the princes) he said:—"O ye princes, with purified hearts following your own religious duties and with your minds devoted to the Divine One, do ye recite this prayer; may good betide you; considering him stationed in your soul, who is the Great Soul and exists in all animals, do ye meditate upon and worship Him. Having received from me, this instruction in Yoga, do ye following the conduct of the ascetics and with controlled minds, reverentially recite it. Formerly the divine Brahma recited this unto us and his own son Vrigu and others who were desirous of procreating the progeny. Being urged on for creation, we, destroying ignorance by his hymn, created various progeny. Whoever, being devoted to Vasudeva, shall recite this prayer with care and whole-mindedness, shall attain soon to well-being. Of all the auspicious objects, knowledge is the foremost and conducive of mighty well-being, for by means of this boat of knowledge one can easily cross over the difficult ocean of disaster. Whoever shall reverentially study this divine hymn related by me shall thereby adore Hari whom it is so hard to worship. From Him, delighted with the recitation of this hymn as narrated by me, who is the asylum of well-being, a person being tranquil shall obtain all desired-for objects. Forsooth, he shall be freed from bonds of actions, who rising up in the morning, shall with folded hands chant this hymn or relate it unto others. O ye princes, reciting with a devoted mind this hymn of the Great Purusha and Soul, which has been narrated by me, do ye engage in ascetic observances, ye

shall, then, on the completion thereof, obtain your desired-for objects.

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CHAPTER XXV.

THE Maitreya said :—Having thus instructed them, the divine Rudra was worshipped by Vahirshhada's sons—and in the view of the princes Hara disappeared; and all the Prachetas, reciting this divine hymn, suing by (Rudra) engaged in devout penances for a thousand years in the waters. (In the interim), the kind Nárada, conversant with spiritual knowledge, awoke (their sire) Prachinvarhis from stupor, who remaind addicted to actions. (He said) :—“ O king, what well-being do thou expect from thy actions—neither the cessation of misery nor the attainment of felicity can be acquired by this.”

The King said :—“ O Great One, do thou describe unto me the clear knowledge by which I may be freed from actions, for having my understanding bewildered by them I cannot comprehend the excellent thing. Roaming in wordly ways and being addicted to wife, children, and wealth, as a householder, the ignorant wight cannot attain to the great knowledge.”

Narada said :—O Patriarch, do thou now behold the thousands of beasts which thou hadst ruthlessly killed in thy sacrifice. Remembering the torture (inflicted by thee) they are awaiting thy death, and shall wound thee with the horns made of iron. Listen, I shall describe to thee, an ancient historical story relating to the character of Puranjana.

There lived a monarch, a highly illustrious king, named Puranjana who had a friend whose name and actions were not

known (to the people). The king travelled all over the earth in quest of a place of enjoyment, but finding none after his heart was beside himself with thought. All the bodies, that were on the earth, he did not think as conducive to the satisfaction of his desires for it is this that he sought for. Once on a time he espied, on the southern table-land of the Himalaya, a body* which was gifted with all the auspicious marks and nine doors. It was adorned with walls, gardens, mansions, ditches, windows and gates and embellished all over with houses† having golden, silver and iron summits. The houses there were made of blue jewels‡ transparent glass, Vaidurjas, and various other jems and jewels ; and resplendent with lustre it appeared like *Vogavati* (the city of Nagas). (It was embellished) with halls of assembly, court yards, highways, gambling houses, markets, resting stages, pennons and flags and altars made of coral. There was a garden outside the city which was enveloped with various beautiful trees and creepers, and a tank wherein was resonant with the notes of diverse water-fowls. The beauty of the entire scenery was enhanced by the branches and leaves of the trees being shaken by the wind carrying the dewy drops and fragrance. There lived in that place various wild animals, not injuring each other—and with the musical notes of the *Kokilas* the travellers thought themselves invited. He saw there, coming of herself, a beautiful damsel accompanied by ten servants, each of whom was the master of hundreds of fe-

* The word in the text is *Pura*—which here means a body—(technically) ; but literally means a city or country. The body referred to here is the human body which he saw in Hindustan which is situate to the south of the Himalaya.

† This anecdote which Narada relates is purely based on a figure. Puranjana is a figurative expression for a creature—his unknown friend is the God. The place of enjoyment is body which is compared here to a city. Skin of the body is compared to wall—the holes underlying the hairs of the body are compared to windows—eyes are compared to gates, the air, bile and cough are respectively, the golden, silver and iron tops.

‡ These are the various internal tribular organs which make up a body.

males.* She was young and graceful and was being perfectly guarded by a serpent having five heads—she came there in search of her husband. Her nose and teeth were very beautiful, cheeks were charming and the countenance exquisitely fine; and with two equal shaped ears she was upholding the beauty of ear-rings. She was of dark-blue hue and the cloth she wore round her waist was yellow—and her waist (too) was highly graceful and bedecked with a golden *Kanchi*; ringing her *Nupuras* with her two feet she walked about like a celestial damsel; though announcing the approach of youth her breasts were equal and close; and covering them with her cloth in shame she was going about slowly like a she-elephant. Being pierced by the shafts of her eyes, graced with smiles and having the eye-brows, which were moving in love, for the bow, the hero in sweet accents accosted her saying :—

“O thou having eyes like lotus-petals, who art thou? whose daughter? whence thou hast come hither? Do thou tell me, O timid damsel, what dost thou wish to do, in this garden near the city? Who are these thy followers? Of them the eleventh is highly powerful, and who are those damsels and the serpent preceding thee? Art thou bashfulness, Bhabanee, goddess of speech or Rama? Hast thou, having controlled thy mind, like an ascetic, come in this forest in quest of thy husband who gets all his desires gratified by desiring for thy feet only? Where has the lotus-fallen from thy hand? Thou art none else, since thou dost touch the ground; like unto Sree with the lord of sacrifices gracing that excellent region, do thou, united with me, who am the foremost of heroes, of illustrious actions, grace this city, O fair one; do thou favour me, whose mind has been sundered by the movements of thine eyes and who have been

* This woman represents the intellect—the ten servants are the ten organs and the hundreds of females represent various faculties.

greatly distressed by the divine lord of worldly attachment, who has been urged on by thine eye-brows walking in bashful smiles. O thou having graceful smiles, do thou raise up thy countenance and show me it, which is graced with beautiful eye-brows the eyes whereof are adorned with two charming pupils, which is covered with long dark hairs, wherein exist pleasant words, and which out of shame does not turn itself towards me."

Puranjana thus praying impatiently that damsel, enamoured of him and smiling, welcomed the hero. (She said) :— "O foremost of men, I do not quite know who is the lord of myself and others—nor the family and name. O hero, I am not cognizant of the soul which is here to-day nor do I know him who has made this city, my own refuge. O thou conferror of honors, these men are my companions and these women are my female attendants—and when I am asleep this serpent, awaking, protects the city. It is fortunate that thou hast come hither, may good betide thee; O slayer of enemies, all the trivial enjoyments, thou dost desire for, shall be gratified through my male and female attendants. O Lord, do thou live in this city, having nine gates, for a hundred years, and I shall procure for thee, all objects of enjoyments save thee with whom shall I enjoy who is not versed in the ways of enjoyment, who has renounced all pleasureable objects not prescribed, who is devoid of all thoughts touching the next world, as well as of those relating to this and is therefore like a beast. Here exist piety, wealth, desire, happiness of a son, fame, liberation and many pure persons freed from grief whom even the ascetics do not know. The wise say that this condition of a householder is conducive of well-being unto the manes, celestials, rishis, men and other creatures and thyself; O hero, herein, what female like me, shall not accept a husband like thee ariving of his own accord, illustrious, generous and beautiful? O thou having mighty arms, what female is there whose mind is

not attached to thine serpent-like arms, who dost always travel for removing entirely the afflictions of the distressed with thine smiling looks full of compassion?"

In this wise having taken the vow there, the pair entered the city, O king, and delightedly passed a hundred years in enjoyments. His glories were sweetly chanted here and there by the songsters; and surrounded by females they sported there and in the evening they entered the lake. For the perception of diverse objects there were seven doors on the upper portion of that city and two downwards. Of all those doors five were towards the east, one on the south and two on the west; I shall relate their names, O king, hear. The left eye shining a little like a glowworm and the right eye shining very brilliantly are set together; (*Puranjana*) gifted with eyes perceives forms thereby. So also the left and right nostrils are set together; assisted by the wind he perceives smell thereby. The door which is situate in front of the city (body) is the foremost, called mounth—*Puranyana*, assisted by the organs of speech and taste, speaks and takes food through it, O king, the door on the south (right ear) is called *Devahu*; *Puranjana* (creature) assisted by the organ of hearing, attains to the northern Panchala kingdom.* The door which is situate on the west is called *Asuri*; *Puranjana* assisted by sensual organs, enjoys through it, trivial objects of enjoyment. On the back of it there is another door ealled *Nirihiti* (passage of excretion); *Puranjana* assisted by the organ of excretion, passes excreta through it. Of all them the arms and legs are blind, for they have no opening;† *Puranjana*, by their help, works and moves about. When he enters the inner apartment‡ he assisted by mind, having openings all over, sometimes attains to

* i.e., to the S'astras relating to the withdrawal of the mind from the worldly objects.

† Of themselves they are inactive.

‡ Innermost recesses of the mind.

delusion, pleasure, and joy, which originate from his wife and children;* and being addicted to actions and having his soul possessed by desire he is cheated like a fool; and whatever he is commanded by his queen he follows. When she drinks he drinks too being inebriate; when she takes her food he eats; when she goes he goes too; whenever she weeps, he weeps too; whenever she laughs he laughs too; and whenever she discourses he discourses too. Whenever she runs he does the same; whenever she stands he stands too; whenever she lies down he follows her too; whenever she is seated he sits down; whenever she hears he hears too; whenever she sees he sees too; whenever she smells, he smells; whenever she touches he touches too; whenever she grieves he follows her poorly; and whenever she is delighted he is delighted too; and whenever she is pleased he is pleased too. Being thus imposed upon by his queen he was deprived of all his natural accomplishments; although not desirous of being subject to another he followed her like a toy deer.†

* Wife is a figure for one's own understanding—children stand for various actions of the senses; i.e., pleasure or ignorance originates from one's sense and actions of the senses.

† The figure is as follows:—A person performs actions in this world when he is guided by his own understanding.

CHAPTER XXVI.

THE auspicious Náraṇa continued:—Once on a time ascending his car² drawn by five swift-coursing steeds³ and tied by two strings⁴ and which had two wheels,⁵ one Aksha,⁶ three pennons⁷ and five knots;⁸ which had one rein,⁹ one charioteer,¹⁰ one seat for him¹¹ two poles¹² into which are thrown five objects;¹³ which had seven skinny coatings¹⁴ and had five motions and was decorated with golden ornaments, that king, taking a huge bow, adorned with a golden mail¹⁵ with an un-ending quiver on his back and having eleven commanders,¹⁶ repaired to the forest having five tablelands. Taking his bow and arrow¹⁷ he, haughtily moved about there for hunting—and being addicted to game he renounced his own wife, good sense, who should not have been abandoned by him. Resorting to demoniac conduct and accordingly growing terrific and ruthless, he, by his sharpened arrows (anger and other passions), slew all the creatures of that forest.¹⁸

Though hunting is an outcome of desire, it has been sanctioned—for at all the sacred ceremonials ordained by the holy writings a king can slay as many beasts as he requires.* And whoever performs all these actions knowing them as sanctioned is not sullied by sins, Oh King, on account of his good sense. Engaged in actions otherwise he is tied by

2 Material body. 3 Five senses. 4 Attachment and love. 5 Virtue and vice. 6 The principle of intellect. 7 The quality of goodness, darkness and ignorance. 8 The five vital breaths. 9 Mind. 10 Intellect. 11 Heart. 12 Grief and sorrow. 13 Sound smell, &c. 14 Seven metals. 15 Quality of goodness. 16 Mind and others.

17 Passions and desire for enjoyments.

18 *i.e.*, he destroyed all virtues.

* Stripped of metaphor the passage means:—a man can enjoy various objects of pleasure if he enjoys them religiously according to the sanction of the Sastras.

them being proud of himself as the agent—he then falls into the stream of qualities and with spoiled understanding goes downwards. Kind-hearted persons could with difficulty hear the lamentations of the beasts whose bodies were torn asunder by his variegated shafts ; having slain deer, boar, buffaloes, Gavayas, Rurus and various other beasts he was greatly tired. Thereupon being stricken with hunger and thirst he desisted therefrom and returned home ; and having bathed and eaten and relieved of fatigue he went to rest. Having bedecked him with incense and sandal paste, with garlands and with proper ornaments all over, he turned his mind to his queen—for being fed well and delighted his mind was attracted by Cupid. But he did not behold his beautiful wife gifted with good sense* and being beside himself accosted the female attendants saying :—“O ye females, is it well with you all and your mistress—all the splendour of my household does not please me so much as it did before ; what wise man is not possessed by sorrow when there does not live in a house a mother or a wife who considers her husband as a god, as he cannot be satisfied with a car having no wheels ; where is my sensible damsel who by her understanding saved me again and again who was about to be sunk in the ocean of disasters ?”

The females replied :—“ O Lord of men, we do not know what thy beloved wife wants to encompass ; behold, she is lying down on the bare earth.” Beholding his own wife lying down on the earth Puranjana, having his sense aroused by her company, grew extremely depressed. And although consoling her with sweet words he was still sorry at heart, for he did not behold in his beloved wife any signs of loving anger. Well-versed in the art of caressing he caressed her again and again and touched her feet and then taking her on the lap he began to touch her with his hands.

* The queen is a figurative expression of the good sense.

He said :—“ O fair one, unfortunate are those servants, unto whom, when they are guilty, the masters do not mete out punishment for instruction considering them as their own. O thou of a slender form, the punishment that the masters inflict upon the servants is in truth a great favour—a wrathful lad does not consider it as a source of instruction. O thou having fair teeth and eye-brows and a large heart, thou art our mistress—we are your dependents—do you favour us by showing us your lotus-like countenance, which is graced with smiling looks being lowered by bashfulness begotten of love, and the marks whereof are appearing splendid like bees and which is embellished with a beautiful high nose and charming accents. O wife of a hero, I shall chastise him, if he be not born in the race of the Brahmanas and a servant of the divine foe of Muru, who has offended thee; no such fearless wight is to be seen either in the three worlds or beyond them—if there is any such person, forsooth, he shall renounce his life in fear of me. I have never seen before thy countenance, so dark, divested of marks, angry, terrific, not shining and void of love; why has thy well grown breast been covered with tears and why thy lips resembling *Bimba* fruits have not been ointed with the juice of betel leaves? Do thou be propitiated with me who am thy friend, have committed an offence by thee and who had gone out a-hunting without thine permission; what woman does not gratify, with proper service, a husband, who is does not gratify, with proper service, a husband, who is obedient, and a-begging, and whose patience has been destroyed by the velocity of the flowery shafts.”

CHAPTER XXVII.

THe auspicious Narada said :—O great king, having thus by graceful gaits brought Puranjana under control, Puranjanee began to enjoy with her husband. The, king too, O monarch, welcomed the queen, approaching him, well-bathed, wearing an excellent raiment and rendered auspicious. Sometimes Puranjanee used to embrace him and again Puranjana used to press her shoulders—the youthful damsel used to reveal mysteries unto him secretly by which his understanding was spoiled and he could not perceive, that his lease of life was being shortened. Although high-minded, he being inebrate, and lying down on the arms of his queen on a costly bead, considered that as constituting (real) manliness ; he was possessed by ignorance and on account of bewilderment he forgot his true self ; great king, thus enjoying with his queen, having his mind sullied by lust, the youthful age of Purandar passed away like a moment.

Thereupon when he begot on his queen eleven hundred sons the half of his life was gone ; then were born of him one hundred and ten daughters who were adorned with a good and noble character and enhanced the glory of their parents ; being begotten of Puranjana they were known as Puranjanees.

That lord of Panchala, united his sons, enhancing the race of his sire with becoming brides and conferred his daughters upon bridegrooms equalling them. To each of his sons were born hundreds of sons by which the progeny of Puranjana multiplied greatly in the country of Panchala. Being gradually attached to them, who were the attendant companions of worldliness, Puranjana was greatly possessed

by worldly objects—and like thee performing many sacrifices in which numberless beasts were sacrificed adored the celestial manes and lords of goblins with various objects. While he was thus living regardless of the well-being of his own self having his mind drawn by worldly relations, time, who is always ill-disposed towards those who are fond of wives, approached him, O king. That time is designated as *Chandabega* and is the King of Gandharbas and is followed by three hundred and sixty powerful Gandharbas.* Besides there is an equal number of female† Gundharbas, dark and white‡ who live in pairs and roaming rob the city built with all desired-for objects. The powerful protector (life) of the Puranjana city combated for hundred years with those seven hundred and twenty Gundharbas; one man fighting with many, the guard (life) was greatly famished and (the king) distressed (in consequence thereof) grew anxious along with the citizens and friends. Before this he, subjugating his wife, and being addicted to trivial objects of enjoyment, used to accept in his own city (body) in the country of Panchala presents brought by various attendants (senses) and consequently did not experience any fear. O Brahisman, to find out a match for her, *Kala's* daughter (decrepitude of age) journeyed over the three worlds but no body did welcome her. On account of this unfortunate accident she was styled *Durvaga* (unfortunate); (and accepted by Puranjana) she§ delightedly like Puru (Yayati's son) procured for him a boon. Once on a time while I was returning from the region of Brahma, she, influenced by lust offered her self unto me. Being enraged with me (for my refusal) she imprecated a

* The three hundred and sixty days which make up the year.

† Nights.

‡ The two fortnights.

§ This is a story of the Mahabharat. When the King Yayati grew old he requested his sons to have his decrepitude transferred. Only Puru agreed nad took it.

dreadful curse, saying "O Muni, since thou hast not satisfied my prayer, thou shalt not remain at one place." Thereupon having her resolution (in me) baffled and being instructed by me, she approached and accepted *Vaya* the lord of Yavanas (the first disease) as her husband. She said "O Hero, thou art the foremost of the Yavanas and my chosen husband—I do take thee; prayers made by animals to thee shall never prove futile. O hero, people grieve for those two ignorant wights who do not give, when prayed for and who do not accept, when given, a thing which is recognised both by the Shastras and people. Do thou, therefore, O gentle one, kindly take me who am thus praying; the duty of a man consists in showing compassion towards the distressed." O king, hearing those words of the daughter of Kala, Death, the lord of Yavanas, expressed his desire of accepting her and smilingly said:—"By the foresight of my wisdom, thy place has already been settled by me, whom the people do not welcome considering as inauspicious. Having thy course unseen, do thou enjoy this world built of actions; do thou go and assisted by my soldiery, slay the people. This fever is my brother, do then become my sister. I have other dreadful soldiers, united with you both I shall travel over the earth unseen."

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CHAPTER XXVIII.

THE auspicious Narada said:—O king, all the soldiers of *Vaya*, who followed the *Mirtyu* (death) accompanied by *Prajvar* (fever) and the daughter of *Kala* (decrepitude) traversed all over the universe. Once on a time they suddenly entered the city of *Puranjana* and closed it which was filled

with diverse objects of pleasure and being protected by a worn out serpent (life); and the daughter of Kala, possessed by whom a person immediately becomes feeble, by force enjoyed that city. She being engaged in enjoyment all the Yavanas entered from all sides by various doors and began to assail greatly the entire city; the city being thus oppressed, Puranja, proud of it, was stricken with sorrow and surrounded by various relations was overwhelmed with attachment. And embraced by (Kala's) daughter he was divested of beauty, hilarity of heart and had his soul attached to worldly objects and his understanding gone astray; and he was forcibly deprived of riches by Gandharvas and Yavanas. Beholding his city thus disfigured, his sons, grandsons, councillors and servants, going against and not welcoming him, and his wife not friendly towards him; and beholding himself futhermore possessed by the daughter of Kala and Panchala sullied by the enemy, he was overwhelmed with dreadful anxiety and could not find any remedy. Though dispirited he had still a desire for objects of enjoyment which were shorn of their essence by the daughter of Kala; although his soul was divested of the thought for the next world and attachment to this, still he did rear his children and wife; and though reluctant, the king made up his mind to leave the city which was attacked by the Gandharvas and Yavanas and assailed by the daughter of Kala; (threat) Vayas' elder brother Prajvaras (fever) approached there, and desirous of satisfying the favourite desire of his brother burnt down the city. The city being thus burnt down, the king, ever sporting with his men, was greatly sorry along with the citizens, servants and children. The city being possessed by Kala's daughter, the protector, of the city attacked by Prajvara and obstructed by Yavanas, was greatly sorry. He was greatly afflicted and trembled in consequence thereof and could not stay there; like unto a serpent (issuing out) of a burning hole

of a tree he fled away elsewhere. Having his frame slackened, manliness pilfered by the Gandharbas and his throat obstructed by the Yavanas he began to weep. Thinking of his daughter, son, grandson, daughter-in-law, son-in-law, retinue, house, treasury and dress, in which his claim was only left, and the separation with his wife arriving that vicious-minded one, addicted to world, grew anxious and dispirited. (He bethought) :—“ Myself repairing to the next world this my wife shall live alone and husbandless ; forsooth, she shall repeatedly mourn for her children. Alas, she never took her food before I took it, she never used to bathe before I did—she used to be greatly terrified whenever I had been angry and silently put up with my remonstrances without giving any reply. She consoles me whenever I foolishly do anything and she is pulled down with sorrow ; and though she has given birth to a heroic son will she not follow these household duties ? These my sons and daughters are very poor and have none to look to ; on my departure they shall live like them whose boats are shattered in the midst of an ocean. Thus bewailing with a depressed heart, which he should not have done, Vaya, having determined to catch him, approached there. And having him bound by the Yavanas like a beast he carried him to his own place ; his life and senses were greatly worked up and bewailing he followed him. The serpent (vital breath) which was kept within the city (body) having gone away leaving it aside it was soon decayed and united with the elements. Being drawn forcibly by the powerful Yavanas he was possessed by ignorance and could not remember his former friend (God). The brutes, which had been ruthlessly slain by him before in his sacrifices remembering his cruelty, took axes in great anger and severed him therewith.

Having his recollection lost he was sunk in endless darkness, and on account of his being sullied by the association of females, he suffered greatly for a hundred years. For bring-

ing to his mind (a female at the time of death) he became a handsome woman (and was born) in the house of the lion-like king of Vidarbha. Having defeated in conflict various other kings, the wise Malayadhyaja, the conqueror of other cities, espoused that daughter of the king of Vidarbha, who had taken the vow of being wedded to the mightiest. He begat on her, daughters having dark eyes and seven powerful sons who were the kings of the countries of Dravida* O king, each of (them) had *Arvudas*, and *Arvudas* of sons, who shall enjoy the whole world during the reign of Manu and even after that. Agastya espoused his first daughter of firm vows and begat on her Drihachyuta from whom again was born Idhmavaha. Having portioned out the earth unto his sons, the royal saint Malayadhyaja, desirous of worshiping Krishna, repaired to the mount Kula. Having renounced his house, children and all objects of enjoyment, Vaidarbhee, having inebriate eyes, followed the king Pandya like unto moon-light following the moon. There were the rivers *Chandrarasha*, *Tamraparani* and *Vatedaka*; and having bathed in the sacred waters thereof he used to wash off his external and internal dirt. Living on fruits, roots, trunks, seeds, leaves, flowers, grass and water, he was greatly famished and engaged in devout penances; he conquered the influences of climate, as winter, summer, autumn and rains, thirst, the attachment to one and hatred to another, happiness and sorrow and used to regard all in the same light. Having conquered his senses, vital breath and mind by means of prayers, various restrictions, self-control he thought himself as stationed in Brahma. Being quiescent he lived there for a hundred celestial years like a post and carrying devotion unto the divine Vāsudeva

* This daughter is a figurative expression for devotion to Krishna. The seven sons mean :—hearing, chanting, remembering, serving, adoring, worshiping and servitude—these seven kinds of devotion.

he did not know any other body. (He arrived at the knowledge) that the manifestation of body was due to the great soul and that the body was different from it; thus knowing the great soul as different, as in a dream one considers the soul separate though he sees that his head has been chopped off, he desisted from all actions. O king, being instructed by the divine Hari, acting as the preceptor, his pure knowledge shone brilliantly on all sides. He then considered the great soul existing in the great soul; afterwards renouncing this conviction too he desisted from the world; renouncing all objects of enjoyment, Vaidarbhee considering her husband as a god, lovingly served her highly pious husband. Wearing a bark, performing penances, and with her hairs growing into a braid she appeared by her husband, who ceased to exist, like the brilliant fire burning in a piece of wood. Not knowing that her husband was dead, for he was still seated in that calm posture, she still served him as before. While adoring she failed to perceive heat in her lord's feet and was worked up with anxiety like unto a she-deer, gone astray from its flock. She began to bewail considering herself poor and friendless; her breast was bathed with tears and she cried around in the forest. And bewailing she said:—“Rise up, rise up, O great king, O royal saint, it behoves thee, to save the world, who has been terrified from robbers and impious Kshatriyas.” Following her husband to the forest and thus bewailing by she fell at her husband's feet and weeping continually shed tears. Having made a funeral pyre with wood she placed thereon her husband's body, and lighting it, she lamenting made up her mind (to follow him.) There lived an old Brahmana, (king's) friend who was cognisant of his own-self; O lord, consoling her with sweet words he said to her:—“Who art thou? Who is this person lying down for whom thou art mourning? Dost thou recognise me as thy friend, by whom thou didst ere this enjoy the happiness of friendship? O friend,

dost thou remember thy former state? Who was thy friend? Renouncing me and searching for a place, thou wert engaged in the enjoyment of wordly objects, O worshipful one; both of us were the two ganders in the lake of Mánasa; although having no house we lived for a thousand years, O friend, being addicted to trivial pleasures; thou didst go away leaving me away; thou didst traverse the whole world—and behold a city built by a woman? That place was very charming, O friend, where existed five gardens, nine gates, one guard, three apartments, six houses, five markets and five supports, and it had a woman as its owner. O lord, five objects of senses are the five gardens; vital organs are the gates; energy, water and food are the three apartments, and the senses are the houses. The energy of action was the market and the five elements were the supporters (or materials); a person mastering his energy enters, and accordingly does not know himself. There being touched by a female, thou wert engaged with her in the enjoyment of trivial pleasures and didst forget thy Brahmahood; and by the association of that female, thou hast attained to this cursed female form. Thou art not the daughter of the king of Vidharva, nor this person is thy friend and husband; and thou wert not the husband of that Purayanic by whom thou wert kept within the city containing nine gates. In thy former birth thou didst consider thyself as man, and now thou dost regard thy self as the best of females,—these are the creations of my energy of illusion and have no real existence; in fact, we are both pure,—behold our true state. Thou art identical with me and not separate, and I am also identical with thee; consider well and see, the wise do not observe any difference between us both. As a person beholds his own self as one in a mirror, but many in the eyes of men, so is the difference between us both. Manasa gander, (the human being) being roused to his senses by the gander (God), remained quiescent even

in his separation, and his recollection which was spoiled was again restored. I have thus given thee spiritual instruction under the pretext of Puranjana's story, since the divine lord of the universe is pleased with such allegorical stories.

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CHAPTER XXIX.

PRACHINVARHIS said :—O Illustrious Sir, I have not been able to comprehend sufficiently the sense of thy story; the wise can understand it and not we who have been stupefied with worldly actions. The auspicious Nárada said :—Know him, whom I have described as Puranjana, as the male being through whom is manifest this body, which has sometimes, one leg, sometimes two, sometimes three, sometimes four, sometimes many, and sometimes is without any. And he, whom I have described as the unknown, is the friend of ~~the~~ virtuous person—the God : (he is unknown), for people cannot know him either by name, qualities or actions. When the person desires to possess completely the qualities of Prakriti, then he regards as the best city (body) which has two hands, two legs and nine doors. And know that female as the sense of understanding by whom such ideas as ‘my,’ ‘mine’ are created; and stationed in this a person enjoys through organs of sense various sensual objects. The senses are her male friends and the faculties female friends, by whom are engendered knowledge and actions, and the vital breath, which has fivefold actions, is the serpent with five hoods. And the highly powerful commander of both the senses and faculties is the mind. The country of Panchála is the five objects of sense wherein exists the city of nine doors.

The two doors (are respectively) the two eyes, two nostrils, two ears, mouth, organs of generation and excretion,—through which, the one, having those organs, goes out. The two eyes, two nostrils and the mouth are situate on the east, the right ear is on the south, the left ear is on the left, and the organs of generation and excretion are on the west. And the those appearing like glow-worms are the two eyes made together, by which, the person gifted with eyes, perceives the forms manifest through them. Nalini and Nalini are the two nostrils and the smell is the fragrance; through which smell is perceived is the air; the market place is the mouth and the organ of tasting is the one that perceives it. The word shop means conduct and the wonderfully cooked rich is the sufficient food; *Petrihus* means the right ear and *Devahus* means the left ear. And the *Shastra*, describing how a man should engage in actions and desist therefrom, is named Panchala; listening to it with the organ of hearing, a person attains to the region of the manes and the celestials. The western door, which I have described as demoniac, is the organ of generation, and the trivial objects mean the association with females, the word *Durmada* means the organ of generation and the word *Nirhiti* means the organ of excretion, one fond of these goes to the Vaishasa hell; the two blind organs are the hands and legs of a man with which he works and moves about: the inner apartment is the heart and the one, having doors on all sides, is the mind by the qualities of which a man attains to ignorance, delight and joy. The soul being instructed (by the understanding) follows it as it is influenced by qualities, and influences others through them. The cars the body, the senses are the horses, the velocity is the time, the two wheels are the virtue and vice, the qualities of goodness, darkness and ignorance are the three qualities,—the five vital breaths are the five ties. The mind is the rein, intellect is the charioteer, heart is his seat, the two poles are sorrow and ignorance, into

which five objects of sense are thrown, and the seven metals constitute the coat of mail. Gifted whith the power of desire he goes out ahunting in pursuit of desire, eleven senses are his army and by five senses he enjoys objects of desire.

The time *Chandavega* is the year, the days whereof are the *Gandharvas* and their females are the nights. The number of days is three hundred and sixty which moving continually steal away the lives of men. The daughter of Kala is the name for decrepitude whom the people do not welcome; to carry on destruction, Mrituya, the lord of Yavanas, took her as his sister. Mental agonies and diseases are his powerful Yavana army; of the two fevers, *Prajvara* is very powerful in expediting the death of animals. Being distressed by various afflictions, superhuman, elemental and spiritual, a person, enveloped with darkness, resides in this body for a hundred years, consigning to *Atman*, devoid of qualities, the actions of Prana (organs of vitality thirst, etc.), those of senses and of the mind (as determination, etc.), thinking of the pleasures of the worldly objects and engaging in actions involving the impressions 'I and mine.' Then a person, although self-manifest, not knowing the divine soul, the great preceptor, is addicted to the qualities of Prakriti. Then proud of qualities, he, losing self-control, engages in actions and is born again accordingly as they proceed from goodness, darkness or ignorance. (If his actions originate from the quality of) darkness, he attains to the region wherein manifestation is sufficient, if they proceed from the quality of darkness he is born in the region where there is profuse pleasure, if they originate from ignorance, he is born in the region where there is dreadful sorrow or grief. Sometimes, as a man, sometimes as a woman and sometimes as a eunuch, he is born either, in the race of celestials, men, or animals according to the nature of his actions. Like a poor dog, he, stricken with hunger, goes about from house to house, and as decreed by destiny, somewhere meets with happiness and

somewhere punishment. Proportionate to his mind being engrossed by desires a creature attains to the higher, middle or lower region and meets with good or evil according to the decree of destiny. Though the three kinds of miseries, spiritual, superhuman and elemental, have their respective remedies, still there is no cessation of affliction unto a creature. Carrying a huge burden on his head as a person places it on his shoulders, so are all the remedies. An action is not a complete remedy of actions, (for) both of them originate from ignorance like unto a dream in a dreamy state. O Sinless one, even when the objects do not exist, the world does not cease to exist, for like unto a person walking in dream, (it exists) by mind in the shape of a discriminative property. This world is full of troubles on account of their being attached to self, but by great devotion to the preceptor, worldliness is removed. Devotion, when directed to the Divine Vasudeva, produces consummate knowledge and disassociation from the world. O Royal Saint, by reverentially listening to, and reading every day day, the themes relating to Achyuta, he soon acquires it (devotion). Wherever, O king, high-minded and pious men, devoted to the Divine One, (assemble) having their minds worked up with the desire of chanting or listening to the glories of the Divine One, the sacred and nectarine stream of the glories of the slayer of Madhu, issues out from the mouths of those great ones, who, forgetting themselves and attentively, listen to them and who are not stricken with hunger, thirst, fear or sorrow. Naturally and daily assailed by them, forsooth, a creature does not cherish attachment for the themes of Hari. Even the lord of Patriarchs (Brahma), the Divine Girisha, Manu, Daksha and other patriarchs, Sanaka and other ascetics, as well as

* If a person places that burden on his shoulders his weariness is not entirely removed,—so by remedies we cannot expect a complete cessation of afflictions.

Marichee, Atri, Angiras, Pulastya, Pulaha, Kratu, Vrigu, Vashishtha, myself, and all other sages cognizant of Brahma, masters of speech, cannot, although searching by means of asceticism, self-absorption, see the Great Omniscient God. Following the Veda, which is highly extensive and endless meanings, and worshipping the deities covered with incantations, they cannot know the Great God. Whenever the Divine (Vasudeva) thinking within Himself, extends His favour unto a person, he renounces his attachment to wordly actions and ceremonies laid down in the Vedas. Do thou not, therefore, O Varhisman, consider the actions which are seemingly real, to be real; they sound pleasant unto ears, but have no touch with the real thing. Those, of sullied understanding who consider the Vedas, as preaching *action* only, do not understand the true spirit thereof, for they are not cognizant of that region (knowledge of self) wherein resides the divine Janarddana. Covering entirely the earth with Kusa grass and slaying numberless beasts, thou art proud of thyself (as a great sacrificer), and therefore being ignorant thou dost know (the region) attainable by actions and not the real object. That is the true action in which Hari delights and that is the true learning which produces devotion unto him. Hari is the soul and lord of all created beings and is the independent instrumental of them all; they should therefore resort to His feet from which proceeds the well-being of mankind. He is learned who thinks "He is my most beloved, He is my soul and from Him there is not the least fear," and whoever is learned is the preceptor Hari, O foremost of men. Thus thy question entertaining doubt has been answered. Hear attentively, I shall reveal unto thee another mystery. Behold on thy back, a deer, about to be pierced by the shaft of a hunter, going in search of a trivial pleasure, engaged in conjugal pleasure in a bower, lost in the humming of black bees, and passing by leopards that satisfy their appetites with the lives of others. O king, it behoves thee to

observe thy own self, having the heart severed like unto the deer, pierced by the shaft of the hunter, who in the asylum of females gifted with the characteristics of flowers, longs for day and night, objects of enjoyment, trivial as the fragrance of the honey of flowers, who is solely attached to the wife, whose ears are tempted to the charming conversation of his wife and children resembling the noise of black-bees, who lives in his house, disregarding before him the time that is day and night, robbing him of the duration of his life and whom Death, living on his back, is about to pierce, like a hunter with a dreadful shaft. Judging within thyself, the actions of thy soul resembling those of the deer, do thou block up the course of thy mind as well as of the external senses like unto the river; and renouncing the habitation of the females filled with the conversations of lustful persons, do thou delight in God who is the refuse of all creatures and gradually desist therefrom."

The king said:—"O Brahman, I have listened to what thou hast said and have deliberated over them; methinks my preceptors did not know them or else would not have they instructed them? O Brahman, thou hast destroyed a great doubt which I had in this,—but I have another in which even the Rishis, of controlled senses, are helpless. Renouncing the body on this earth by which actions are performed, (a creature) assumes another in the next, which feels the consequences of actions. These are the words of those who are well-read in the Vedas and have been heard by me in conversations with them. Actions, which are performed according to the Vedas, immediately disappear and are not manifest.

The auspicious Narada said:—By the same body by which actions are performed in this world and by the same subtle body in which mind exists, before the agent is

separated, a man feels the consequences in the next world.* As a person, renouncing the living body, enjoys in his dreamy body the actions which exist in him in the shape of impressions, so does he by other bodies. From the various bodies which a person assumes in mind, saying "these are mine, I am a Brahmana," he obtains various accomplished actions, by which he is born again. Mind is determined by the action and consciousness of senses, so by mind the actions of the pristine body are determined. If an object in its real form or nature is not perceived, seen or heard in this body, how can one conceive an object in mind? Therefore, O King, the existence of a subtle body is possible for a man, or else how can he conceive an object in mind? It is mind through which is manifest previous form of a man—and it is mind that acquaints him with the condition that he will attain to in future. As some times a thing, unheard or unseen of before, appears in mind, so are many impossibilities relating to place, time, and action† are conceived. All objects, in due order brought within the ken of mind and perception of senses, appear as worthy of being enjoyed, and are done so; and all men are gifted with minds. As darkness is manifest with the moon, so this universe is manifest in the mind enveloped with the quality of goodness and devoted to the meditation of the Divine One. So long the anterior action of intellect, mind, senses, object, and qualities exists, the ideas "myself and mine" are not destroyed in a man. In sleep, stupor, grief consequent upon the destruction of a favourite thing, death, and decrepitude, the consciousness of ego is not manifest in consequence of the senses being incapable to perform their respective functions. The consciousness of ego is not so much manifest in person

* Though grosser elements are destroyed with the death—the subtle elements still remain in which the mind exists,—and by this subtle form a person feels the consequences of his actions in the next world.

† As seeing an Ocean on the summit of a mountain, seeing a star during the day, the chopping off of once's own head etc.

either when he is in the embryo as a (mere) stripling like unto the rays of the moon in the dark half of the month, as it appears clear in a youthful person through his eleven senses. Though all the objects do not exist in him still he is not divested of worldliness as a person, addicted to worldly objects, attains to the accession of wealth in a dream. Thus when the subtle body, identical with five elements, three qualities and sixteen manifestations, is united with consciousness, it is called a creature ; by this subtle body a person takes and renounces the gross form and attains to sorrow, joy, happiness, grief and fear. As a leech does not entirely leave a grass before it gets hold of another, so a person, though dead, does not forsake the attachment for his previous body, unless by the consummation of actions undertaken in that body, he attains to another. O lord of men, mind alone is the root of worldliness unto creatures. Thinking of the objects of senses a man repeatedly engages in actions, so long action exists there is ignorance too, and so long ignorance exists bodies are tied to actions. To remove this ignorance, do thou, with all thy heart, worship Hari and behold this universe as identical with Him from whom proceed creation, preservation and destruction (thereof).

The auspicious Maitreya said :—Thus did the pious Narada, the foremost of the votaries of the Divine One instruct him in the Nature of God and the course of creatures ; (thereupon) inviting the king Prachinvarhis he repaired to the region of the Siddhas. Having commanded his sons to protect the subjects the royal saint Prachinvarhis repaired to the hermitage of the ascetic Kapila ; there having worshipped the lotus feet of Govinda with devotion, being whole-minded, quiescent, and disassociated from the world, he attained to the condition of being identical with the (Divine One). O sinless one, the celestial Saint Narada, thus describing the spiritual knowledge, said :—“Whoever shall hear of and make others listen to this, shall, forsooth, be freed from the subtle

body." And this description, of the glories of Mukunda, proceeding from the mouth of the foremost of celestial saints, sanctifies the three worlds and purifies the mind ; whoever shall hear it chanted shall be freed from all bonds and shall not roam in this world. This wonderful spiritual knowledge was obtained by me, which destroys the consciousness of ego and the doubt that how one suffers the consequence of actions in after-life.

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CHAPTER XXX.

THE auspicious Vidura said :—O Brahman, how could the sons of Prachinvarhis, mentioned by thee, attain to Siddhi (consummation of asceticism) having pleased Hari with the chanting of the hymn sung by Rudra? O disciple of Varishaspati, those Prachetas, having obtained the Divine Lord of the mountain and being favourite followers of him who was a favourite of the lord of emancipation (Vishnu), might have attained to liberation; but what did they attain to this or in the next world?

THE auspicious Maitreya said :—Satisfying the behests of their sire, Prachetas, reciting Rudra's hymn in the waters of the ocean and by sacrifices and ascetic rites, pleased Puranjana (Hari). After ten thousand years, the eternal Purusha, having removed their afflictions, appeared before them in that form in which the quality of goodness prevails. Like unto clouds on the summit of a mountain he was seated on the shoulders of Garuda; he wore a yellow raiment and had the Kaustava jewel round his neck removing the darkness of the quarters. His face and cheeks were gracefully

beautified with brilliant ornaments of gold and he had a diadem on his head ; his eight hands had eight weapons ; he was worshipped by his followers, the ascetics and the celestials ; and his glories were being chanted by his servant Garuda. He was engarlanded with garlands of wild flowers and his grace was viewing with Lakshmi situated in the midst of his straight but spacious eight arms ; that Prime Purusha, looking upon the sons of Varhishman, with kind looks, said to them in words deep as the roaring of the clouds.

The Divine One said :—O Ye princes, beg of me boons ; good betide you ; I am pleased with you all for your brotherly feelings, for which you do not observe different forms of religion. Whoever every day in the evening will think of you, shall consider his brothers as identical with his own self and shall cherish love for all creatures. I shall confer upon them their desired-for boons and excellent understanding, who, with collected mind, singing Rudra's hymn, shall worship me every morning and evening. Since you have delightedly satisfied the behests of your sire, this your charming glory, shall spread all over the world. An illustrious son shall be born unto you who shall equal Brahma in accomplishments and whose progeny shall file up the three worlds. O Ye princes, from (the Rishi) Kandu, Plomlocha* obtained a daughter having lotus eyes—the trees took the abandoned (daughter) : That girl crying in hunger the king Soma, stricken with pity, put into her mouth his finger producing nectar. You have been commanded by your sire to procreate progeny following me ; do ye soon marry that excellent damsel. You do not differ with one another in character or persuasion, and that youthful girl, not different from you in religion and character and who has surrendered herself unto her husbands, shall be wedded with you all.

* The anecdote is that the Apsara Plomlocha was big with a child through the Rishi Kandu, and while she was returning to the celestial region she left off the embryo on the trees.

By my favour with unimpeded prowess you shall enjoy for a thousand celestial years earthly and divine objects of enjoyment. Thereupon by your firm devotion unto me all your desires and sensual appetites shall be destroyed and desisting from hellish objects of enjoyment you shall come to my region. The condition of a householder is not a source of bonds unto those persons, who, even entering that condition, assign all their actions unto me and who delight in spending their time by chanting my glories. I am the omniscient Brahman, and appear in the mind of the hearees, which seems new with every word, through the words of those who chant the glories of Brahman—(so listening to my glories people see Brahman) those who seek refuge of me are not influenced by sorrow, ignorance or delight."

The auspicious Maitreya said :—Having the dirt of ignorance and darkness destroyed by his view Prachetas, with folded hands and in heavy words, chanting the glories of their best of friends Janarddana, who had thus said to them for initiating them into true manliness, said.

Prachetas said :—Salutation unto thee, who dost destroy all afflictions and whose high qualities and great name have been pointed out by the Vedas as leading to the accomplishment of all objects, who art above mind and speech and whose way cannot be known by the senses. Salutation unto thee, who art pure, quiescent, dost exist in this true form, in whom has been baffled this world of illusion begotten of the mind, and who by thine illusive energy dost assume the forms of Brahma and others for the creation, preservation and destruction of the universe. Salutation unto thee who art, the pure essence, by whose knowledge the worldliness is destroyed, who art Vasudeva, Krishna, and the master of all devotees. Salutation unto thee, who art lotus-navelled who dost wear a lotus garland and who hast lotus feet and lotus eyes. Salutation unto thee, whose raiment is yellow like unto the filaments of a lotus,

who art the refuge of all elemental creations and the witness of all the worlds. By this thy divine form endless miseries are destroyed and to favour us who were distressed, thou didst manifest this form. O lord, they are immensely favoured if these people are remembered by thee in proper time considering them as thine own. Stationed in the hearts of poor people who attain to beatitude for being thought of by thee, thou art cognizant of their wishes—dost thou not know our prayer? And even, O lord of the universe, dost thou wish to hear of the prayer from our own mouth; (we say) that thou who dost instruct (all) in the ways of emancipation, who art thyself the true course of man, mayst be propitiated with us. Still do we pray for thine propitiation; thou art the foremost of all and capable of granting all desires; there is no end of thy prowess and so thou art described as Ananta. As obtaining a Parijata tree a black bee does not seek for other trees which are easily available, so obtaining thine feet, what boons shall we pray for? So long under the influence of actions being possessed by thine illusive energy we shall travel in this world may we in our various births, be associated with thy votaries. We do not compare even the heaven or final liberation with a minute portion of association with thy votaries what to speak of other desired-for objects of mankind? There is no anxiety in their company of those thine votaries before whom thy sacred glories are chanted, by whom all thirst is satisfied, who are harmless towards all animals and who, disassociated from the world, always chant the names relating to the Divine Narayana. What timid wight shall not long for the association with them who are like holy pilgrimages and who travel for sanctifying the earth with their feet? O God, for a momentary association with thy friend Bhava we have obtained thee who art the best physician for this world hard of being treated and for death and art the prime refuge. We have studied well the

Vedas, pleased the preceptors, Brahmanas and elderly men by our service, welcomed those worthy of respect, friends and brothers and renouncing malice have satisfied all animals. May all our devout austerities, which we performed in the waters without any food for many long years, be directed towards encompassing thy satisfaction who art the Prime Purusha. Being unable to witness the end of thine glories, Manu, Brahma, the divine and other sages whose souls were purified by asceticism and knowledge, chanted thy glories according to their respective might; and so we have sung this hymn. Salutation unto the Prime Purusha, who is pure, equal every where and who is Vasudeva in whom the quality of goodness predominates.

The auspicious Maitreya said:—Being thus hymned by the Prachetas, Hari, fond of his votaries, delightedly said to them:—“So be it”; and though His departure was not welcome to them whose eyes were not satiated still He, of unimpeded course, repaired to his own region. Thereupon issuing out of the waters Prachetas saw that the kingdom was without a king, the earth, for want of cultivation, was covered with various trees which were so high as if they were ready to obstruct the region of the celestials and so they were greatly offended with them. With a view to free the earth from trees and creepers they, enraged, O King, produced from their mouth, fire, like unto that of dissolution and air. Beholding the trees reduced to ashes the Prtriarch (Brahma) came there and with reasonings pacified the sons of Varhishman. The trees, that were still left, being advised by the Self-create, conferred upon the Prachetas their daughter. Thereupon by the command of Brahma they married that girl named Marisha from whom was born Daksha, who, was thus born in the race of the Kshatriyas for his, once disregarding Siva. He was that Daksha, who, when Chakshusha Manwantara set in, having his former body destroyed by time and being commanded by the Divine will, created pro-

geny. Being born, he, with his own effulgence, clouded that of others, and for his abilities in actions he was called Daksha. This Daksha was set by Brahma in the task of the protection of progeny and he again engaged all other patriarchs in the same work.

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CHAPTER XXXI.

THE auspicious Maitreya said :—Thereupon having acquired discriminative knowledge and remembering the words of Adhokshaja they consigned, the charge of their wives, unto the hands of their sons and issued out of their houses. In the western quarter on the banks of the ocean where Jagali attained to the consummation of his asceticism they were initiated into that knowledge of self by which one considers others as identical with himself. While they were seated having conquered the Vital airs, mind, speech, external vision and the *Asanas*, quiescent and straight and having fastened their minds upon the immaculate Brahman there appeared in their view Narada worshipped of the celestials and demons. Seeing him approach they rose up and saluting welcomed him ; then adoring him duly and making him sit comfortably they said :

Prachetas said :—Art thou welcome, O celestial saint ? By our good fortune we have met thee ; O Brahman, like unto the sun thy journey leads to the fearlessness of all. O lord, being attached to the world, we have well-nigh forgotten what we had been instructed by the Divine Siva and Adhokshaja ; do thou explain unto us spiritual knowledge by which

we may cross the ocean of the world, which it is so hard to get over.

The auspicious Maitreya said ;—Being thus accosted by Prachetas, the divine sage Narada, having centered his soul in the divine lord of illustrious glories, replied.

The auspicious Narada said :—That birth of mankind is the (true) birth, that action is the true action, that life is the true life, that mind is the true mind and that word is the true word by which they serve the Divine Hari, the soul of the universe. (Save this) of what consequence is the three-fold birth namely the union of the seminal fluid and blood, the ceremony of *Upanayana* and that of *Diksha*, of what avail are the actions prescribed by the Vedas and of what benefit is a long life like that of the celestials ? Of what good is the listening to the Vedas, asceticism, power of conversation, accomplished intellect, strength and the sharpness of the senses ? Where Hari, conferring knowledge of self, does not exist (of what benefit) there is *Yoga*, Sankhya, knowledge of self, asceticism, the study of the Vedas, and other vows and penances encompassing well being ? The spiritual consummation, of all those actions leaving to the well being, is the soul and Hari is the soul of all creatures for he destroys all their ignorance and is dear unto them. As by sprinkling water into the root of a tree all its branches and trunk are nourished, as by the nourishing of the vital breath (Prana) all the senses are sustained, so by the adoration of Achuyta all the deities are worshipped. As water coming out of the sun (during the rains) enters into it again in time (during the summer), as all creatures, mobile and immobile terminate in the earth, so do all these qualities end in Hari. O ye princes, as darkness or light gradually terminates in ether, so all the energies and the stream of qualities namely of goodness, darkness and ignorance terminate in the Divine One. Do ye therefore worship Him considering him as identical with you, who is the One

soul of all creatures, the instrument of the universe, the Prime Purusha, the foremost of all, and who, by His energy, destroys all the qualities. Janarddana is speedily propitiated by mercy unto all creatures, satisfaction with what easily comes, and the control of senses. Stationed in the minds of the pious by constant meditation, which have been freed from desires and accordingly purified, Hari, does not like to recede therefrom, considering him as brought under His refuge. Hari, ever loving towards his votaries, and delighting in devotion, does not accept the worship of those vicious-minded persons, who, proud of their wealth, learning and family, disregard the poor pious. What grateful person does, for the least, forsake that Divine One, who is perfect in Himself, and being devoted to His own votaries, does not accept the service of even Sree following him, of the kings, cherishing desire, and of the celestials ?

The auspicious Maitreya said :—Thus, O king, making the Prachetas listen to the themes of the Divine one the ascetic, born of the Self-Create, proceeded to the region of Brahma ; they too, listening to Hari's glories emanating from his mouth and removing the sins of mankind and meditating upon his lotus feet, attained to His station. O Khatta, what thou didst ask of me, I have described unto thee by this conservation, instinct with the glories of Hari, between Narada and Prachetas.

The auspicious Suka said :—O foremost of kings, thus the progeny of Uttanapda, Manu's son, has been related. I shall now describe unto thee the descendants of Pryavrata. Having acquired, from Narada, the knowledge of self, he again enjoyed this earth, and dividing it amongst his sons attained to the station of the Divine One. Listening to the glorious themes of the Divine One narrated by the Rishi Kausarava, Vidura's devotion was greatly increased ; and he then with his head saluted the feet of the ascetic and by his heart the lotus feet of the Divine One.

Vidura said :—"O thou of great asceticism, thou art full of compassion and thou hast kindly pointed out unto us the terminating point of the quality of ignorance where resides the Divine Hari who comes within the view of his poor votaries." Having thus welcomed and saluted the Rishi he repaired to Hastinapur with a view to see his kinsmen. Whoever shall daily listen to these sacred themes of Prache-tas who had surrendered their minds unto the Divine Hari shall acquire long life, wealth, prosperity, fame, auspiciousness and good condition in after life.

END OF BOOK IV.

BOOK V.

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CHAPTER I.

THE auspicious king said: O ascetic, wherefore did Priyavrata, who had self-knowledge, and who was a great devotee of the Reverend One, enter into the life of a householder, which is fettered by act and which leads one to recognise the individuality of one's self? O best of Brahmans, persons, who, like him, have renounced society, ought not to find pleasure in a householder's life. The minds of the great are ever reposing in the shade of the excellent One's feet, capable of assuaging the fury of lust and the other passions; O Vipra sage, do not desire relations. I am laboring under a great doubt as to how, attached as he was, O Brahmana, to wife and house and son, he could succeed in attaining the *summum bonum*, and how also he could centre his thoughts unswervingly upon Krishna.

Thereat the auspicious Suka replied:—Yov have spoken the truth. Those, whose hearts revel in the honey springing from the lotus feet of the Reverend One of absolute excellence and who devote themselves unto Him, regard their highest welfare as consisting of the converse about him so much loved by the greatest anchorets; nor do they forsake the same although they may find obstacles in this way. A great votary of the Reverend One, Priyavrata attained to a knowledge of the greatest good in consequence of his having mi-

nistered unto the feet of Narada; and being initiated into soul contemplation, resolved upon observing the regulations. At the very outset, he, concentrating his thoughts, resigned, unto the reverend Vasudeva, the active energies of his organs. Knowing him to be adorned with many administrative virtues, his father, Manu entrusted him with the task of governing the kingdom; but at first he refused to accept it. Although it was improper to disobey the desire of his father yet Priyavrata knew that the exercise of the kingly function is unreal, and that discomfiture may spring from such a source. Coming to know this the primeval reverend Brahma, in company with the incarnate Veda, and his sons, Marichi and the rest, descended from his region entitled *Satyaloka*. As a monarch comes to know the designs of rulers tributary to him, so the Self-sprung gathers the purpose of the universe by its prosperity or decay. Learning the intention of Priyavrata, he left his region with the view of seeing Narada, and began to descend by degrees. On the way sky-ranging deities paid their adorations unto him; and Siddhas, Saddhyas, Gandharvas, Charanas and ascetics, in numbers, raised the song of praise. Beaming like the moon, he came to the Gandhamadana illumining its caverns with his splendour. There in a cavern Narada was engaged in doctrinating Priyavrata into self-knowledge; and Manu had come there for the purpose of taking back Priyavrata. On seeing the swan-vehicle, Narada immediately knew that Brahma had come. Instantly all the three started to their feet and began to hymn him, holding before him the articles of worship in their hands. Next the divine sage Narada, holding before that Deity the articles of worship, in sweet accents began to sing his perfections, his glory and his supreme excellence. Then Brahma, smiling looked affectionately at Priyavrata, and spoke as follows.

The auspicious Reverend One said: 'My son, listen to what I say. It is improper to attribute defect to the Divi-

nity who is of immeasurable power. Resigning ourselves unto him, you, and your father, and this spiritual preceptor of yours, the divine sage, Narada, and also myself, obey His behests. No body can directly or otherwise alter his creations by means of austerities, learning or spiritual absorption, strength or intelligence, nor can he through interest or righteousness abolish his acts. Being subject to birth, death, grief, stupefaction, fear, and pleasure and pain, we take this god-gifted body in order to perform acts. Fast bound with his words, representing a rope, and by means of the three principles, our acts, and such words, O Brahmana, we offer him articles of worship. Even as an ox or any other quadruped, with cords passing through its nose, executes the wishes of a man, so we execute the wishes of the Lord on his behalf. As a person, furnished with sight at his will, taketh one blind either to the shade or the shine, so the Lord at his will enfolds us in the bodies of birds or beasts or any other animals; and bowing to his mandate, we enjoy pleasure and suffer pain in those bodies. As a person, awaking from his slumber, recollects his dream, so one emancipated, undergoes his acts, being reft of all consciousness of self and thus bears one's body; but such a person doth not reap the qualities, acts, or desire of his former body. He, that without having previously subjugated his senses, wanders from forest to forest, is ever dogged by these six foes, mind and the five organs thereof; but he, that hath conquered his senses and is centered in himself, comes by no harm by leading the life of a householder. A person, desirous of conquering the six passions, should, at first living in his house, attempt to do so by practising self-control —they being weakened he should then travel elsewhere as one should vanquish his powerful enemies by living in a fort. Resorting to the feet of the lotus-feet of the lotus-navelled Deity thou hast vanquished the six enemies; do thou enjoy (as long as the body) the pleasures conferred by the Divine

Purusha, and then being disassociated from the world do thou adore Prakriti.

Suka said:—Being thus instructed the great votary of the Divine One, feeling the insignificance of his own self, respectfully lowered his shoulders and accepted the instructions of the Divine Preceptor of the three worlds. Having been duly worshipped by Manu and meditating upon his own form which he did not ordinarily display, the Divine Brahma repaired to His region which was above the comprehension of mind and speech, Pryavrata and Narada listfully looking at him. Having his desire thus satisfied by Brahma, and having, by the counsel of the celestial saint, consigned the charge of protection and preservation of the entire universe to the hands of his son, Manu too withdrew himself from the enjoyments like unto a dreadful tank of poison. By continually meditating upon the feet of the Divine Prime Purusha, by whose thought all the bonds of the world are snapped, all his desires were burnt down and he was purified. By the desire of the Divine lord of the universe being again entrusted with work, he, to enhance the glory of the great, ruled the world. He then espoused the daughter of the Patriarch Vishwakarman named Varshishmati and begat upon her ten sons, who were like him great in character, accomplishments, actions, beauty and strength and a daughter named Uryaswati. His sons were named, Agneedhra, Idhmajihva, Yajnavahu, Mahavira, Hiranyakretas, Ghritaprishtha, Savana, Medhatithi, Veetahotra and Kavi. Of them, Kavi, Mahavira and Savana, these three lived lives of perpetual celibacy and practising the knowledge of self from their boyhood at last attained to the condition of Paramahansas. In that condition they all acquired great self-control and became mighty Rishis; by the continued meditation of the lotus-feet of the Divine Vasudeva, who is the asylum of all creatures and the refuge of the terror-stricken, and by dint of great devotion, they had

that Divine one stationed in their purified hearts ; thus consigning the attributes of body to the previous soul they became identical with the Great Soul. Of another of his wife were born three sons, namely Uttama, Tamasa, and Raivata who were all lords of Manwantaras. His (three) sons thus engaged in the practice of self-control, that high-minded lord of the earth ruled the earth for eleven *Arvuda* years ; by the twang of his bow stretched by his highly powerful hands, persons, on the side of the justice, yielding without any fight, he engaged in enjoyment day and night with his greatly beloved Varhishmati, his good sense and understanding as if being defeated by enjoyment, merry sports, bashfulness, smiles and jokes and he himself standing like one losing himself. While the Divine Aditya goes round the mount Sumeru and lightens the earth, only half is lighted ; (determining) " I shall make day of a night " he, whose power was greatly enhanced by the devotion to the Divine One, and who was not pleased with his, ascending a shining and swift-coursing car, like the second sun seven times pursued it. The seven ditches that were made by the wheels of his celebrated car became the seven oceans by which the seven insular continents have been created, Jambu, Plakshma, Salmali, Kusha, Krauncha, Shaka and Pushkara are the seven insular continents and the dimension of the each is twice that of its preceding one and they all lie situate around (the ocean). The seven oceans are respectively of salt, juice, sugarcane, nectar, clarified butter, curd, milk and of pure water ; they are like the ditches of the seven insular continents and they are of equal dimensions each with the one it encircles ; they all lie separately on the outside unobstructed, and Varhishmati's lord conferred the kingdom of the seven continents upon his seven sons namely Agneedhra, Idhmajihva, Yajnavahu, Hiranyretas, Ghritaprishttha, Medhatithi and Veetahotra, each of them being respectively placed in charge

of one continent. He gave away his daughter Uryaswati unto Usanas and of her was born Devajani, described in the poem. This sort of manliness is not an impossibility for those persons who, by the dust of the feet of Great One, have controlled their six passions ; even a mean person, if he recites His name, is immediately freed from worldly bonds. Having disassociated himself from the qualities by the devotion to the feet of the celestial saint, considering himself, in his company, as one, whose true object of life has not been realized, he, of incomparable energy and prowess, once on a time, repenting, said :—“ Alas, a mighty iniquity have I perpetrated ; I have been thrown by my passions into this dark well of worldly desires, begotten of ignorance ; Oh fie on me, I have become a play deer of my wife.” Having arrived at the true knowledge of self by the mercy of the Great God, he divided his kingdom amongst his devoted sons and renounced his queen, like a dead body along with the worldly objects and followed the path pointed out by Narada.

These are the slokas relating to him : who else but God can accomplish the actions performed by Pryavrata, who, journeying to destroy darkness, had created the seven oceans. By him the earth was settled, and to put a stop to the dissensions of mankind, divisions of the various insular continents were laid out by the rivers, mountains and forests. And he, fond of the votaries of Vishnu, considered as hell all the wealth of the earth, heaven, the land of mortals, *Yoga* and actions.

CHAPTER II.

THE auspicious Suka said: His father being thus engaged, Agnidhra, carrying out the command of his father, keeping his gaze steadily fixed on righteousness, began to rule the inhabitants of Jambudwipa, like his own children. Once upon a time, the ascetic, desirous of having offspring, went to a cavern of that mountain which was the sporting ground of the wives of the foremost deities; and there having procured things required for worshipping the lord of the creators of the world, became deeply engaged in worshipping him. Reading the intention of Agnidhra in entering upon such rigid austerities, he sent to him the Apsara, Purvachithi, by name, who had been singing in the celestial assembly. And (arriving there), she ranged the charming groves of that hermitage,—with various clustering trees bearing intertwining golden plants on their trunks,—and singing with the melodious notes of land-living birds in pairs; (groves) graced with aquatic fowls, ruddy geese, and other feathered tribes awakened by the cries of others living on land;—and containing resonant transparent tanks, and watery expanses thronging with lotus blossoms. Hearing the tinklings of the ornaments adorning her feet, weaving at each step charming, amorous and dainty motions, the son of the lord of men slightly opened the buds of his eyes, which had been closed on account of his being sunk in spiritual contemplation. And seeing that divine damsel smelling blossoms hard by, like a very female black bee,—creating in the hearts of people entrances for him of the flowery weapon, by means of her gait, blandishments, sportive manner, modest looks, sweet accents, eyes and form—all milking out the delight of gods and men, with her rounded bust, braid and zone trembling charmingly on account of her coursing hastily to

fly from black bees maddened with her odorous breath, existing with her liquor of life flowing from her face,—he came under the sway of the reverend Makaradhwaja,—and bewildered by emotion, addressed her in this fashion, “O Munivarya, who are you? Are you the illusive energy of the supreme Lord? Friend, bear you this brace of stingless bows for yourself,—or for the purpose of subjugating persons of unconquered senses, representing deer. Ranging in this woodland, I cannot divine at whom it is your intention to discharge these shafts of yours, having your eyes for its feathers, highly graceful although wanting knots in its foremost part, exceedingly keen at their heads, and languishing in consequence of exercise. May your stroll conduce to our welfare! Are your disciples, thronging around you, reciting and chanting the Saman instinct with hidden meaning? And as the sages feed on the branches of the Veda, so these are feeding on the flowers flowing from the hair on the crown of your head. O Brahmana, I hear the chyme of gems set on the elegant bangles on your feet, but do not see the speakers themselves. How have you obtained that yellow halo on thy shapely hips; on which appeareth a circumference of flaming clouds? And where is your bark? What is treasured up within your beautiful breasts, to which my sight hath been revealed, seeing that although you are slender at the middle, yet you bear your burden with difficulty. And wherefrom is thy rosy, perfumed paste on your breast, with which you perfume this entire hermitage of mine. O you of eminent religious merit, O my dearest friend, show me your region where people possess such fine forms on their breasts, wonderful exceedingly, and capable of agitating the hearts of such as we are; with countenances fraught with nectar, mellifluous speech, and blandishments. What do you live on seeing that a smell comes out of your mouth. Yet you are a portion of Vishnu, for your ears bear the Makara-shaped ear-rings worn by Vishnu; in the vicinity of a pair

of winkless eyes. Your face resembles a tank in which your eyes represent two restless fishes,—your rows of teeth display their grace like flocks of swans and your hair appears like black bees. The fly that has been beaten by thy lotus hands, wandering, is disturbing my eyes; dost thou not perceive that thine hairs have been dishevelled and the wicked wind has slackened the piece of cloth round thy waist? O thou having asceticism for thy wealth, this thy beauty destroys the devout penances of the ascetics; by what hard austerities hast thou acquired it? Do thou, O friend, engage in penances with me, or may the Creator, pleased, make thee my spouse. I shall not renounce thee, my wife, who hast been given by Brahma and on whom have been fastened (both) my mind and eyes; O fair damsel, do thou take me, who is devoted unto thee, to where thy mind is and may thine companions kindly attend upon me." Thus did the king, intelligent like the celestials and expert in the art of coaxing the females with conversation, instinct with wordliness, greatly pleased the celestial damsel. He was the lord of heroes and gifted with learning, intellect, youthfulness, beauty, grace, high-mindedness, character, and many other accomplishments; so she was attracted to him and lived with the king of the insular continent Jambu for many Ayuta years in the enjoyment of worldly pleasures. In time, that foremost of kings, Agnidhra begot upon her nine sons namely, Navi, Kimpurusha, Harivarsha, Ilavrita, Ramayak, Hiranmaya, Kuru, Vadrashwa, and Ketumala. She, year by year, gave birth to those nine sons; thereupon having kept them in the house and renounced all enjoyments she engaged in the worship of the Divine Brahma. The sons, of Agnidhra, were after their mother naturally, of hard limbs and strong; their sire having divided the earth amongst them, they according to their shares, severally ruled each for a year, the insular continent of Jamvu. The king Agnidhra was not satiated with the enjoyment of worldly

objects; and being addicted to pleasures, he used to think highly of the Apsara, and therefore for celebrating the Vedic ceremonies he attained to the region where the manes live in enjoyment. After the demise of their father, the nine brothers duly espoused the nine daughters of Meru, namely Merudevi, Pratirupa, Ugradastra, Lata, Ramya, Shyma, Naree, Vadra, and Devadidhiti.

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CHAPTER III.

SUKA said:—Desirous of having offspring, Navi, along with his barren (queen) Meru, adored the divine Purusha of sacrifices. While Pravargya ceremonies were being celebrated by that king with reverence and purity the divine Vishnu, unattainable by articles, countries, time, Mantras, Ritwikas, gifts and sacred sanctions, out of compassion for his votaries, being gifted with a graceful person, manifested himself before him; for having his mind bent upon accomplishing the desires of his votaries, the person, he assumed, was conducive to the enhancement of the delight of mind and eyes, and was highly graceful and sweet. (That form) had four arms, was effulgent, that of a male, wore yellow, silken raiment, had the mystic mark of Sribatsa on his breast, and was adorned with conch, discus, club, lotus, wild garlands, Kaustava and other gems; he had the most charming jewelled crown, ear-rings, chains round the waist, necklace, Keyuras, Nupuras and was adorned with various other ornaments; as a poor man, on the accession of vast wealth, worships it so the Ritwikas, councillors and the master of the house, honored him highly by lowering their

heads and worshipped him with various articles. (They said) :—“ Although thou art perfect, may thou thyself, accept again and again our adoration, who are thine servants. We have been instructed by the pious only to bow unto thee. What man can ascertain thine true form with the imaginary name, form and beauty that are attributed to the great God who is above Prakriti and Purusha ; men can only chant a portion of thine many excellent and auspicious qualities which destroy the endless iniquities of people. O Great One, thou art even greatly pleased with the chanting which thine votaries, out of devotion, perform in deep accents. O lord, we do not behold this sacrifice, rich in many respects, of any service unto thee. The endless delight, which originates in thee in consummate proportions, is thy true form. May these sacrifices, O lord, celebrated by us who have always an object view, be for ourselves only. O thou greater even than the great Purusha, to extend thine own glory of emancipation, out of thy consummate kindness, unto the ignorant, thou dost, although not worshipped, appear before them like an ordinary mortal. O thou worthily of adoration, this is even our boon, that thou, at the sacrifice of the royal saint, hast come within the view of thine votaries. The chanting of thine glories is even conducive of great well-being unto those saints, who take delight in their own soil and whose endless iniquities, have by virtue of the disassociation from the world, been burnt down by the fierce fire of knowledge ; and they therefore perpetually chant thy glories. May thy name, instinct with many virtues and destroying sins, come within the range of our speech, when we are stricken with hunger, or distressed with a fall, slip or yawning or other wretched conditions or at the time of death or infirmity. Like unto a poor man begging husk of the rich, this royal saint, praying for a son from thee who art the lord of heaven and emancipation, is roving about for the fruit. Who is not vanquished by thy illusive

energy, which is not impeded by any and the ways whereof cannot be ascertained by us? And whose understanding is not possessed by it? and who, save by attending the feet of the great, is not overwhelmed by the poison of worldly object; O thou of manifold actions, we have invited thee here for a trifling object; it behoves thee to forgive us, with thy quality of patience; for this negligence who are of weak understanding." Being thus adored by the priests with deep accents and others appointed by the king of Nimivarsa, the Divine Purusha, out of compassion, said to them:—"O Rishi, your words never prove futile; but your prayer, that a son like unto me may be born to this king, is a boon, which is very hard of being granted. For I am my equal and like. Still the words of the Brahmanas must not be falsified since they are like the celestials and are my mouth. As I have none like me I must descend as Navi's son"; Merudevi was listening to all those words, and manking her husband also hear them the deity disappeared.

O Vishnudatta, being thus propitiated by the great saints at the sacrifice of Navi and accordingly being desirous of satisfying his desire, the deity, assuming a pure form, to point out morality unto the ascetics, the wise and other Brahmacharis, observant of rites, descended into the womb of Meru as Rishabha.

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CHAPTER IV.

SUKA:—As soon as (Rishabha) was born all the divine marks were visible on his person; his prowess began to increase daily everywhere along with equality, self-control

self-renunciation, effulgence and splendour; thereat the councilors, Brahmanas, the celestials and the subjects thought within themselves that he, as the king, might govern the earth. His person was worthy of the description of the poets and the best, and he grew foremost in native effulgence, prowess, strength, energy, grace, fame and other accomplishments; accordingly he was named Rishabha by his father. Once on a time, the divine Indra, vauntingly, did not pour showers in his kingdom. Thereat the divine Rishabha, the lord of asceticism, by virtue of his ascetic energy, made his own region named Aja pour in showers. Having obtained a son after his heart the king was overwhelmed with delight and out of affection, in deep words addressed that divine ancient Purusha, assuming human form, out of his own will, as 'child' 'my son'; and rearing him up with great affection he attained to supreme delight. Being informed of the attachment of the citizens, councilors and the subjects towards him, king Navi, for the protection of virtue, installed him on the throne; and consigning him to the care of the Brahmanas he with Merudevi repaired to the hermitage of Vadrika; and having worshipped the divine Vasudeva named, Nara and Narayana, with calm and hard austerities and meditation, he, in due time, attained to his glory; O descendant of Pandu, of him two slokas are recited.

" What person after him shall be able to perform the celebrated action of the royal saint Navi by whose pure actions, Hari was born [as his son; who else but him is gifted with the energy of Brahma, in whose sacrifice the Brahmanas, adored with gifts, saw the divine male of sacrifice by virtue of Mantras.

Considering his own country as the field of work, the divine Rishabha for instructing his people lived for some time in the family of his spiritual guides and then obtaining

their permission returned and began to deliver religious instructions unto his people and celebrate actions sanctioned both by *Shruti* and *Smriti*; he begat upon Yayantee conferred on him by Indra a hundred sons after him; of those Bharata was the eldest, a great ascetic and gifted with many accomplishments and after him this insular continent is named Bharatavarsa. And of the other ninety-nine Kushavarta, Ilavarta, Brahmavarta, Malaya, Ketu, Vadrasena, Indrasprik, Vidarva and Keekata,—these nine were the foremost and followers of Bharata. After these the other nine namely Kavi, Havi, Antariksha, Prabridha, Pippatanya, Avirhotra, Dravida, Chamasa and Karavajana were great votaries of the Divine One, and examples of the divine piety; having, by the glory of the Divine One, amplified their characters, I shall describe them in the eleventh book in which will also be related the conversation between Vasudeva and Narada. And other eighty-one sons, who were obedient to those, are greatly humble, fond of celebrating sacrifice, of pure actions and devoted to Brahman. Although the divine Rishabha was master of himself and always desisted from bad actions, and was the Great God identical with pure joy and knowledge, still he, like an ordinary mortal, performed many actions; for he, by his own conduct, wished to instruct the ignorant people in his own religion; he was himself calm and quiescent, still he brought the householders to order by piety, wealth, fame, progeny and by collecting enjoyments and salvation. (For) the ordinary people follow what the great perform. Though he was conversant with the mystery of the Vedas, the root of all religions, still by means of pacification and other ways as pointed out by the Brahmanas he engaged in governing his subjects. He celebrated in various ways a hundred sacrifices which were greatly prosperous with diverse articles, (proper) places, time, age, reverence, Retwikas and being directed to various deities. The divine Rishabha thus governing this insular

continent no one there desired to beg of another, any thing for himself like an aerial flower nor did any one covet other's things ; (in short) none there did desire for any thing save increasing devotion to their king. Once on a time while roaming, the divine Rishabha arrived at Brahmavarta and entering there the assembly of the leading Brahmana saints espied his own sons ; and though his mind was naturally quiescent and well-balanced with humility and love, still for governing his subject she began to instruct them (sons) in their presence.

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CHAPTER V.

RISHABHA said :—This human body, which is obtained in this land of mortals, should not be subject to the enjoyment of painful worldly pleasures that are partaken of by animals living upon excreta ; O my children, austerity only is the most excellent thing by which soul is purified and which (again) leads to the eternal felicity of Brahmana. The wise designate the service of the great as the gateway to final liberation and the association, with those who are addicted to women, as worldliness ; those who are friendly towards all, calm, devoid of anger and of good conduct and who regard all equally, are the great. (They are great) who consider friendship towards me who am the God as constituting the greatest felicity, who do not delight in them who are addicted to worldliness, in children, wife and rich houses, and who do not hanker after greater riches save what is required for the up-keep of their body. Forsooth, they commit iniquities when they are anxious to satisfy their

senses ; I do not consider it well to commit (again) that iniquity from which this painful body of the soul has originated. So long a person does not desire to know his true self, he perceives one begotten of ignorance ; so long action exists, mind appears as being identical with the root of the bondage of the body. Thus does the pristine action bring the mind under its subjection ; and as long as one does not delight in me who am Vasudeva and who am styled (variously) on account of ignorance he is not freed from the bondage of the body. When a person, (although) gifted with good understanding, does not consider, being addicted to self-seeking, the actions of the senses as unreal, that ignorant wight forgetting his true self and attaining to the house, affording carnal pleasure, meets with endless miseries. The man and woman being united there arises from that union a tie of hearts and from which again originates the idea of 'mine' and attachment for house, fields, son, friends and wealth. When the mind, being firmly bound by actions, desists from the attachment towards females, he, renouncing that idea of self which is the root of worldliness, becomes free and attains to the most exalted station. (The idea of self might be renounced) by devotion unto me who am identical with gander and preceptor, disgust, meeting with pleasure and pain equally, seeing the miseries of all animals both in this world and in the next, enquiries about the truth, asceticism and renunciation of all desired-for objects. By accomplishing works for me, by chanting my themes, continually residing with them who consider me as the foremost of deities, hymning my glories avoiding all enmity, equality, self-control and forsaking all attachment towards body and house. By the study of spiritual literature, residing in a lonely place, controlling vital breath, senses and minds reverence, penances, not forsaking deities and control of speech. By being expert in my meditation, knowledge of perception, and by being sunk in thought, one should, being

gifted with patience, energy and intellect, defeat all attachment towards self. By means of Yoga, as instructed, you should renounce the bond of mind, the root of all actions and which is the outcome of ignorance and then you should desist from Yoga. Desiring my region and for acquiring my favour, a father should instruct his sons, a preceptor should instruct his disciples and a king should instruct his subjects; they should not be offended with one, who, although instructed, does not follow the instruction; and they should again engage those persons in action who are not cognizant of the truth and who are engrossed by actions considering them as conducive of well being. He, who being greatly stricken with desire and being blinded towards his well-being, only hankers after wealth, and creates enmity with others for trifling pleasure, does not know of the misery that will befall him in the end, ignorant as he is. What wise and kind personage, knowing it himself, shall engage such a foolish wight possessed by ignorance in actions, as one, beholding a blind man going astray, does not advise him to go that way. He, who does not release him by giving him instructions on *Bhakti*, is not his preceptor, father, mother, deity or husband. This my body is difficult of being comprehended, this my heart is the truth wherein exists the pure-essence; because I have left behind impiety vanquished, the worshipful persons call me Rishabha. Ye have all originated from my heart, and therefore renouncing pride, and with quiescent mind worship this your great elder brother, Bharata, by which all your duties, as the protection of subjects, shall be accomplished. The mobile is the best amongst all animate and inanimate creation, the creatures that move on their heart are superior to the mobile, the brutes again are superior to them, human beings are again superior to brutes, Pramathas are again superior to men, Gandharbas are superior to Pramathas, Siddhas are superior to the Gandharbas, Kinnaras the followers of the celestials, are superior to

Gandharbas, Asuras, are superior to Kinnaras, the celestials, are superior to Asuras, Indra is the foremost of the celestials ; Brahma's sons Daksha and others are superior to Indra, the Divine Sankara again is superior to Daksha and others, Sankara again is powerful on the strength of Brahma, therefore he is superior to Sankara ; Brahma is obedient unto me therefore I am superior to Brahma. O Brahmanas, I do not find any creature, equal to you ; I do not find so much satisfaction in Agnihotra sacrifice as in the Homa which Brahmanas reverentially perform. Whom else shall I consider superior to the Brahmanas who have in this world, assumed my most charming Vedic form and in whom exist eight-fold accomplishments, namely goodness, self-control, renunciation, truth, favour, asceticism, patience and prowess. They do not pray for any thing even from me who am without end, the most supreme, and the lord of heaven and emancipation ; they are poor and cherish only devotion in me. You should revere all mobile and immobile creation for I exist in them all and you should always be devoid of pride ; to consider all with an equal eye is my adoration. My worship is the practical fruit of the action of mind, speech, eyes and other senses ; save by adoring me who can be freed from the dreadful noose of Death.

Suka said :—Having thus instructed his sons, although well-instructed, for teaching people, the great friend and the divine Rishabha, with a view to learn for himself, the devotion, the spirit of disassociation, and the practice of Paramhansa, as practised by the great ascetics, of controlled spirits and action, installed Bharata, the eldest of his hundred sons, a great devotee and a follower of the votaries of the divine one on the throne for governing the earth ; and having his only body left with him, and being naked and with dishevelled hairs, like maniac, placing the perpetual fire within himself, he, for entering the condition of hermits, left Brahmapurta. And though addressed he used to stand

silent like an imbecile, deaf, dumb, blind, Pishacha or maniac for he had taken the vow of silence and assumed the guise of *Abadhuta*. Thus he journeyed alone all over the earth and wherever he went, to a city, village, a vine cultivating village, a garden, encampment, pasture, abodes of milkman, meeting places of pilgrims, mountains, forests, or hermitages ; like flies assailing a wild elephant wicked people used to threaten him, drive him, commit nuisance at him, throw stones, excreta or dust at him and vilify him with many harsh words ; and all those created no disturbance in him for he did not think much of them for his idea of self was destroyed by the perception of good and evil of this world which is real in name only. His hands, feet, breast, long arms, shoulders, face and other limbs were highly tender and well built and were consequently graceful ; he was also naturally beautiful and his countenance was beautified with natural smiles ; his eyes spacious like tender petals of lotus and the pupils there were ever removing of afflictions ; his cheeks, ears, throat and nose were not very high but beautiful and such was the grace of his smiling countenance that the view thereof used to create desire in the minds of female citizens ; but from the tawny braids of hair hanging low from his head it appeared that his body was pale for want of care and he seemed like one under the influence of evil stars. When he observed that the people were inimical to his practice of *Yoga* and thinking it a hateful object to prevent them he took the vow of *Ajagar*, i.e., residing in one place he used to drink, eat and pass excreta and rolling on the latter his body was covered therewith. But being fragrant with the smell of that excreta the wind spread it all around for ten *Yoyanas*. Being thus engaged in the practice of *Yoga*, the divine Rishabha, the lord of emancipation, following the conduct of cow, deer or crow, used to eat, drink or pass urine and excreta, either sitting or going. Thus did the Divine Rishabha, lord of liberation, practise various

Yoga rites ; he was great, and identical with delight increasing gradually into hundred folds ; and considering himself at one with the divine Vasudeva, the soul of all creatures he had all his objects, of themselves, accomplished ; and accordingly he did not regard much the various *Yoga* practices such as going like an aerial being at his own will, going swiftly like mind, disappearing, entering into others' bodies and seeing distance.

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CHAPTER VI.

THE king said :—O Brahmana, the wealth of asceticism, approaching them of itself, who delight in themselves, and in whose fire of knowledge kindled by *Yoga*, all passion originating from action, have been burnt down, cannot be a source of affliction.

The Rishi said :—Thou hast said the truth ; but there are some wise men, who, out of fickleness, as a wily hunter does not trust a deer although caught cannot entertain from faith in their minds. It is said with the fickleness of mind, it is not proper to contract friendship with any, for with this faith, the asceticism (of Mahadeva) acquired for many years was destroyed (by the illusive form of Vishnu.) As a confident husband gives opportunity to a corrupt wife, so the *Yogee*, trusting such a fickle mind, gives opportunity to desire and other passions to assail (them). What wise man can regard that mind, under his control, from which originate desire, anger, avarice, grief, sorrow, pride, fear, and actions ? Although he was the crown of the entire host of kings he was without a servant ; and assuming

various dresses, speaking various dialects and observing diverse practices like a hermit, his own divine marks were not visible in him ; sojourning in this wise for some time, he, with a view to instruct the *Yogees* how they should renounce their body, was bent upon renouncing his person ; and beholding the Great Soul in his own as not different from him he desisted from considering his body as his own. Like unto a potter's wheel moving of itself for some time, the body of the Divine Rishabha renouncing all considerations for it, by virtue of desire and illusive energy, possessing of its own accord, respectively went to Kanka, Venkata Kutaka and the South Karnataka ; there in the forest adjoining to the Kutaka mountain he threw some pebbles into his mouth and then began to move about naked and with dishevelled hairs like a maniac. Thereupon a dreadful forest fire, originating from bamboos classing against each other on account of the terrible wind, burnt down his body along with the entire forest. Being informed of the conduct (of Rishabha) the king of Kanka, Venkata and Kutaka named Arhat shall himself learn it and shall, forsaking his own religion, fearlessly institute the false religion at the Pashandas by his own understanding. He (thus acting) in the Kali Yuga, the vicious people, being overwhelmed by the illusive energy of the Divine One, shall renounce the respective pure conduct and disregard the Brahmanas, shall not bathe, rinse their mouth, shall be impure, and cut their hairs and of their own accord resort to other impure practices ; and having their understanding sullied in the Kali Yuga when impieties shall multiply they will always vilify Brahman, Brahmanas, the male of sacrifice and others. And like a blind man led by another such, they, confidently observing own rites, their own creation and not originating from the Vedas, shall of themselves fall into a dreadful hell. This incarnation is highly useful for the instruction of those people in the way of salvation who are possessed by the quality of darkness ;

so the learned have sung many verses (in its praise). "Of all the insular continents of this earth encircled by seven oceans, Bharatavarsa is the most blessed one; for the inhabitants thereof always sing the auspicious themes of the incarnation of the Divine Slayer of Mura. Oh! the race of Pryavrate has been highly purified by fame, since the Divine Purna Purusha, having incarnated himself his family, observed practices to attain to final liberation. What ascetic even by his mind can follow his ways who is unborn? Other ascetics desire for and strive to acquire those *Siddhis* and *Yogas* which he had neglected as unreal. He, who reverentially listens to and makes other hear the sacred themes of the divine Rishabha, the great preceptor of people, Veda, deities, Brahmanas and kine, which remove all the iniquities of mankind and are the asylum of great auspiciousness, attains to whole-minded devotion in the Divine Vasudeva. In which, the sages having bathed their soul which is again and again assailed with worldly miseries, attain to final beatitude and do not much care for the final liberation, even when it comes of itself by the grace of God, for they are votaries of the Divine One and have got all in an accomplished form. O king, the Divine Mukunda is the lord of your family and the Yadu race, your preceptor, the worshipful deity, friend, the guide of the family and he once became your servant (on some errand of embassy); he confers final emancipation on all those who worship him but teaches none the *Yoga* or *Bhakti*. Salutation unto the Divine Rishabha whose all desires were satisfied by acquiring his own true form which is perceived daily and who mercifully instructed and promised protection unto them whose understanding was asleep for ever with reference to well-being, being stricken with desire and attachment for body.

CHAPTER VII.

SUKA:—With the determination of the divine Rishabha, the greatly devoted Bharata engaged in protecting the world, and by his command espoused Panchajanee the daughter of Biswarupa. Like unto subtle principles originating from Ahankara, he begot upon her five sons all like himself, namely, Sumati, Rashtrevit, Sudarshana, Avarana and Dumraketu. This insular continent was formerly called Ajanabha and from the advent of Bharata it is being called after him. Being the lord of earth, following his own duties and showing love towards subjects like his father and grandfather, he perfectly ruled his subjects engaged in their respective works. Having celebrated reverentially many small and large sacrifices he worshipped the divine Vishnu in the form of sacrifice—sometimes he performed the complete adoration by means of Agnihotra, Darsha, Paurnamasya, Chaturmasya sacrifice of beasts and Somaya; and sometimes he performed a portion of it; and with Chaturhotra rites he worshipped him always. Various sacrifices being inaugurated after the ceremony of Anga and the Ritwikas taking up Havi, the king, desirous of celebrating them, thinking that the fruits and piety of the sacrifices exist in Vasudeva, the Divine Yayna Purusha and the great Brâhman, used to meditate upon the sun and others partaking in the sacrifices as the eyes and other limbs of Vasudeva, for he is the lord and guide of Indra and other deities—the meaning of Mantras, and therefore the Greatest Deity. By those holy actions his heart was purified and he acquired great and increasing devotion in the Great Brahman, the divine Vasudeva, whose body is the Akasa of the heart, who is the great Purusha, and who is beautified with the mystic mark of Sribatsa, Kaustava, wild garland, conch, discus and club and who appears like a

motionless painted figure in the minds of his own votaries such as Narada and others. One thousand of *Ayuta* years were fixed by Bharata as the period for enjoying the kingdom at the expiration of which he duly, in accordance with Sastras, divided his ancestral wealth amongst his children and then issuing out of his own house, the abode of wealth, and repairing to the hermitage of Pulaha, he assumed asceticism. There even now, the divine Hari, out of love, remains near his votaries as they wish. There the foremost of streams Gandakee, whirling within the rocks, is completely purifying the whole hermitage; and such is the wondrous construction of those rocks that on each rock there is a navel-like hole on the top and one at the bottom. There in the forest adjoining the hermitage of Pulaha, having worshipped the Divine One with various presents of flowers, leaves, Tulasis, water, fruits and roots, the high-souled Bharata used to attain to great satisfaction; he was always pure and worldliness entirely ceased in him with the increase of self-control. Being thus continually engaged in the adoration of the Great Purusha his devotion towards the Divine One increased and with the increase thereof his heart melted away; with the excess of joy his down stood on end and tears flowing out of earnestness, the vision of both the eyes was obstructed; and meditating upon the brilliant lotus feet of the Divine One affording delight unto him his *Bhakti* was greatly intensified by which great joy spread all over the lake of heart and his mind was sunk in it. Wearing deer-skin he used to bathe thrice in the day for which his tawny matted locks used to remain wet always with the increase of his beauty; this taking various vows in honor of the Divine One and adoring the golden Divine Purusha in the disc of the rising sun with Riks which are generally addressed to the sun, he used to say,—“Salutation unto the pure effulgence of the divine sun who is superior to Prakriti, who grants fruits of action, by whom through mind this universe

has been created and who, entering everywhere as if knowing all hearts, is protecting creatures, desirous of protection and from whom we have acquired the faculty of intellect."

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CHAPTER VIII.

SUKA said:—Once on a time having bathed in the Mahanadi and gone through every day rites and ceremonies while (Bharata) sitting on the banks was reciting *Om* for three Muhurtas, there approached alone a she-deer being desirous of drinking water. She drinking the water, there at no distance a lion emitted a dreadful roar, striking terror unto all people. Hearing it that she-deer, naturally timid, and being greatly afraid of the lion, cast all around her wandering looks and though her thirst was not satiated she jumped to the other side of the river. She was big with a young one and as she was leaping the embryo, being displaced out of huge fear, fell into the stream. Being greatly exhausted with abortion, with leaping and great fear and forsaken by her mates as soon as she fell into a mountain cave she expired. Beholding the young one deserted by its friend and carried off by the stream, the royal saint Bharata, out of compassion, took up from the water that motherless young one and carried it to his hermitage. Considering that young one as his own he began to feed it daily with twigs, preserve it against wolves and please it (with itching), kiss it and rear it up; in this way his ablution, self-control and the adoration of the Divine One were entirely destroyed within a few days. (He used to think) "Alas! the young deer is very poor and by decree of time

has been cast off by its relatives and has taken my shelter; it knows me to be its father, mother, brother, kinsman and the chief of the flock—it does not know any one else save me and confides in me only. Therefore renouncing all selfish considerations I should rear it up, that has taken my shelter, with food, protection care, and caresses. The self-controlled and worshipful sages are the friends of the poor, for this, they disregard even great selfish considerations. In this wise, he engaged in sitting, sleeping, walking, bathing, eating with that young deer and his heart became attached to it. And whenever he used to go to the forest for collecting Kusa, flowers, twigs for sacrifices, leaves, fruits, roots, and water, he used to take that young one with him lest it might be devoured by wild wolves or dogs. So greatly in affection his heart was attached to it that while going on his way, having his mind possessed by love; he used to carry it on his shoulders; and he used to attain to great delight by rearing it up, sometimes placing it on his lap and again on his breast. Being engaged in his duty of adoring the Divine One, before it was finished, he used to rise up in the intervals and look at the young one; by this, his mind was pacified, and praying for his blessings he used to say:—"O my child, may good betide thee." In its absence, being distressed, like a miser on the loss of his wealth, stricken with anxiety and having his mind aggrieved and unsettled he used to say. "Alas, that motherless young deer is very poor, will he not confiding in me and not caring much for my crime come back, like a good man to me who am careless and whose mind is like that of a wily hunter? Likely I shall see him, protected by my tutelary deity, in the adjoining garden grazing upon tender grass. Has a wolf, dog or boar, moving in flocks, devoured him? The divine sun, identical with the Vedas, and whose rise produces well-being unto the entire universe, is going down and still that young deer, left to me as a trust by the she-deer, has not come back.

Will that princely young deer, removing the sorrows of his kinsmen with diverse charming deer-like movements, come back and please me who have not done anything to be so fortunate ? In sport while I used to shut up my eyes under the pretext of meditation, as if in anger of love, it used to move around me being terrified and touch me with the tip of its tender horns like unto water drops. Drawing the Kusa grass when articles of sacrifice were placed upon it and which were thus sullied when I used to remonstrate with him he, being afraid used to stand still like a Rishi boy leaving off his sport. Alas, greatly blessed is this earth; what devout austerities did she observe that she, by means of foot marks at places of that humble young deer, is pointing out his path—and she herself being decked therewith is affording sacrificial grounds to the Brahmanas; they have relieved me, who had been stricken with sorrow consequent on his separation, of my anxiety.” And beholding the deer in the rising moon and considering it his own he said—“Perhaps my motherless young deer, issuing out of the hermitage, has fallen down some where; is the kind and divine moon, out of compassion, keeping it near him, against the fear of lions? The separation, of the young deer like the flames of forest fire, was burning my heart-like land lotus—but the divine moon, out of compassion, with his nectarine rays, is affording me great delight. Having his mind thus stricken with unexpected anxiety, he, on account of his pristine actions appearing in the shape of a young deer, fell back from *Yoga* practices as well as the adoration of the Divine One. Or else why that person, who ere this renounced his own begotten sons considering them as a hinderance to salvation, did cherish the attachment of a son towards a young deer, born of another species? Having his *Yoga* thus thwarted by this hinderance, the royal saint Bharata engaged in tending, rearing, feeding, pleasing and caressing that young

deer; in the meantime like a serpent approaching the hole of a mouse the irrepressible Kala, with its fierce motion, approached him who was not thoughtful of his own self. Even then he fancied that the young deer was lamenting by him; and therefore having his mind attached to the young deer, he, like an ordinary mortal, renounced his body with him and attained to that of a deer; but the recollection, of his former birth, was not destroyed with it. Therefore recollecting the cause of his attaining to deer form and his pristine attempts to adore the Divine One, he, assailed with mental agony, said:—"O what a misery, I have fallen off from the course of the self-controlled. Alas that mind, which was placed and settled in the Divine Vasudeva, the soul of all beings, by many long years, residing in the lonely and holy forest being disassociated from the world, by patience, hearing, thinking, chanting, adoring and meditating, not even neglecting a moment, has been withdrawn to a distance by the association with that young deer. Being thus stricken with secret remorse, he, renouncing his deer mother, repaired from Kalanjara to the Pulaha hermitage of Pulastya in Salagrama, the most favourite resort of the self-controlled ascetics. There being afraid of company, he lived alone feasting on dry leaves, grass and creepers and awaiting the time when would terminate his deer form (and then in proper time) renounced his body in the holy stream there.

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CHAPTER IX.

SUKA said:—Nine sons were born to a Brahmana who was the foremost of those born in the Angirasha race

and who was gifted with stoicism, self-command, asceticism, used to study the Vedas, was charitable, contented, patient, humble, learned, devoid of malice and had spiritual knowledge and mental felicity ; they were all like him in learning, character, conduct, beauty, high-mindedness and other accomplishments and born of one mother. Of his youngest wife were born a twin, a daughter and a son—and the latter was a great votary of the Divine One ; (people used to say) that the royal saint Bharata casting off his deer form, took his birth in that human form of the Brahmana. Even (born as a Brahmana) and afraid of association with his own kinsmen lest he might again fall back, he particularly held in his mind the feet of the Divine One, the hearing of which, the remembrance of which, and the chanting of the glories whereof snap the bonds of actions and appeared before the public either as a decrepit or a dumb or a maniac for by the virtue of the Divine Hari he could recollect the condition of his former birth. Having his mind tied with affection, that Brahmana, as a householder, performed according to *Sastras* all the rites for that son : and giving him sacred thread he initiated him into necessary (practices) as purification, rinsing mouth, though they were not liked by him, for a son should learn them from his sire. To put a stop to the instruction of his father he used to behave like a fool. In the spring and summer though he attempted to teach him Gayatri with *Pranava* and *Vyarluti* he was not successful. Having his mind attached to the son he used always to instruct him, though he was unmindful of purification, study, self-control, attendance upon the preceptor ; he had always a desire that his son would become learned but it was not carried out and his time was spent only in hope ; while thus remaining regardless he was destroyed by the vigilant Kala. The younger wife of the Brahmana, having left her own son and daughter to the care of the other wife, followed him and attained to the region of

husband. After the demise of their father the brothers considering him a fool gave up all attempts of instructing him for their intellect was directed only to the learning of the Vedas and not self-knowledge and hence they were not acquainted with the power of their brother. He used to return in the same way what the ordinary two-legged beasts spoke to him—and used to do for him what any one wished him to do. He lived upon whatever eatable he got or any cursed food either given voluntarily for his wages or begged. Whenever people used to take him by force to work for them gratis, he did this not for the satisfaction of his appetite. For he was always delighted with the soul, full of joy, identical with pure perception, devoid of origin and display and was regardless of joy and sorrow, the outcome of honour and dishonour. During winter, summer, or rains, he used to walk with a naked body—which was well-built and plump like that of a bull: lying down on earth, not using oil, not bathing, his body was always covered with dust and thus his Brahma effulgence, lay hidden like a highly precious gem; and for wearing a nasty cloth round his waist and dark sacred thread on his breast people used to discard him. While he worked for others he expected food only for his wages, and thus his brothers used to set him to the work of levelling the mire in paddy fields which he did. But he did not know what was even, hard, less or more. He used to eat like nectar, pieces of corns, cow-dung cakes, worm-eaten grains and burnt cooked rice.

Once on a time, a thief, desirous of having a son, undertook to sacrifice a male beast for the satisfaction of Vadra Kali. His followers, running to follow that beast freed of bonds by chance, proceeded towards the field at dead of night covered with darkness and saw the decrepit (Bharata) protect the field by stationing himself on high. And beholding him gifted with auspicious marks and thinking that he would serve the purpose of their master they bound him with

ropes and with delighted countenance proceeded towards the house of Chandika. According to their rules they bathed him, clothed him with a new cloth and decked him with ornaments, fragrant garlands and Tilaka; then having fed him and worshipped with presents of incense, lamps, garlands, fried paddy, new leaves, fruits, and tender roots; they, chanting aloud her glories and playing a Mridanga and Panava, brought him before Vadrakali and made him sit with his face downwards. Thereupon the priest of the king of thieves, to worship the goddess Vadrakali with the blood-like Asava of that male beast, being purified with incantations, took up a dreadful dagger. The minds of those thieves were possessed by the qualities of darkness and ignorance and were filled with the pride of riches; and they engaged in that dreadful action for they trod vicious paths by disregarding the Brahmanas, an incarnation of the Divine One; and not being able to behold the sacrifice of him, who is the son of the Brahmana Saint and who is identical with Brahman, who has no enmity with any one, who is the friend of all animals, and the destruction of whose life cannot be sanctioned by envy in times of danger, the body of the Goddess was being burnt by irrepressible Brahma effulgence and she left off the idol. On account of the burning heat, she was greatly stricken with ire, in consequence whereof, her crooked eye brows, teeth and her countenance with coppery eyes became dreadful and she began to laugh aloud as if to destroy the entire universe; and then jumping upon the wicked thieves she severed their heads off with their own daggers—and from their necks began to come out blood like not very hot Asava wine, drinking which along with her comrade she became inebriate and began to sing aloud and dance; and she sported with their heads as if with wooden balls. The fruits of their actions become profusely fruitful in them who oppress the great. O Parikshit, none becomes an enemy unto them, who are Paramahansas, the votaries of the Divine One, who have forsaken all attach-

ment for the body, who are friendly with all animals and who are always protected by the great Deity cautiously holding the best weapon, the discus of time, and those who fearlessly resort to the lotus feet of the Divine One, remain unmoved even when the hour for their decapitation comes in.

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CHAPTER X.

THEREUPON Ruhugana, the king of Sindhu and Sauvira (while) journeying, that foremost of twice-born ones was espied on the banks of the Ikshumati by his leading bearer of the conveyance by chance, while he was in quest of others. (He thought.) "He is strong and plump; forsooth, shall he able to carry a load either like a bull or an ass; and by force through the assistance of other bearers he compelled him to carry the conveyance and which the high-minded (Bharata) did. That foremost of twice-born ones, being practised to and placing his left foot to a distance of the range of an arrow (to avoid destruction of an animal) the other carriers could not proceed equally with him; perceiving the uneven movement of the conveyance, Rahugana, being stricken with anger, said:—Why are you not going equally? Why do you carry this conveyance unevenly?" Hearing the angry words of this king, the bearers, being afraid of punishment, humbly said. "O lord of men, we are not careless rather obeying thy mandate carrying it well; but the person just engaged cannot move quickly,—we shall not be able to carry it with him." Hearing their piteous words and observing, 'forsooth, the influence of company is so great, that the folly of one makes all [blameable,' Rahugana, although he used to serve the aged,

became enraged under the influence of nature ; and remonstrating with Bharata, whose Brahma effulgence was not manifest like hidden fire, on account of his understanding being enveloped by the quality of darkness, he addressed him sarcastically :—“ Oh ! what an affliction, O brother, you have been greatly exhausted by carrying this conveyance alone for a long time and to a great distance ; your body appears to be lean and your limbs are not strong, has decrepitude of age betaken you ? Are not these men your comrades ? ” The king thus remonstrating with him in diverse ways he remained silent and carried the conveyance ; for he, being identical with Brahman, cast off all attachment for this corporeal frame in which elements, senses and action have been created by ignorance ; and he again carrying the conveyance it became uneven and Rahugana enraged, said :—“ What, are thou dead although alive ? Dost thou disregard me and disobey my commands who am thy master ? Like unto Yama meting out punishment unto creatures I shall treat thee who art negligent so that thou shalt attain to thy own nature.” Being remonstrated with in various ways (by him) on account of his haughtiness which was increased by the qualities of darkness and ignorance the divine Brahmana, identical with Brahman, the soul and friend of all animals, casting off pride and smiling said to (the king) who had addressed to him many insulting words, who was proud of himself as king and of learning and whose understanding was not acquainted with the conduct of the lords of asceticism.

The auspicious Brahmana said :—What thou hast said sarcastically is not false, O hero, if the agent who carries any weight, has (himself any weight) if the goer has any road to attain ; the saying “ not corporeal ” is not addressed by the learned to the corporeal body (but to the soul). He who is born with a body and the attachment thereto, is subject to plumpness, leanness, mental affliction, disease, hunger, thirst,

fear, quarrel, desire, sleep, attachment, anger, pride, egoism and sorrow—(but these cannot affect) me. Oh king, (as regards thy expression) "dead while living," all objects that have changes are subject to beginning and end as a rule; and where there is the condition of one's own and that of a master there the command and action may be applied. But without custom I do not behold the least opportunity for this idea of difference; who is lord? but if you have the pride of being the master, command me what I am to do. (And as regards thine) treating me, O hero, who am mad, dull and stupid and my attaining to my normal state, of what avail shall be thy instruction to me who am a fool but grinding that which is already grounded?

Suka said:—Having by these disquisitions replied (to the king) and destroyed, the result of his pristine action by suffering, the controlled great Rishi, in whom on account of his knowledge of self-ignorance ceased, began to carry the conveyance of the king. Hearing those words destroying all attachments of heart and instinct with the teachings of *Yoga* the king, O Pandavaya, of Sindhu and Sauvira, descended from the vehicle; with the increase of perfect reverence he acquired the claim of questioning about the true knowledge; and renouncing pride therefore he sat at his feet and praying again and again for forgiveness said:—"Who art thou amongst the Brahmanas, who art roaming in a false guise for thou hast the sacred thread of a Brahmana? Or art thou one of the Abadhutas? Whose son art thou? Where dost thou live? Why hast thou come hither? If thou hast come hither for our well-being art thou Kapila? I am not afraid of the thunder-bolt of the celestial king Indra, of the mace of Shiva, of the rod of Yama, of the weapon of Agni, Vayu, the Sun and Kuvera, but I am greatly afraid of any insult committed towards the race of the Brahmanas. (Although) having hidden the effulgence of thy discriminative knowledge of self and dis-

associated thyself from the company thou art walking like a fool still thy endless glory is manifest unto us for we cannot even in our minds comprehend the meaning of those words set together (by the teachings of) *Yoga* which thou hast given vent to. I am bent upon questioning thee as to what can we resort in this world, considering thee as my spiritual guide, who art the lord of asceticism, the foremost of those sages, who are conversant with the knowledge of self and who art the very incarnation of the knowledge of Hari. Forsooth, thou art what I have described thee to be—thou art travelling with thy marks hidden to study the people; how can one, of vicious understanding attached to the world, perceive the course of the lords of asceticism? Methinks thou hast undergone toil, for whoever is the agent of an action must be subject to exhaustion; and the custom of mankind does not appear to be unreal, but rather real for if vessels are not real how can water be brought in them? With the heat on the utensil the milk is heated, in which the crust of the rice is heated, in which the kernel is boiled, so is the world of a man is constituted by following the body, senses, vital breaths and mind. A king is the administrator and protector of his subjects; the servant of Achyuta does not work in vain—for by attempting to do his duty he is freed from the collection of sins. Being inflated with the pride of being a king I have insulted a pious sage like thee—do thou so favour me so that I may be released off the sin consequent upon insulting the pious. Though thou hast not been affected (by the insult) who art the friend of the universe, dost regard all equally and art not proud of his own body and self, still people like me, even if they are capable like Shiva, will soon be destroyed for insulting the great."

CHAPTER XI.

THE auspicious Brahmana said :—Although you are not learned you are speaking like a learned man ; but still you are not the foremost of the learned, since you speak this ; but the wise, with the discussion of the truth, do not regard the human practices as real. The pure and holy truth is never for certain manifest in those Vedic words which appertain to the learning of many household rites. Even the principal Vedika words are not capable of instructing them in spiritual truth since like a dream the happiness dependant upon household rites is hateful. As long as the mind of a man is possessed by the qualities of goodness, darkness and ignorance, he, by the instrumentality of the organs of knowledge and action, spreads piety or impiety. The mind is the soul of desires, is bored with all worldly objects, is affected by the stream of qualities and the foremost of the sixteen elements and senses—it is mind that assumes various forms with various names and with it attains to inferiority or superiority (of condition). In this deceptive wheel of the world, having created the designation of creatures by its illusive energy and embraced his body (the mind) creates completely happiness, sorrow, foolishness and the dreadful fruits of its action are brought in by time. So long the mind is, the subtle and gross actions becoming always manifest, are visible to the soul ; the wise designate the mind as the cause of excellence or the possession of good qualities and inferiority or the absence thereof. The mind, of animals being attached to qualities, becomes the source of dangers and devoid of them leads to their well-being ; as the lamp (fire) when it burns, the wicked saturated with clarified butter assumes the shape of the smoky flame, but resumes its own state when it is exhausted, so the mind when it is possessed by qualities assumes various forms and at other times resorts to its own true nature. The faculties of mind are eleven

in number—the five of them lead to action, five to knowledge and one is the consciousness of ego ; O hero, the wise designate eleven objects for the eleven faculties. Smell, form, sound, touch and taste are the five objects of organs of action, beatitude, and (others are the objects of the organs of knowledge) ; the body with the idea of 'mine' is the eleventh—the ignorant also regard the twelfth which is the bed of the body. Being influenced by nature, impressions, destiny and time they at first become hundredfold, then thousand-fold and then *Kotis*—and these metamorphoses of the mind originate from the soul and not of themselves. And these faculties are the emanations of the mind which is the creatures of illusive energy and the impure agent and the soul always beholds them in a continual flow, sometimes in the waking state, sometimes in a dreamy state and again in a sleepy condition. *Kshetrajna* is the soul (all-extending), Purusha (perfect), Purana (or the root of the creation), self-manifest, unborn lord of Brahma and other deities, Narayana (the stay of all beings) the divine Vasudeva and exists in all creatures by himself. As the wind, entering (into the body) as vital breath lords over all mobile and immobile creation, so the divine soul, the supreme divine Vasudeva permeates the human soul. O king, a person gropes in the world so long he is not acquainted with the true knowledge of self, having renounced illusion by virtue of knowlegde, disassociated himself from the world, and conquered six passions. As long as he does not consider mind as the root of selfishness and worldly miseries, for it being endued with diseases sorrow, foolishness, avarice, anger and enmity, creates attachment (so long he is not freed from the world). Therefore being vigilant, do thou, with the sword of the service of the feet of thy own preceptor Hari, slay this mind, an enemy which if neglected will grow powerful and though not it-self real, is capable of overclouding the soul.

CHAPTER XII.

RAHUGANA said:—Salutation unto thee who hast assumed this body for the protection of the people and who by his true form hast neglected this body; salutation unto thee, O lord of asceticism, whose daily perception has been hidden by this (wretched) Brahmana form. As delicious medicine is to the fever-stricken, as cold water is to the sun-burnt so are thine words unto me; my vision was bitten by the snake-like cursed attachment for the body but by thy words, O Brahman, I have obtained nectarine medicine. Therefore I shall accost thee afterwards regarding my doubts, thine words relating to spiritual communion are hard of comprehension—do thou explain them easily to them whose mind has been stricken with curiosity. O lord of asceticism, my mind is labouring under delusion as to what thou hast said that the action and the fruit thereof which is visible, does not lead to the proper judgment of the truth.

The Brahmana said:—O king, the worldly change acting in this earth for some reasons is known as this man (who carries) who has foot-joints, knee-joints, thighs, middle-part, breast, neck and shoulders. There is no bodied being in the vehicle—the king of Sauvira is merely a name of the worldly metamorphosis—and having thy egoism being fixed thereto thou art blinded with the pride that thou art the king. Those poor people, who have been subject to miseries, should be pitied—having brought them by force thou art torturing them—thy pride “I am the protector of people” is vain; thou art wicked and canst not grace the assembly of the great. While we know the daily distribution and origin of all mobile and immobile creation on this earth—what thing else but name is the root of all these

practices—know it for certain that by action they are ascertained as real. Know all that, to which the name earth is fastened, as unreal since they terminate in atoms which are created by the ignorance of mind and by the aggregation whereof particular objects are created. The duality of the soul which is sometimes perceived on account of the existence of shortness, length, subtilty and the characteristics of action and inanimate object, is not real but engendered by ignorance, (known) as object, nature, desire, time and action. The great truth is the pure, consummate, unclouded and unchangeable knowledge and which is one both externally and internally, which is the significance of the word Bhagavat and which is styled by the sages as Vasudeva. O Rahugana, without bathing in the dust of the feet of the great, (this cannot be acquired) by devout austerities, Vaidika ceremonies, distribution of food, doing good unto others, or by adoring water, fire, and the sun. By the sages are chanted the glories of the illustrious Divine One, not the worldly topics, the hymding whereof, day and night, leads them, who are on the verge of death, to cherish devotion towards Vasudeva. In my previous existence I was the king Bharata—by hearing and seeing many things I was disassociated from the world and engaged in the adoration of the Divine One; (then) being associated with a deer, I having my all objects baffled, attained to the condition thereof. O hero, my recollection, acquired by adoring Krishna, did not relinquish me even in my deer form—therefore, being afraid of the company of men, I am journeying in disguise. Therefore, having their delusions slain by the dagger of knowledge obtained by association with the disassociated great men, having acquired recollection, by chanting and listening to (his glories) and having got over the way of the world, (people) attain to Hari.

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CHAPTER XIII.

STATIONED in the difficult way and observing the actions divided by the qualities of goodness, darkness and ignorance, the creatures, roaming in quest of wealth, enter into the forest of the world and do not attain to felicity. In which, O lord of men, six robbers rob by force the wicked leader of the merchants, and so do the jackals entering into the fold of the selfish creatures like unto wolves carrying away lambs. And halting in caves covered with numberless creepers and groves they are assailed by terrible flies; they somewhere behold the city of Gandharvas and again the Pisachas in the shape of quick fire-brands. Considering dwelling places, water and riches as their own they always rove about in the forest; and having their eyes overspread by darkness they cannot recognise the quarter rendered purple by the dust raised by the wind. Their ears are somewhere pained by the terrible and invincible noise of crickets—somewhere their minds are assailed by the cursed noise of the owls; when, O king, they are thus exhausted and hungry, they resort to those vicious trees whose shade even leads to impiety—and seeing a mirage they sometimes run for water. They sometimes approach streams without water and having no food beg it from others; (they) are assailed by forest fire and become full of grief having their riches pilfered by Yakshas. They, somewhere, having their all stolen by other heroes, become sick at heart and are beside themselves with grief in consequence thereof; then entering the city of Gandharvas they for a moment are delighted in the company of their kinsmen. And while going, being hurt with thorns and gravels, they desirous of climbing up will remain absent-minded; and sometimes some kinsmen, stricken with the fire of hunger blazing inside,

become every moment enraged with people. O king, in this forest, persons, at places, being devoured by Ajagara serpents, cannot know anything; somewhere some persons lie down like dead bodies cast off in a forest and voracious animals bite them; somewhere blind persons, falling into dark wells, are covered with darkness. Somewhere some persons, going in quest of honey and coming within the knowledge of bees, are assailed by them; and if they by chance and with difficulty acquire it—they cannot enjoy it for some one else takes it away by force. Somewhere some persons sit down being unable to counteract the influence of seasons as winter, summer, spring and autumn, and somewhere some persons grow jealous for deception on account of the exchange of a few articles by purchase and sale. Some persons having their wealth exhausted and being deprived of beds, seats, dwelling places and enjoyments beg them of others; and when their desires are not satisfied they long for objects belonging to others and are insulted. Roaming, O king, in this forest of the world some persons, changing riches with anyone other, increase enmity; some are contracting more intimate alliances with one another—and some persons are worn out on account of great labour, destruction of wealth and various other calamities. Renouncing those dead persons at their respective places and taking new ones no one has yet returned; and amongst those selfish men no one has as yet attained to the other end of the way. Even those persons who are heroic and conquerors of the elephants of quarters, creating enmity with all, saying 'this land is mine' (lie down in battle-field) and never attain to that exalted station which is obtained by the saints. Somewhere some persons resorting to the branches of creepers are attached thereto being anxious to listen to the indistinct sweet notes of the birds; and somewhere being afraid of the lions they contract friendship with herons, vultures and cranes. Being again disappointed by them they join the

flock of geese—and not liking their conduct they join the monkeys and by their sports satisfy their own passions—and looking upon one another they become forgetful of their end. And some, out of affection, towards wife and children, enjoying with trees become poor and lose self-control in their own bonds; and some falling into mountain caves out of fear, and being afraid of the elephant there resort to creepers (for help.) O slayer of foes, by chance being freed from those dangers that man may be united with his former associates, but being forced by illusion into the paths of the worldly forest no one up to this time has been able to comprehend the truth. O Rahugana, thou hast also been placed on this road and therefore renouncing thy own kingdom do thou make friends with all creatures and having thy mind withdrawn from worldly objects and by means of the dagger of knowledge sharpened by the service of Hari do thou go to the other end of the way of the world.

The king said:—It is true, O king, that men are superior to all animals, but not superior to the celestial creation—and even being born in heaven as a celestial is of no consequence if they cannot always associate there, with such great man as thou art, whose hearts have been purified by listening to the glories of the Divine Hrishikesha. And it is no wonder, that the iniquities of the humanity are washed away by the perpetual adoration of the dust of your lotus feet and they acquire pure devotion in the Divine Adhokshoja; I behold the example in me, that by the momentary association with thee, my ignorance, the root of fallacious reasonings, has been destroyed. Salutation unto the great, salutation unto children, salutation unto the all Brahmanas, beginning with playful Brahmana children and salutation unto those Brahmanas who have been journeying on earth as Abadhus and by their favour may good betide all kings.

Suka said:—O son of Uttara, though he was insulted by Rahugana, the king of Sindhu, the Brahmana saint, the

high-souled Bharata, out of compassion, instructed him in the knowledge of true self; and (Rahugana) saluting his feet was filled with delight like an overflowing ocean but his heart was always satisfied; and he like before began to journey the world. Acquiring the true and great knowledge from Bharata, the king of Sauvira, renounced immediately all selfish considerations for the body. O king, I have thus chanted the glory of those seeking the shelter of the votaries of the Divine One.

The king said :—O foremost of the votaries of the Divine One, thou art experienced, and hast described this world as an allegory of a merchant. The objects of this might be conceived by the intelligent people but it is beyond the easy comprehension of those whose understanding is not ripe. Do thou explain this difficult subject by explaining the various topics thou hast delivered.

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CHAPTER XIV.

HE (Suka) said :—O king, the way of the world is not easy of access,—the actions, divided by the qualities of goodness and others of all those persons who consider their bodies as own, are mixed with both auspiciousness and inauspiciousness; and diverse bodies being created thereby from which has originated this world identical with union and separation and which has become difficult of access on account of six doors in the shape of six senses; being possessed by the illusive energy of the Divine Vishnu, creatures are stationed there and constrained to partake of the fruits of their respective actions; their endeavours sometimes are fruitful and

sometimes useless in consequence of many hinderances; persons following those who drink the honey of the lotus feet of Hari, are capable of slaying the miseries of the world. The six robbers of whom I have mentioned, are the six senses in consequence of their actions; whatever little wealth a person acquires with great difficulty is designated by the wise as piety; as when that man becomes careless his companions pilfer his riches so those robbers like senses by means of seeing, hearing, taste, smell and thought, rob him of his piety; that man has not controlled his senses, and is attached to worldly objects, so he cannot perceive it. Wife, children, and others constituting a family in the world are by actions like so many jackals and wolves for they under a pretext take away all those things which a greatly avaricious person, having many relations, hoards up. As when a piece of land is cultivated every year, the seeds there not being destroyed, grow up again as plants and creepers, so this world is the field of actions which are not completely exhausted; this world is a box of desires and actions; as a vessel, where camphor is kept, smells of it even when it is exhausted, so though the actions are exhausted they are not completely exterminated on account of the existence of desire; the mean persons like flies and robbers like mice, and vultures take away by force the vital breath or wealth of that man who is attached to worldly objects; still that man does not desist from travelling in the way of the world, rather having his vision wrong and his mind possessed by ignorance, desire and action, considers the region of mortals as real like the region of Gandharvas; and again being anxious for drink, eating and association with females runs after worldly objects as water in a mirage. As a person, assailed by cold and being on the look out for fire beholding a Pishacha flaming like fire, runs after it, so a person runs about in the world in quest of gold which is a source of many ills, is impure

like excreta, for it is heard that gold is created by the excreta of fire; a person hankers after it for his mind is possessed by the quality of darkness like gold. A person, hankering after a dwelling-house, water and riches that are necessary for his existence, runs about in this dreary forest of the world. Being placed on her lap by a damsel like the wind, a person, having his eyes covered with dust by the attachment towards her, transgresses (all considerations of) honour and cannot conceive that the deities of the quarters like nightly goblins are witness to his conduct. Sometimes in this world, a person, of his own accord, considers the worldly objects as unreal but his recollection is soon destroyed in consequence of his attachment towards his body and runs after them again as for water in mirage. Sometimes for his fervid addiction to some coarse pleasures like crickets in this world his ears and heart are pained on account of the remonstrance of direct and indirect enemies. When a person's pristine good actions are exhausted, he, resorting to riches devoid of necessity seen and unseen (dreadful) like the impure creepers and trees and wells of poison, and himself about to die, runs to them who are dead although alive. Sometimes in this world a person's understanding is sullied by his association with the wicked ; he, then like one falling into a river void of water whose head is wounded and who is (accordingly) pained, approaches the Pashanda and meets with miseries both in this world and the next. When a person, in this world is stricken with hunger and thirst and being blinded by consequent afflictions, does not find his food present before him, he obstructs his father, children and all those persons in whom there is the least approach of this relationship. The house is like the forest-fire and full of grief on account of dear ones, and so there is not a scintillation of happiness there ; so a person, attaining to this burnt with the fire of sorrow, meets with mental agony. Sometimes growing inimical under the influence of time and

behaving themselves like demons the kings rob the lives dearest like wealth and for which persons, like dead bodies, are void of all marks of life. Sometime being sunk in the thought of father, grand-father and other dear relatives persons think that they are alive and enjoy a momentary happiness as if in a dream. The rites and ceremonies ordained for a householder are extensive and so they are hard of being got at like hills and being desirous of reaching their end, the mind of a man, being tilled by human calamities, is exhausted like one entering a field of thorns. A person, having many (dependent) relations, assailed with the unbearable fire of hunger raging within body, for want of comfortable food and renouncing patience sometimes is angry with them. Sometimes a person resorts to sleep like an Ajagara serpent and lies down being enveloped with utter darkness in a room and cannot know any thing; and he is considered by them like a dead body cast off (by others). Sometimes a person's pride like teeth is broken and serpent-like wicked persons do not let him go to sleep; his mind being thus pained his discriminative knowledge gradually wanes, and being blinded by ignorance he like a blind man, falls into the well of darkness. A person, sometimes runs about in quest of desires which are like drops of honey; and when he falls upon another's wife or wealth, he, being slain by the owner or king, falls into an unending hell; (so the wise) say that one's own action leads to birth both in this world and in the next. If is it once freed from his attack, one takes away what is given by the deities, another takes away what is conferred by Vishnu and he is ('thus) placed in a wretched plight. And being unable to remedy many spiritual, elemental and superhuman miseries like winter and others, one is exhausted by dreadful anxiety. Somewhere persons, carrying on monetary transactions with one another and stealing from one money even less than Kakinee and thus following evil practices in wealth, become enemies with one another.

in this world, poverty and calamities are always present—besides happiness, misery, anger, avarice, pride, foolishness, madness, sorrow and grief, haughtiness, envy, insult, hunger, thirst, disease, birth, old age and death are also great impediments. Somewhere being embraced by the creeper-like arms of the Divine illusion in the shape of a female, a person's mind being devoid of conscience and intellect becomes anxious for the construction of a sport-house for her,—and having his mind withdrawn from the hearing of the words and observing the actions of his wife and children dependent upon him, he has his soul thrown into utter darkness. The discus, of the Divine and Great Vishnu which is identical with Kāla extending from an atom to *Dwiparardha* whirling always, takes vehemently away all elemental creation, from a grass, of this entire universe beginning with boyhood; being afraid of that vigilant discus of Hari, which is identical with Kāla, a person disregarding that Divine Isvara, the male of sacrifice, whose own discus is Kāla, takes shelter of the Pashanda deities according to their *Sastras*, which are like herons, vultures, and cranes. Those Pashanda deities are deprived of all knowledge of self, and when a person is deceived by them he lives in the race of the Brahmanas; he does not like the conduct of the Brahmanas and their actions prescribed by Sruti and Smriti for the adoration of the male of sacrifice; the practices of *Nigama* being greatly impure he resorts thereto and becomes like a Sudra for he has no right in the actions of *Nigama* and whose only action consists in associating with females and maintaining his relations like monkeys. Being like Sudras and having no obstructions they enjoy themselves as they like; their understanding becomes so (greatly) sullied that they being attached to the trivial pleasure of seeing one another, become forgetful even of their death. As the monkeys sport on the trees they, being addicted to wordly pleasures and attached to

their wife and children, consider the sexual connection as the greatest enjoyment. Being shut up in the way of the world and afraid of the elephant like death they fall into darkness like mountain caves (*i.e.*, stricken with sorrow and disease.)

And being incapable to put a stop to spiritual, elemental and auperhuman miseries they suffer greatly and are exhausted with wordly desires. And sometimes cheating one another in pecuniary transactions they hoard up a little wealth—but not being happy thereby they become enemies. Sometimes having their wealth exhausted they are deprived of the enjoyment of bed, seat, etc. ; so they, being unable to attain their desires by fair means, resort to foul means and are thus insulted by the people. And though there is a great chance of enmity being created amongst them on account of attachment to riches they are bent upon pilfering one another's wealth by virtue of pristine desires. Whoever, in this world, being assailed by various miseries and impediments, meets with danger or death, the mean-minded persons, renouncing him, therefore and taking a new-born person, sometimes grieve, are beside themselves with sorrow, are afraid, cry out, marry, are delighted and sing ; thus they are bound down by the world ;—none, but with the grace of the pious, has yet been able to cross over the world ; however the wise always impart good instructions for getting over the way in which remain bound down all mankind. This way cannot be obstructed even by the practice of Yoga—the self-controlled sages of quiescent souls, who have left off their *Dandas* are cognizant of it. Even the royal saints who have conquered all the quarters and celebrate sacrifices are not completely capable of obstructing this way, for they, labouring under the impression that this land is mine, create enmities with one another, lie down on the fields of battle and become travellers to the abode of death. Some resorting to the bonds of their respective actions are freed a little

from the dreadful calamity of hell and again attaining to the world arrive before the mortals—this condition also overtakes them who go to heaven. The Rishis thus sing. "As the flies cannot follow Garuda so the other kings cannot follow the high-souled royal saint, the son of Rishabha in consequence of his heart-felt devotion towards the illustrious Divine one; he, even in his youth, cast off like excreta, his wife, children, friends and kingdom which are so fascinating that they cannot be easily renounced. He did not cherish any desire for earth, children, kinsmen, wealth and wife, which it is so hard to leave off and even for Sree, solicited by the celestials, who casts kind looks towards him; for salvation is not of so much value to those great men who are devoted to the Slayer of Madhu. Exclaiming aloud "Salutation unto Hari, Nārāyana who is identical with sacrifices, the juice of fruits, the lord of all pious actions, who is *Yoga* and whose best fruit is knowledge, the dispenser, of illusive energy," he cast off this body. The accomplishments and action of the royal saint Bharata are highly pure and are admired by all the votaries of the Divine one; his history is (therefore) highly auspicious, enhances the lease of life, is blessed, illustrious and leads to final emancipation; whoever will listen to or read or delight in this, will of himself attain to all auspiciousness and not expect it from others.

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CHAPTER XV.

SUKA said:—Beholding Bharata's son Sumati follow the ways of the Divine Rishabha, same Pashandas, by virtue

of their vicious intellect consider him as a deity in the Kali Yuga; but there is no mention of him in the Vedas; he begotten Vridhasena a son named Devatājit. He again begot on his wife Asuri a son by the name of Devadyumna, who begot on his wife Dhenumati a son named Parameshti; of him were born from his wife Subarchata a son named Pratiha. Having explained unto many people his knowledge of self and been himself purified thereby daily he saw the divine Vishnu. He begot on his wife Subarchata three sons who were all highly skilful in the celebration of sacrifices, namely Pratihārta, Pratistota and Udgata. Pratihārta begot on his spouse Stuti two sons named Aja and Bhuma. The latter had two wives named Kishikulya and Devakulya—of the first wife was born a son named Udgitha and of the second wife was born another named Prāstava. Prāstava begot on his wife Virutsa a son named Vibhu who again begot on his wife Rati a son named Prithusena; Prithusena begot on Akuti Nakta who again begot on his wife Riti a royal saint named Gaya whose fame had no end. He was descended, for the protection of the universe, as a portion of the Divine Vishnu, endued with the quality of goodness and attained to the condition of a great man by virtue of self-control and other qualities. Considering them as the duties of a king he used to feed, protect, please, and govern his subjects and celebrate sacrifices—and having consigned them to the Great Purusha, the most excellent Brahman, he perceived the true end; and by the performance of those two-fold duties and by the devotion and service unto those who are acquainted with Brahman his understanding was cleansed and purified and the attachment to the body was removed from his heart; so he always perceived the self-manifest and felicitous Brahman—and thus devoid of egoism he governed the world; and therefore, O Pandavaya, the sages conversant with history have sung many verses in his praise.

"Gaya was identical with sacrifices, high-minded, experienced, protector of religions, beautiful, president of the good and servant of the pious—what king, therefore, by action can imitate him, but a portion of the Divine One? Whom the chaste daughters of Daksha, whose blessings never prove otherwise, along with streams, greatly delighted sprinkled (at the time of installation), and for whose subjects, who was without any desire, earth, being milched by the calf of accomplishment, gave numberless blessings. For whom devoid of desire, the Vedas produced many desired for objects, the kings brought tribute, and the Brahamans, adored with Dakshinas and protected, brought a sixth portion of their respective piety. And in whose sacrifice, with the profuse drinking of Soma juice the Divine Indra, the soul of sacrifices, became inebriate and accepted the fruits thereof offered by reverence and pure Bhakti. Even the Omniscient, Divine Vishnu, identical with the very joy, who being delighted the celestials, men, beasts, birds, creepers, twigs, and the whole universe are delighted, used to attain to satisfaction exclaiming 'I am pleased.' He begot on Gayanti three sons named Chitraratha, Sugati and Avirodhana; Chitraratha begot on Urnā a son named Samrat, who again begot on his spouse, Utkata, Marichee. The latter begot on his wife Vindumati, a son named Vinduma who again begot on his wife Saraghia, a royal saint named Madhu. Madhu begot Virabrata on Sumanasā; he again begot on his wife Bhoja two sons named Manthu and Pramanthu; Manthu begot on Satya a son Bhauma from whom was born Trasta; the latter begot on his wife Virochona a son named Virajas who was high-minded and begot on his wife Vishuchi a hundred sons and a daughter of whom Satajit was the foremost and gifted with many best qualities; there is a sloka in his praise.

Being born in the race of Pryavrāta, Virajas, like unto the Divine Vishnu adorning the celestials, shall glorify his family with his accomplishment and fame.

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Being born in the race of Pryavrata, Virajas, like unto the Divine Vishnu adorning the celestials, shall glorify his family with his accomplishment and fame.

CHAPTER XVI.

THE king said :—The extent, of the earth lighted by the rays of the Divine sun and wherein is manifest the moon with stars both in the dark and light halves of the month, has been described by thee, and on this earth it is said seven oceans have been made by the wheels of the King Pryavrata's car. Thou hast also pointed out seven insular continents extending from the seven oceans; I am greatly desirous to learn of the dimensions and characteristics of all those continents. Sometimes even the mind, placed in the gross form of the Divine one, the outcome of qualities, can perceive the highly subtle and resplendent Great Purusha, Vāsudeva, devoid of qualities and identical with Great Brahman; therefore, O preceptor, do thou kindly describe all those things.

The Rishi said :—O great king, even if a person is gifted with the duration of a celestial life, he cannot, by words or mind, comprehend the end of the illusive energy of the Divine one, I shall therefore describe the earth to thee by giving the names of the leading insular continents, their situations and marks. This earth is like a lotus and the seven insular continents are its petals—and the one inside (Jumbu) is *Nijuta* Yoyana in length and *Laksha* in breadth; and like a petal it is equally round on all sides. There are nine *Varshas* in this insular continent, each of which, except Vadraswa and Ketumal is nine thousand Yoyanas in extent—and they are all beautifully divided by eight boundary mountains. The *Varsha* situates in the centre is named Ilavrita—in the middle of which is situate, the king of mountains the mount Sumeru, golden oll over; its height is equal to the extent of the island namely one *Laksha* of Yoyanas—its summit is thirty-two thousand Yoyanas, the base sixteen thousand Yoyanas, and the portion visible within the earth is to that

extent ; it is like the seed vessel of the lotus-like earth. On its north are respectively situated the three mountains namely Neela, Sweta and Sringavān which are the boundaries of the three *Varshas* namely Ramyak, Hiranmaya, Kuru ; they all extend towards the east, are bounded on both the sides by the salt sea and are two thousand Yoyanas in extent ; but the mountain following is less in length than the preceding one, by one eleventh portion. Thus on the south are situate the three mountains namely, Nishada, Hemakuta and the Himalayas ; and they also all extend towards the east and are each ten thousand Yoyanas high—they, O king, respectively constitute the boundary lines of Harivarsha, Kimpurusha and Vāratavarsha. Thus on the east and west of the Ilāvritavarsha are respectively situated the mountains Malyāvān and Gandhamādana ; their length on the northern side extends to the Neela mountain, and on the south to the Nishadha mountain, and each of them is two thousand Yoyanas in extent ; they respectively form the boundary lines of the *Varshas* Ketumal and Vadrashava. There are on the four sides of the mount Meru four minor mountains namely Mandāra, Merumandāra, Supārshwa and Kumada, each of which is ten thousand Yoyanas in extent and height ; of them the mountains situate on the east and west extend towards the north and south and those on the south and north extend towards the east and west. There are on these four mountains four trees namely mangoe, Jambu, Kadamba and Vata ; each of them extends over a hundred Yoyanas ; they are like mountain pennons, eleven hundred Yoyanas high and their branches also extend over a hundred Yoyanas. O foremost of the race of Bharata, in the vicinity of those four trees are four lakes, which are respectively full of milk, honey, sugarcane juice and pure water, drinking which the minor deities naturally are decked with the wealth of Yoga ; besides there are four most beautiful gardens namely, Nandana, Chaitraratha, Vaibrajaka and Sarvatabhadra. In these gardens, leading

immortals, who are the husbands of the celestial damsels who are the ornaments of their races, sport with their wives and the Gandharbas sing their praises. At the top of Mandāra mountain is a tree called Devachuta, the height whereof is eleven hundred Yoyanas; and from whose top always drop profuse nectarine fruits that are huge like mountain summits. From the dark-red hard juice of the broken fruits, highly fragrant a river has been created named Arunadā, which issuing from the summit of the Mandāra mountain is watering on the east the *Varsha* of Ilavrita; drinking that juice the limbs of the female Yakshas, the companions of Vabāni, have been rendered fragrant; and the wind carrying that sweet odour spreads it for ten Yoyanas on all sides. Thus from the juice of the Jambu fruits being broken into pieces from falling from very high which are huge as elephants but whose seeds are very small, has flowed a river named Jambunadi which issuing from the summit of Meru Mandāra, and flowing for a Ayuta Yoyanas, has fallen on the earth and has been watering southwards the whole of Ilavritavarsha. The earth, of both the banks of this river being wetted by the water and dried by the air and the sun, is converted into gold called Jambunada with which is made the ornaments of the immortals and is worn by the celestials with their youthful damsels on the limbs in the shape of crown, Kataka, Katisutra and ear-rings. From the holes of the huge Kadamba tree situate on the side of the Supārshwa mountain, five streams of honey measured five *Vyama* have flowed and issuing from the summit of the mountain have rendered westward the whole of Ilāvritavarsha fragrant; whoever drinks that stream of honey, the air of his mouth, spreads odour for hundred Yoyanas on all the sides. Thus from the trunk of the *Vata* tree of the Kumuda mountain named *Satavarasa* and from the summit of the mount have flowed rivers carrying curd, milk, clarified butter, honey, sugar, rice, clothes, ornaments, beds, seats and other wished

for objects and have rendered great help to the inhabitants of the north of Ilāvrita *Varsha*. By partaking of them the inhabitants thereof have never experienced the weakness of limbs, exhaustion, perspiration, decrepitude, disease, accidental death, disfigurement out of cold or heat and other calamities and have passed their days in the enjoyment of exceeding happiness; and the hills Kurangaa, Kurava, Kushumba, Vikanka, Trikuta, Sisira, Patanga, Ruchaka, Nishadha, Sitivāsa, Kapila, Sonka, Vaidurja, Jārudhi, Hansa, Rishabha, Nāga, Kalanjara, and Neerada lie situate on all sides of the base of the mount Sumeru and appear like filaments of a louts the seed-vessel wherof is the latter. On the eastern side of Sumeru are the two mountains named Jathara and Devakuta, each of which on the northern side is eighteen *Yoyanas* in extent and two thousand *Yoyanas* in height; thus on the western side are the mounts Pavana and Paripatra; on the south Kailāsa and Karavira hills; and on the north are the hills Trisringa and Makara; thus being surrounded at a distance of a thousand *Yoyanas* from the base by the eight mountains appearing like the circumference of fire, appears the splendid golden mountain; the learned geographers say, that in the middle of the summit of the mount Meru is situate the city of Brahmā which extends over a thousand Ayuta *Yoyanas*, is square and made of gold. Above this city on all sides respectively are the eight cities belonging to Indra and other deities, which resemble their master in colour and are one-fourth of Brahmā's city in extent.

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CHAPTER XVII.

THERE (at the sacrifice of Vali) the Divine Vishnu, the form of sacrifice, while spreading his footsteps, the shell of

the egg was broken by the thumb of his left foot, going upwards and the external stream thus entered the inside, which washing the louts feet (of the Divine one) was rendered dark, red and thus assumed the beauty of the filaments ; and although dissipating the accumulated iniquity, of the universe, it was pure ; and issuing from the very foot of the Divine one, it was named " Janhavi, etc." and having remained in the celestial region for a pretty long time of two thousands *Yugas* it descended on earth. The wise call it Vishnupada. There even now, Uttānpada's son, Dhruva, a great votary of firm vows, is daily holding on his crown, with great reverence, that stream reciting within his mind. " This is the water issuing from the foot of Hari, the deity of our race ;" the inner soul of this high-minded one, is every moment, wetted by increasing devotion, tears blow from the opening buds of the opened-eyes exhausted with anxiety and his hairs stand on end on his whole body. Then the seven Rishis, cognizant of her prowess, acquiring whole minded devotion in the Divine Vāsudeva, identical with soul and thus disregarding other objects, carry her with great reverence, in their matted locks like unto persons, renouncing all desires and longing for emancipation, determining ;that she is the consummation of all asceticism and there is nothing superior to her. Thereupon descending in the celestial car, the aggregate of many thousands of Kotis of other conveyances and ever flooding the region of the moon she has fallen on the city of Brahmā. There being branched off into four streams under various names rnd watering all the quarters she has fallen unto the lord of rivers ; they are named Sitā, Alakānandā Vankshu and Vadra. Amongst them Sitā, issuing out of Brahmā's city and in consequence of her great height falls on the principal summits, and then issuing downwards she has fallen on the summit of the mount Gandhamādana and then flowing through the Vadra shwavarsha entered the salt ocean. In this wise issuing from the summit

of the mount Mālyavāna, the river Vankshu has united with the western ocean. Falling from the northern summit of the mount Sumeru and going from one summit to another and then flowing from the summit of the Mount Kumuda to that of Nilgiri rising therefrom to the top of the Sweta mountain crossing which and reaching the mount Sringavān and then going downwards and watering the country of Kuru the river Vadrā has entered into the salt ocean. In this way getting over many a mountain summit in the south of Brahmā's city, and watering in its impetuous and un-impeded course Hemakuta and Himakuta and the Bhāratavarsha, the river Alakananda has united with the salt ocean on the south. Issuing from the mount Sumeru may other rivers and streams are watering all the *Varshas* in their hundred courses ;—of all the Varshas that of Bharata is considered as the field of actions. The other eight *Varshas* are the places where the celestials are destined on the wane of their piety and are designated by the wise as the place of *Vauma Swarga*. Persons of all these *Varsas* live for a Ayuta years, and are gifted with vital breaths of Ayuta elephants ; their body is as firm as the thunderbolt ; there is so much strength, age and delight in them that desire for sexual intercourse is greatly excited in them ; and at the end of their enjoyment and one year before the expiration of their lease of life their wives become big with children; thus their days are like those of Treta Yuga. There the celestial lords, being adored by their leading followers with various presents, happily sport at their will, in hermitages, mountain caves and ponds of pure water; and their minds and eyes are attracted by the watery sports of the celestial damsels, their actions and by the sportive smiles and charming looks of those females stricken with desire ; the trees (of the hermitage) have been lowered by bunches of diverse season flowers, fruits and rich and new grown leaves, the branches of which have been covered with various creepers and thus their beauty has been wonderfully displayed ; and

the beauty (of the lakes) was enhanced by the full-blown lotuses, geese, swans, water fowls, Karandavas, Sarasas, Chakravaks and the humming of the black bees. In these nine *Varshas* the great Purusha, the Divine Nāāryana, to extend his grace unto humanity, is near to them with his various manifestations that are inseperable from him. In Ilavrita Varsha the divine Bhava is the only Purusha and no one else; for all those persons, who are cognizant of the curse of Bhavāni, do not enter there; whoever (otherwise) enters there attains to female form; I shall describe the cause hereafter. There the lord of Bhabāni, being adored by a thousand Arvuda of females and having placed within his meditation, the fourth of the four forms of that Great Purusha, the outcome of darkness and which is his own nature named Sankarshana, moves about exclaiming.

The divine One said :—Salutation unto the Divine Great Purusha, from whom are manifest all the qualities but who himself is above manifestation and measurement. Salutation unto thee, who art the Great Purusha whose lotus feet are the refuge of all animals and who art the great stay of the six qualities; for the behoof of thy votaries thou dost manifest thine true form and from thee this worldliness is destroyed but thou dost create worldliness in them who are not thy followers. As our vision, who are incapable of controlling our anger, is not attached to the Divine Isvara, so thy vision although looking, is not attached the least to the qualities; and so what person desirous of conquering his senses and acquiring salvation shall not regard thee? Who with his vile vision appears in his dreadful inebriate form, the creation of his own illusive energy, whose eyes on account of drinking honey and *Asava* have been rendered coppery, and while serving his feet the females of Nagas are beside themselves with the touch of his feet and become incapable out of shame, of serving his limbs; whom the Rishis designate as her agent of creation, preservation and the destruction of this uni-

verse but who himself is void of all these, who is without end and dose not enquire where the universe is situate like a linseed in a corner of his house of a thousand head. And the prime manifestation of whose quality is Mahat, who is identical with Vishnu, the resort of the quality of goodness and the self-create ; and having sprung from whom I by my three-fold energy have created the celestials, elements and senses. And under whose control we and Mahat and others are lying like birds tied by a chord and guided by whose Tamasa energy, we by his favour, have been creating this universe. Salutation unto the Divine one whose created illusive energy we can know but are not cognizant of the means to get rid therefrom, whose illusive energy brings in actions and from whose true form this universe is manifest and in which it terminates.

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CHAPTER XVIII.

THE auspicious Suka said :—In the Bhadrārshavarsha there lived that son of Righteousness, Bhadrāsrava—lord of Vārshas—together with his principal retainers. These wander about, reciting the written Word, and realising in their hearts by dint of contemplation the Harashirsha form impregnated with righteousness, which is prized by Vāsudeva beyond all others. Bhadrāsrava and others say :—We bow down unto that reverend form of Righteousness, effecting the purification of the spirit. How marvellous are the works of the Reverend One, in that, although beholding it with their eyes, people do not entertain any fear of life-destroying death. When their infant offspring or their aged father fall into the

terrible jaws of Times, persons occupying a middle position burn their bodies, and set their hearts on subsisting on the wealth left by those two, and pursue a course of impiety for satisfying their thirst for profitless pleasure. The sages say that this world is transitory ; and even those persons that, cognisant of the mysteries of self, comprehend its vanity while engaged in contemplation, come under the influence of thine energy of illusion. Marvellous are thy doings. We salute thee who art unborn. Although thou art inactive, and although thou art without any covering, yet the genesis of the universe has been attributed unto thee. Nor is this strange. For by virtue of thine energy of illusion, thou art the soul of everything, and the stay of every action. This denotes thy agency. But (at the same time,) thou art different from everything else ; and this denotes thy inaction. When the Vedas had been carried off by the Daityas and been drowned in the waters of universal dissolution, thou didst rescue them in a Man-horse form, and thou didst bestow them on the Poet on his asking for them. We bow unto thee who art of true purposes. In the Hārivarsha also the Reverend One dwelleth in the form of a Man-lion. The reason of his assuming the Man-lion form I shall explain later on. That receptacle of all the qualities of the worthy, Prahlāda, brimming over with reverence for the Most High, whose character and life are the very holy spots of deities and Daityas, worships this beloved form through devotion different from that practised by the dwellers of this Varsha. At the time of worship he repeats the following :—

I bow unto the auspicious and reverend Man-lion. Do thou manifest thyself in lustre bursting out from lustre. O thou having claws resembling the thunder-bolt, and teeth rivalling the levin, do thou burn up our desire of action ; do thou dispel our darkness. *Om Swāhā.* May my mind be inspired with fearlessness, *Om Kshaum.* May welfare be the portion of the universe ! May the wicked renounce

their guile! May all creatures entertain honest thoughts! May it be well with the minds of those that worship Adhokshaja! And may our hearts be free from selfishness! May we never mix with people setting store by their house and son and riches and friends,—but if we at all court any company, may we mix with people cherishing the Reverend one with deep veneration. The satisfaction that is reaped by persons of controlled selves subsisting on alms, is never reaped by people attached to their houses, etc., leading a life of enjoyment. Who is there that will not avail himself of that unbounded prowess of Mukunda, which is attained by the ear through intercourse with the devotees of the Reverend one, and which removeth the impurity of the heart, while visits to holy spots remove the impurities of the body only? The deities fraught with the entire complement of attributes reside in those that entertain a disinterested veneration for the Reverend One. How can persons cherishing no regard for Hari with their minds wandering externally in consequence of the force of unrighteous desires, attain to mighty virtues? As dear water is the life of fishes, so the reverend Hari is verily the life of incorporate beings. If forsaking him, one that is great, taketh to one's house, then the superiority of such a person to his wife consists in age only, in point of which the husband is naturally senior to his wife. Therefore giving up his house, which is the source of thirst, anger, grief, distress, a sense of self-importance, desire, fear, and want, and from whence shower all the ills attending worldly life,—a person should faithfully worship the feet of the Man-lion. In the Ketumāla Varsha the reverend One became desirous of gratifying Lakshmi, as well as the daughters and sons of Prajāpati, constituting the lords of that Varsha, numbering the days and nights composing the life of a human being. The embryos of the women, smit by the energy of the mighty weapons of those great ones, used to fall off at the end of the year. In that year the

reverend (Kāmadeva) assuming a dainty gait and sportive smiles, slightly drawing up his graceful eye-brows, and displaying the grace of his lotus-face, gratified his desire by knowing Ramā. The goddess Ramā also in company with Prajāpati's daughters—the goddesses presiding over the nights of the Samvatsara, and with the gods presiding over the days thereof, through the force of Samādhi, worships the form of the Reverend One impregnated with his energy of illusion during those nights and days respectively, and repeats the following. *Om Hrang, Hring, Hrang, Om,* Salutation unto the reverend Hrishikesa; whose soul is betokened by everything excellent, and who presides over acts, energy, and their objects ; whose form consists of the eleven organs and the five kinds of objects (of sense) ; who can be attained through rites enjoined in the Veda ; whose body is nourished by food, is permeated with ambrosia, and comprehends all objects ; who is the spring of courage, ability, and strength ; whose form is Beauty and Desire. We salute him. May he be propitious to us in both the worlds. Thou art naturally the lord of the organs. As for those women that desire any other lord through the observance of various vows, their husbands cannot preserve their beloved offspring, or riches, or lives, on account of their being separate from him. He that is fearless himself, and effectually protects a person afflicted with fear, is his, or her, lord. Thou art such a lord, and art alone such a one ; no one else can be our master. Thou dost not consider anything as being something more than thyself. The woman that worships thy lotus-feet without cherishing any selfish motive, really desireth the fruition of every desire. But the woman who worships thee from interested motives, repents when the merit of her acts hath been entirely reaped and exhausted. With the view of obtaining me, sometimes the Upsprung, the Lord, the deities and Asuras engage in rigid austerities ; but they cannot attain the riches in my control

unless they take shelter under thy lotus feet ; my heart is fixed on thee ; and I am under thy governance. I smile on those only that follow thy footsteps. Do thou, O Ahcchyuta, graciously lay on my head that lotus-hand of thine which is aye hvmned by thy devotees on account of its bestowing every desire, and which thou placest on the heads of thy votaries. I cannot say that thou hast no tender regard for me, seeing that thou bearest me on thy breast as the Srivatsa mark. But thou shovest special regard towards thy devotees. But thou art the lord who can comprehend the activity of thy energy of illusion.

In the Varsha, named Ramyaka, there appears the beloved Fish incarnation of the Reverend One. That Manu who is the presiding spirit of that cycle, and who has already been mentioned before, up to this day is reverentially rapt in the worship of this form ; and is perpetually uttering the following :—“I bow unto that Fish-form of the Reverend One, who is mainly composed of the principle of goodness and who represents prime life, courage, strength and energy, I bow down unto Him. Thou rangest the outside as well as inside of all beings ; and yet even the Loka-pālas cannot behold thee. Thy voice impregnated with the Vēda is mighty. As men control the wooden image of a female so thou hast brought under thy sway this world containing Brahmanas and others. Indra and the other Loka-pālas are afflicted with the fever of ill-will. Thou art that Supreme Lord, renouncing whom those cannot with their utmost endeavours separately or in combination maintain, bipeds or quadrupeds, mobile or immobile or anything that is visible (in the world.) Thou art the refuge of plants and medicinal herbs ; and so thou didst display unspeakable energy in preserving the earth submerged under the waters of the universal dissolution heaving with furious surges. I salute thee ; thou art the disposer of all creatures dwelling in the universe. I bow down unto thee.”

In the Varsha styled Hiranmaya, the Reverend One exists in the form of a Tortoise. Aryama, lord of the ancestral man's together with the persons living in that Varsha, is employed in worshipping him; and ceaselessly repeateth this formula. "We bow down thee unto divine Tortoise. The entire mass of the principle of goodness constitutes thy form. I salute thee. None can ascertain thy locality in consequence of thy ranging the waters. I salute thee. Thou art full of years. I salute thee. Thou pervadest every thing, and thou art the stay of everything. I salute thee. Earth and every visible object partake the nature of this Tortoise form which thou hast manifested by thine energy of illusion. This form of thine is identified with numerous forms; but this is false imagination like the waters in a mirage; no one can number its shapes. I bow unto thee. No one can ascertain any fixed form relating to thee. Creatures born from the uterus, from eggs, from sweat, vegetables, mobile, immobile, deities, sages, ancestral manes, ghosts, organs, heaven, the sky, earth, mountains, streams, seas, islands, planets and stars are thy names only; thou art One. No body can enumerate thy names, forms and shapes. But Kapila and the other sages have assigned four and twenty categories. Thou art the supreme knowledge under the agency of which this number disappeareth, I bow unto thee."

In the Varsha called Uttarakuru the Reverend One, having sacrifice for his form, stayeth, assuming the shape of a Boar. The goddess Earth together with those living at that cycle, addresses her adorations to this form, and recites this prime Upanishad. "We bow unto Reverend One. Thou displayest thyself in Mantras; and sacrifices with the *Yupa*, and those without it, etc, are thy forms. The mighty sacrifices are even thy forms. Thou art a mighty One. We bow unto thee. Thou hast been purified by thy acts; and thou art the three *Yugas*. I bow unto thee. As fire is latent in wood, etc, so thy presence is hidden in

bodies and organs. Profound scholars, by concentration, acts and their fruits, and cultivating their religious operations, ever engage themselves in search after realising thee. I bow unto that Reverend One, whose soul manifests itself to this search. We bow unto that Reverend One, who through his illusive energy manifests himself as objects, organs, deities, bodies, time and consciousness, and whose form, born of his illusory energy, vanishes before the gaze of saints of unshaken faith. As the loadstone by virtue of its attracting power, draws iron towards it, so we salute that Reverend One, who is the witness of attribute, act, and destiny, and by virtue of whose sight, his illusive energy bringeth about the preservation, and dissolution of this universe, which although it is not loved by him, yet is loved by creatures. I salute that Reverend Vishnu, who displaying his Boar-form, being the origin of the universe, lifted me up with his tusks, and emerged from the deep of universal dissolution like a mad elephant, and who revelled after having destroyed his antagonist resembling an elephant opposed to him."

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CHAPTER XIX.

THE auspicious Suka said:—In the Varsha called Kimpurusha that distinguished votary of the Reverend One, Hanumana in company with the Kimpurushas, concentrating his thoughts on his feet with veneration, ceaselessly pays his adorations to the Reverend Primæval Purusha, Lakshmana's eldest brother, and the husband of Sítá, Rámachandra,—in company with Arshisena listeneth to the

strains of Gandharvas celebrating the highly auspicious history of the worshipful Rāmachandra, and sings the songs himself ; saying,—“ I bow unto that illustrious Reverend One in whom are treasured up for age all excellent marks, character, and vows ; whose thoughts are always under control, who knows every thing touching every one, who is the touching stone of piety, and who is the Supreme Lord, the Great Purusha and the king. We take shelter under that Supreme Spirit Rāmachandra, who is that thing which has been distinguished by Vēdānta as One, whose apprehension is pure, who is gentle, in whom the various states of the attributes have been abolished in consequence of his having manifested himself by his own energy ; who is incapable of being seen, who is without a name or form, who is without consciousness, and who can only be contemplated by Brahma in a purified frame of mind. The reason of the Lord’s being incarnate on earth was not only the destruction of the Rākshasa, but also the teaching of mankind. Otherwise why should sorrow be the lot of him who is the soul of the universe, the lord drawing upon self for his enjoyment. That beloved soul of the self-controlled, the Reverend Vāsudeva, can ever be attached to anything in the true universe. He could not be overcome by the stupefaction proceeding from a female, nor could he cast off Lakshmana. And neither illustrious descent, nor beauty, nor eloquence nor intelligence nor (noble) race, can conduce to his complacency. Ah ! Laksmana’s elder brother deigned to contract friendship with us, despite the circumstance of our being beasts inhabiting the woods. Therefore every one, be he a celestial or an Asura, a man or a monkey address himself heart and soul to worshipping Hari in a human form, Rāma, ever gratified with a modicum of reverence,—even him who bore all the Roçalas to heaven.

In the Varsha entitled Bhārata, the Reverend Nara Nārāyana, of untterable ways, desirous of dispensing his

grace to self-controlled persons, is engaged in arduous austerities. His knowledge of righteous and religious sentiments grows to such a height, and he is so free from haughtiness, and masters his senses so completely that the soul is perceived in him. For the purpose of imparting unto Sāvarni Manu a knowledge of the Sātwata Tantra going under the name of Pancharatna containing an exposition of the comprehension of the Deity, together with a knowledge of the Sāṅkhya Yoga uttered by the Reverend One, with high reverence worships him along with the subjects living in Bhāratavarsha and reciteth the following. "We bow down unto that foremost of ascetics, the reverend Nara Nārāyana, who is all queiscence ; void of consciousness, the jewel of the destitute, the prime preceptor of the Paramahanas, and the lord of those enjoying soul-satisfaction. I salute even Him."

He also sings :—" We salute Him, who albeit the author of the creation, etc., of the world, doth not arrogate these to his own self, who, albeit bearing a body, is not subject to hunger, thirst, etc., swaying corporate beings who although seeing everything, hath not his sight vitiated by visible objects. We salute that Reverend One who is not attached to anything whatever ; he is separate from everything, yet is the witness of all. O Lord of Yoga, the skill of the Yogeey consists in his separate renouncing his consciousness of corporate existence, and all his life concentrating his soul on thee in solitude. The Reverend Hiranyagarbha Brahmā, hath called this Purusha Yoga. That the study of that learned one goes for nothing who is subject to fear, like that ignorant wight who mindful of his desire here and hereafter, feareth death thinking of son and wife and wealth. O Adhikshaja, do thou instruct us in that Yoga consisting of the simple sort of desire through which we may be enabled to get quit of that kind of mineness implanted in this ugly body typified in mine, I, etc., which is exceedingly

impervious by any other means and which cannot be entirely shaken off. In Bhāratavarsha there are many rivers, streams and mountains ; such as the Malaya, the Mangalaprashta, the Maināka, the Trikuta, the Rishabha, the Kutaka, the Konya, the Saya, the Devagiri, the Rishyamukhas the Sriçaila, the Venkata, the Mahendra, the Vāridhārā, the Vindhya, the Suktīmān, the Rikshagiri, the Pāriputra, the Drona, the Chitrakuta, the Goverdhana, the Raivatak, the Nila, the Gokamukha, the Indrakila, the Kāmagiri, and hundreds of other mountains, and innumerable rivers and streams flowing from their foot. Of these the Chandravasa, the Tāmraparni, the Avatoda, the Kritamāla, the Vahāyasi, the Kaveri, the Venna, the Payashini, the Sarkaravarta, the Tungabhadrā ; the Krishnavenna, the Bhimarathi, the Godāvari, the Nirvindhya, the Payoshni, the Tapi, the Vera, the Surasā, the Narmadā, the Charmanwati, the Andha, and the Sona ; and the Mahānadi the Devasmṛiti, the Trisama, the Kauçiki, the Mandākini, the Yamuna, the Sarasvati, the Drisadwati, the Gomati, the Sarayu, the Oghavati, the Sashthavati, the Saptavati, the Sushoma, the Satadru, the Chandrabhāgā, the Marudvridhā, the Vitastā, Açikni, and the Viswa, are great rivers. Men having their births in this Varsha by virtue of their respective acts, come by celestial, human and infernal states ; for this Varsha people reap their hereafter by their acts. By respectively observing the different ways of attaining emancipation instituted in this Varsha, men may attain emancipation. When one obtains the society of those devoted to Vishnu, then one conceives a profound veneration for the reverend Vāsudeva, the soul of all beings, without anger or any other evil passion, incapable of being prescribed by speech, without any stay, the Supreme Spirit, and this is an emancipation, for this severs the knot of ignorance that bringeth on many conditions to people. Therefore even the celestials celebrate human life in Bhāratavarsha is capable of com-

pursuing all the highest objects. Ah! What uniterable piety is theirs, and in seeing that the Reverend Hari is propitious to them without the need of their having ministered unto Him! These people have attained births in the land of Bhārata worthy of serving Mukunda. We long for havig our births in Bhārata. Alas! of what avail has been to us the difficult sacrifices, devout penances, vows, gifts and the trivial attainment of heaven where there is no remembrance of the louts feet of Nārāyana, which has been destroyed by over addiction to senses. We, whose life extends over Kalpa, have conquered this region but we shall have to be born again; but Bhārata, which people of short lives conquer, is superior to ours for they, in their mortal shapes, having within a short time consigned their respective actions, attain to the feet of Hari. The place, where does not flow the stream of the nectarine themes of Vaikuntha, where is not the sacrificial adoration of the Divine male of sacrifice accompanied with dancing and singing even if it be the region of Brahmā, is not worthy of worship. But those creatures, who having attained to the race of human beings full of knowledge, action and various articles do not strive for emancipation, are again distressed with bonds like unto birds. The Lord of blessings, perfect, One, but called by separate names, delightedly accepts the Hari reverentially offered by them in portions and with due Mantras to various deities. True it is that being solicited, He confers (wished for things) on men who pray for them but he does not give them the Great Wealth for they again pray for (things); but He bestows His own lotus feet granting all desires upon them who are without any desire. Let us be born in Bhāratavarsha by the remnant, if any, of sacrifices which we have completely performed and by which we have been enjoying the pleasures of heaven for then we shall think that Hari is adorable; and from which happiness betides His votaries. Suka said:—Some sages hold that there

are eight minor insular continents in Jambudwipa which were made when the sons of the king Sagara, in quest of the sacrificial horse, dug all around the earth; they are named Sarnaprashta, Chandrasukla, Avartana, Ramanaka, Mandaharina, Panchajanya, Sinhala, and Lanka; O foremost of the race of Bhārata, I have described unto thee the divisions of Jambudwipa as I was instructed.

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CHAPTER XX.

THE Rishi said:—By the dimension and size of the six islands I shall describe the outer portions of the insular continents. The island of Jambu is encircled by the ocean of salt of equal extent as Sumeru by Jambu. The ocean of salt water too is surrounded by the island of Plaksha which is its double in extent as a ditch is by outer gardens. There is a Plaksha (tree) which is as high as the Jambu (tree) and gives name to the island; it is golden and in it is the fire of seven flames. Pryavrata's son Idhmajivha is the king thereof; dividing that insular continent into seven and conferring them upon his seven sons after whom the seven islands were named, he resorting to meditation withdrew (himself from the world. The Varshas are Siva, Vayasa, Suvala, Sānta, Kshema, Amrita and Abhaya. There are seven celebrated mountains and rivers; Manikuta, Vajrakuta, Indrasena, Jyotishman, Suvarna, Hiranya, Shiva and Meghamata, these the seven principal hills; Aruna, Nrimana, Angirasee, Sāvitri, Supravata, Hritamvara, and Satyamvara—these are seven principal rivers.

By the touch of the waters whereof, the four *Varnas*, namely, *Hansa*, *Patanga*, *Urdhayana* and *Satyanga* are freed from the qualities of darkness and ignorance and live for a thousand years; they are like the celestials to look at and are equally capable of procreating progeny; therefore by their knowledge of three Vedas they worship the Divine Sun identical with the Vedas and the soul. Salutation unto the Divine Sun who is identical with Vishnu, the ancient Purusha, who is the religion that is practised and manifest, who is the Veda that teaches it and who is the dispenser of the auspicious and inauspicious fruits thereof. In Plaksha and other four insular continents all persons, without any distinction are gifted with long life, senses, energy, courage, strength, prowess, intellect, and with naturally accomplished piety. As Plaksha is encircled by the equally extending ocean of sugar-cane juice, so the island of Salmali which is double of the Plaksha island in extent, is girt by the ocean of spirituous liquor of equal extent. There is a Salmali tree as big as the Plaksha. There, it is said, is the residence of the king of birds, who by his own form, hymns the Divine (Vishnu); and after this (tree) is named the island. Pryavrata's son, Yajnavaha, the king of the island, divided amongst his seven sons the seven *Varshas* respectively named after them. These are Surochana, Saumanasya, Ramanaka, Devavarha, Parivadra, Apyana, and Avijnata. There are in those *Varshas* seven well-known rivers. (The mountains are) Surasas, Satasinga, Vamadeva, Kunda, Kumuda, Pushpavarsa and Sahasrasruti. (The rivers are) Anumati, Sineevali, Saraswati, Kuhu, Rajani, Nanda and Raka. The males of the *Varsha* are named Srutadhara Viryadhara, Vasudhara and Ishundhara who always with Vedic ceremonies adore the divine Soma identical with the Vedas and the soul. They adore saying; "May Soma, having divided by his own rays eatables both in the light and dark halves of the month amongst the manes and celestials, be the king of us

all the subjects." On the outer side of the sea of spirituous liquor is the island of Kuğa, which is double (the other island) in extent and is likewise surrounded by the ocean of clarified butter of equal extent ; wherein is a pillar of Kuğa, made by the celestials which gives the name to the island ; it is like second fire and it lightens up all the quarters by the effulgence of its tender rays. The king of the island, O king, Pryavrata's son, Hiranyareta, having equally divided the island amongst his own seven sons himself, engaged in devout penances ; (they are named) Vasu, Vasudana, Dridharuchi, Navigupta, Satyavrata, Vipranama and Devanama ; in their *Varshas* are seven boundary hills and seven well-known rivers ; (the seven hills are) Vabhru, Chatus, Sringa, Kapila, Chitrakuta, Devaneeka, Urdharoma, and Dravina ; (the seven rivers) are Rasakulya, Madhukulya Mitrivindā, Srutavindā, Devagarbhā, Ghritachyutā, and Mantramālā ; drinking the waters whereof, the inhabitants of Kuçadwipa designated as *Kuçala*, *Kovida*, *Abhijcta* and *Kalaka*, with ingenuous actions adore the Divine Fire. (They say) :— "O Fire, thou dost carry the burnt offerings for the great Brahma ; thou dost adore the Purusha with sacrifices of the celestials, the limbs of Purusha." On its outer parts is the insular continent of Krauncha which is double (the other island in extent) and like the Kuçadwipa is encircled by the ocean of clarified butter ; it is girt in all sides by the milk ocean of equal dimension ; in it there is the mountain chief by the name of Krauncha after which the island is named and celebrated. Being agitated by the stroke of Kartikeya's weapon the waist and the groves of the mountain were safe, being washed by the waters of the milk ocean and protected by the Divine Varuna. In it the king was Pryavrata's son named Ghritaprisha who, having divided the island into seven *Varshas* named after his seven sons and having made them the lords thereof and having acquired the six sorts of wealth, sought the shelter of the lotus

feet of the Divine Hari, mighty, illustrious, and auspicious and identical with the soul. (They are named) Atmā, Madhura, Meghaprishtha, Sudhana, Vrajishtha, Lohitarna, and Vanashpati. There are seven boundary hills and celebrated rivers ;—(the mountains) are Sukla, Vardhamana, Vojana, Upavarhana, Nanda, Nandana, and Sarvatovadra ; (the rivers are named) Abhajā, Amritoughā, Aryakā, Tirthavatee, Rupavati, Pavitravati and Suklā. Drinking their water, pure and clean, the inhabitants of those *Varshas* named *Purusharshabha*, *Dravina*, and *Devka*, adore with folded palms full of water the deity of water, (They chant) "O ye waters, ye have acquired your prowess from the Purusha and ye purify the region of mortals, Vubarloka and the region of the celestials—do ye purify us who are touching you and who, by your very form, dissipate sins. On the other side of the milk ocean is the Sākadvipa, which extends over thirty-two *Laksh* yojanas, and is girt on all sides by the ocean of curd of equal dimension. There is a huge tree by the name of Sāka which gives name to the island and the sweet fragrance of which scents all the island. The king there is Pryavrata's son named Medatithi. Having divided the seven *Varshas* named after his seven sons, amongst them (namely, Purojava, Manajāva, Vepamāna, Dhumrānika, Chitrarepha, Vahurupa and Viswādhār, and having his mind fixed on the Divine One without end he entered the forest of asceticism. In these *Varshas* there are seven boundary mountains and rivers. (The mountains are) Isāna, Urusringa, Valabhadra, Satakesara, Saharasrotā, Devapāla and Mahānasa. (The rivers are) Anaghā, Ayurthā, Uphyaprishti, Aparājita, Panchapadi, Sahasrasruti and Nijadhriti. The mail inhabitants of those *Varshas* receiving the appellations of *Drita-vrata*, *Satyavrata*, *Danavvrata* and *Anuvrata* and having destroyed Prānāyama the qualities of darkness and ignorance and by virtue of devout meditation (Samadhi) adore the Divine One identrical with air. (They thus sing) " May he protect us who

having entered into the entire host of animals in the shape of vital breaths are protecting them, who is the omniscient lord and in whom exists the entire universe." Ths on the other side of the ocean of curd is the island of Pushkara, which is of double dimension and is girt on all sides by the ocean of sweet waters which is of equal extent. There is a huge lotus, which has an *Ayuta* golden petals like unto the burning flame, and which has been determined as the seat of the lotus-seated deity. There is a mountain named Mānosottara, which is like the boundary line of the eastern and western *Varshas* and which is *Ayuta* yoyanas in extent and height, (besides) it has on the four sides the four cities of the Lokapālas. And the wheel of the car of the sun which is above them and journeys around Sumeru is moving for all the days and nights of the celestials. The king of the island named Veetāhotra, the son of Pryavarta, having appointed his two sons namely Ramanaka and Dhātaka the kings of the *Varshas*, like his elder brother, engaged in the services of the Divine One. With active the male inhabitants of that *Varshas* adore the Divine One in the shape of Brahmā. This is recited :—"Salutation unto the Divine One whose limbs is Brahmā identical with the fruits of action, who is one and whom the people adore with difference (of one who is adored. and one who adores.)" There on the other side of the ocean is the region which is lighted and full of darkness is situate the mouut Lokāloka (as a mark of distinction.) The extent of the land is equal to that between Mānosottara and Sumeru, and on this land which is golden and clear like crystal whatever is placed is not taken back ; it is therefore renounced by all creatures ; it is called Lokāloka for by this mountain is separated the region lighted by the sun from what is full of darkness. By the lord it has been placed as the terminus of the three regions. The rays of all the luminous bodies the first of which is the sun and last Dhruva lighting all the three worlds are not capable of going further ; it (the

mountain) is greater (than the region of Dhruva) in height and extent ; by the learned these regions have been described with marks and names. This Lokāloka mountain is fifty *Kotis* in extent as is one fourth portion of the earth. On the summit of that mountain on all sides have been placed by the divine preceptor of the world four lords of elephants.—(They are Rishabha, Pushkarachuda, Vāmana and Aparājita) who are the agents of the preservation of all the regions. To enhance the prowess of those as well as of Mahendra and other Lokapālas, the manifestations of his own energy, displaying his pure existence, endued with knowledge of religion, disassociation from the world, eight other wealth and eight *Siddhis*, encircled by his own attendants headed by Visvakesana and others not adorned with various excellent weapons, lives in the summit of that mountain, the omniscient lord of great energies, for the behoof of all creatures. Form is assumed by the divine one for the protection of various creatures created by his own illusive energy. Aloka (*Varsha*) extends in the middle, (and) by it its dimension has been described—and which is situate at the outer part of the Lokāloka mountain. (The region) beyond this has been designated (by the wise) as the refuge of the lords of asceticism and as pure. The sun is stationed in the middle of (Brahmā's) egg which is the distance between the celestial region and the earth ; the extent of the region between the sun and the earth is complete twenty-five *Koti yoyanas*. Beacause it enters into the inanimate egg (therefore the sun) is called *Mārtanda*; and it is called *Hiranyagarva* for it rises from the golden egg. By the sun are divided the quarters, the sky and the earth as well as the region of enjoyment, liberation, hell, Atala, and other regions. The sun is the soul of the deities, men, beasts, and birds, reptiles, creepers and seeds and the presiding deity of the eyes.

CHAPTER XXI.

THE auspicious Suka said :—Such is the extent of the earth that has been described together with proofs and characteristics ; with this the wise instruct about the dimension of the region of the celestials. As the two petals of *Nishpaba* are (of equal size.) Both of them are connected by the ethereal region intervening between them. And stationed in its middle the divine lord of rays extends his heat to the three worlds and lightens them with his rays. The sun, by its northern, southern and slow, quick and tolerable courses named *Bishuba*, duly rises up, comes down and is stationed at a level place and makes in Makara and other *Rashis*, the night and day, long, short and of equal duration. When the sun goes to Mesha and Tula then the nights and days become of equal duration. When the sun journeys in the five signs of zodiac beginning with Brishabha then the days become long and night becomes short every month by one hour. When the sun exists in the five signs of the zodiac beginning with Brishchika, the course of the day and night is changed. So long is his course southern the days are long and so long it is northern the nights are long. Thus the extent of the journey of the sun in the Mānosottara mountain by its slow, quick and tolerable course, has been designated by the wise to be nine *Kotis* and fifty one *Laksha* yoyanas. On the Mānosottara mountain and on the east of Sumeru is Indra's city named Devadāni, on the south is Yama's city named Sanjamani, on the west Varuna's city named Nimlochati, and on the north the Moon's city named Bibhāvari. In those cities around the (mount) Sumeru, the rising, the middle course, the setting of the sun and middle night are performed at particular hours, which lead creatures to

actions and the retirement therefrom. The sun during the middle part of the day extends its heat to the residents thereof. (Though) it moves (leading Sumeru) on the left ; it performs its southern course. Wherever the sun rises it sets at an equinoctial place ; where in the midday it distresses the creatures with sweat at an equinoctial place therefrom ; in the midnight it lulls them to sleep. Therefore those who witness its setting do not behold it there. When the sun moves from Indra's city it reaches Yama's city within fifteen hours performing a journey of two *Kotis* six *Laksha* and twenty-five thousand *Yoyanas* ; and then proceeding to Varuna's city and the moon's city it comes back to the city of Indra. Thus do the other constellations together with stars appear in the solar region and disappear (equally) along with them. Thus in a Muhurtta the chariot of the sun performs a journey of thirty-four *Lakshas* and eight hundred *yoyanas* around the four cities of Indra and of others.

It has only one wheel named the year which has twelve ends (months) six upper parts (seasons) and three naves (three four-monthly periods). One end of its Aksha is placed on the summit of Sumeru and the other end on Mānosot-tara ; and the lower part being placed in the latter, the chariot of the sun moves there day and night like the wheel of the oil machine. The first portion of the second Aksha is tied to the first Aksha and its upper part is connected like oil machine with Dhruva, by Loka and aerial chord. The seat of the charioteer there is thirty-six *Laksha* *yoyanas* in extent, the yoke is its one-fourth ; and being yoked by seven steeds of seven metres it conveys the Divine Aditya (sun). Though Aruna, being engaged in his service as a charioteer, is placed on the front he has his countenance towards the back. And being engaged to give vent to good words before the sun the Rishis by the name of Balikhilyas whose bodies are in dimension equal to a thumb but whose number is sixty thousand, are hymning (his glories) in diverse ways. In

this way the other Rishis, Gandharvas, Apsaras, Uragas, Rakshasas, Daityas and the celestials, whose number is severally fourteen, but two being united whose number becomes twenty-eight every month with various rites adore the Divine sun identical with the Great soul and assuming various names. Journeying over nine *Kotis* and fifty-one *Laksha* yoyanas of the earth, it in every moment, makes a journey of thousand yoyanas.

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CHAPTER XXII.

THE king said :—Thou hast said that the Divine Sun circumambulating Sumeru and Dhruva, goes towards but not round the signs of the zodiac, while journeying; this appears to us to be contrary, how can we know it ?

Suka said :—As while moving with a rolling potter's wheel the ants resorting thereto but moving with their faces towards another direction, percieve the movement of that direction, so the wheel of time is moving around Sumeru and Dhruva and although it is accompanied by the wheel of planets and the Zodiac, the sun and other constellations moving in different wheels, perceive motions of different kinds. That Divine Prime Person the very self of Nārāyana, for the well-being of people and purification of actions, having divided his Veda body into twelve portions, imparts the influences of seasons upon the six seasons beginning with spring, etc., proportionate to the influence of actions discussed (by the sages) Having adored the Divine One in the shape of Indra and others with rituals prescribed in the Vedas and Him in the shape of the heart-knowing Deity reverentially with meditations and eight fold forms of Yoga, persons following the orders and condition

of life attain to well-being. Being stationed in the wheel of time situate within the ethereal region which is (again) within the earth, (the Aditya) the soul of the people, enjoys the twelve months named *Rashis* which are the limbs of Samvatsara (year). A month (contains) two fortnights (made by the Moon) the course of the two planets (by the sun) and a day and night (of the manes). The period, the sun takes to enjoy a seventh portion, has been said to be a season which is a limb of Samvatsara (year); and the time taken by the sun to travel half of the ethereal region is designated as *Ayana*. The time which the sun takes to make a complete journey around Swarga and earth together with the ethereal region constitutes a Samvatsara; and by the quick, slow and regular course of the sun it is divided into *Parivatsara*, *Idavatsara*, *Anuvatsara* and *Vatsara*. (At a distance of) *Laksha* Yojanas above the sun is seen the moon; in two fortnights it enjoys one Samvatsara of the sun, in two days and a quarter one month and in one day one Paksha of the sun; sometimes its speed becomes quicker than that of the sun. When the digit of the moon increases it makes the day of the celestials and when it gradually wanes it makes that of the manes. Thus having made the days and nights of the celestials and manes by dark and light fortnights Soma, in thirty *Muhurttas*, enjoys one planet; having food and nectar in it, it is the life of all animals and the root of their existence so it may be called a creature too. Thus the Divine Purusha of sixteen digits is identical with mind, food and nectar and upholds the existence of the celestials, manes, men, elements, beasts, birds reptiles, creepers and groves and thus the Rishis describe Him as existing in all. (At a distance) of two *Laksha* yoyanas above the moon, the planets, being set to the wheel of time by the Lord, move around Sumeru; their number together with Abhijit is eighteen. Two *Luksha* yoyanas above the starry region is the planet Venus; when the sun moves before a planet, it moves at its back; it is

also like the sun gifted with quick, slow and equal motions ; it is always favourable to mankind and they get rain with his advent ; and they obtain peace from those planets who give showers. Mercury is said to have (the same position and course) as the planet Venus. Two *Laksha* yoyanas above the Venus the planet Mercury, the son of Soma, is seen who generally does good (to all) ; but when he goes far off from the sun he generally extends fear of storms, scarcity of water, clouds and draught. Above the Mercury is the Mars who is also seen from a distance of two *Laksha* yojanas ; in three *Pakshas* it enjoys the twelve signs of Zodiac if it has not an oblique course ; it is generally an inauspicious and ominous planet. At a distance of two *Laksha* yoyanas from the planet Mars is the planet Jupiter and if it has not its course oblique it journeys (for a *Parivatsara* in each *Rashi*) ; he is very favourable to the Brahmanas. Two *Laksha* yojanas above it is the planet Saturn ; it stays in every *Rashi* for thirty months and in thirty years it goes round the twelve signs of Zodiac ; it generally brings evil on all persons. At a distance of eleven *Laksha* yoyanas on the north of Saturn the *Rashis* are seen ; having distributed peace to all they are always journeying round the most excellent station of the Divine Vishnu.

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CHAPTER XXIII.

THE auspicious Suka said : At a distance of three and ten Yoyanas from this region, it is said, lies the illustrious sphere of Vishnu, which transcends every other, where dwells that great devotee of the Reverend One, Dhruva, son

of Uttānapada, ever reverentially circled by Agni, Indra, Prajāpati Kacyapa, and Dharma,—all simultaneously converted into stars;—and attaining equal longevity with the beings living for a Kalpa. His greatness has been described. The supreme Lord has created him as a pillar for the support of the astral spheres, who constantly gyrate in the heavens in consonance with the course of the reverend time, devoid of *nimishas*, incapable of being described in words; and it ever shineth (in that shape.) As oxes, fastened to the post fixed in the centre of a threshing floor, leaving their own station, go round at shorter, or middle, or longer distances, so fixed on the inside and outside of the circle of time, stars and planets exist, supporting themselves on Dhruva; and propelled by the wind, they range every direction till the end of a Kalpa. Even as clouds and hawks and other fowls of the air, go about by help of the wind and act—so, backed by Prakriti and Purusha, the luminous spheres,—having their course shaped by act /go about the firmament and, do not drop therefrom to the earth beneath. According to some, the celestial system, assuming the shape of a porpoise, is stationed in the reverend Vāsudava's region of contemplation. At the tail of this porpoise resting with its head lowered, and its body coiled up, is Dhruva; under the ends of its tail are Prajāpati, Agni, Indra, and Dharma; at the root of its tail are Dhāta and Vidhātā; and about its waist are the seven saints. Ann at the right side of the contracted body of the porpoise are the fourteen stars commencing with Abhijit and ending with Punarvasu: while on its left are the fourteen stars commencing with Pushyā and ending with Ashāra. And in consonance with the contraction of the two sides of its body, the folds on each side number exactly as those of the other. And on the back of the porpoise is the fore part of its right side, and in its womb is the celestial Gangā. Punarvashu and Pushyā are respectively located on the right and the left hips of the porpoise;

Ardrā and Aclesha are respectively located on its right and left nose ; Srāvana and Purvasharā are respectively located at its right and left eye ; Dhanishtha and Mula are respectively located on its right and left ear, and the eight stars in connection with the southern solstice, commencing with Maghā and ending with Anurādhā, are set on the bones of its left side. In this way the eight stars connected with the northern solstice, commencing with Mrigasirā and ending with Purvabhadrapada, are set on the right side of the porpoise. And Satabhishā and Jesthā are respectively placed on its right and left shoulder. And on the upper jaw of the porpoise is Agastya, and on its lower jaw is Yama, in its mouth is Mangala, on its penis is Sani, on the horn on its back is Vrihashpati, on its chest is the sun, on its breast is Nārāyana, in its mind is the Moon, in its navel is Sukra, on its teats are the Aswinikumaras, in its Prana and Apāna is Budha, in its throat is Rāhu, all over its body is Ketu, and in the hairs of its body are scattered the stars. Restraining one's speech and concentrating one's attention, one should every evening daily contemplate this form of the reverend Vishnu impregnated with the essence of all the deities. Salutation unto that stay of the celestial bodies, that presiding presence among the celestials in the form of the circle of time, salutation unto that great one. We constantly contemplate him. That reverend one constitutes the stars and planets ; he is the lord of all the deities, he removes the sins of those that at the three seasons recite his *mantras* mentioned before. He that contemplates or salutes him three times, hath his sins instantly washed off.

CHAPTER XXIV.

THE auspicious Suka said ;—Some assert that a hundred *Yoyanas* under the sun, Rāhu wheels about like stars. Although as the issue of a lioness, he is unworthy of attaining such state, that worst of Asuras, through the grace of the Reverend One, hath obtained the condition of a deity as well as that of planet. I shall describe his birth and acts. That solar orb, which, located above Rāhu, warms him, is said to be ten thousand *Yoyanas* in extent, and the lunar orb is twelve thousand *Yoyanas* in extent. The orb of Rahu is thirteen *Yoyanas* in extent. In consequence of his having entered the space between the Sun and the Moon, they caused a distance to intervene between them ; (his conduct was made known to the Reverend One), and therefore he came to conceive a hostility towards them. And for this it is that during *Parvas* he still pursues the Sun and the Moon. Coming to know this, the reverend Vishnu employed the weapon named Sudarçana ever-whirling, and of irresistible force. Seeing this Rāhu stayed for a while for taking it,—and then stricken with fright, he desisted from a distance. What is called ecclipse is the intervention of Rāhu between the Sun and the Moon. Twelve *Yoyanas* under Rahu are located the dwellings of Siddhas, Chāranas and Vidyadharas. Lower still are the sporting grounds of Yakshas, Rakshasas, ghosts, goblins and spectral appearances. This region is all air, and there are no stars and planets there. The extent of this region is measured by the course of the wind and the utmost limit of the range of vision concerning clouds. A hundred *Yoyanas* underneath the habitation of the Yakshas etc., is this Earth, whose limit is the utmost point in the flight of cranes, *bhasas*, bawks, *Suparnas* and other principal fowls. The different tracks of the Earth have been described.

Under the Earth are seven cavities, each lying an *Ajuta Yoyanas* apart from the other; and every preceding cavity is higher than its succeeding neighbour. The extent of each is the same as the extent of the neighbouring tract. These cavities are called, *Atala*, *Vitala*, *Sutala*, *Talatala*, *Mahatala*, *Rastāala* and *Pātala*. In these there are dwellings, gardens, sporting groves, pleasure grounds, more charming than heaven itself and overflowing with desire, enjoyment wealth, delight, offspring and affluence. There Daityas and Dānavas and Nāgas, pass their days pleasantly as householders. Their sons, wives, friends, relations, and retainers ever revel in the luxury of love and spend their hours in delight. Their prosperity excels that of Indra himself. They, by virtue of the might of *Māyā*, pass their time in pleasure and merriment. Further in those caverns are the numerous splendid piles belonging to Dānavas, reared by the hands of the Dānava Māya of terrific illusory energy. The mansions, walls, gate-ways, halls, monuments, platforms, houses of sacrifice, of this region are bespangled with jewels. The fronts of the houses of the cave-owners are thronged with serpents, Asuras, pigeons in pairs, male and female parrots, etc., and those caves seem to be ornamented by them. The gardens of that place look more graceful than the beauty that enfolds the celestial spheres. The boughs of the trees intertwined with creepers, bend down under the weight of flowers and fruits and fresh leaves; the enchanting grace of those at once captivates mind and sense. The tanks are filled with transparent water, which is momentarily moving in consequence of fishes and other aquatic animals darting into the air; on the bosom of the water are assemblages of lotus, lily, *knvalya*, *kalhar*, blue and red lotus etc. Various birds in pairs dwell there. The notes they emit at the time of sport, gladden the senses of the hearer. On account of the Sun not shining in those caves, the divisions of day and night do not obtain there, and consequently the fear

that comes of time does not obtain in that region. The darkness of that place is entirely dispelled by the light of the principal gems crowning the hood of the mighty serpent, Ananta. And as the inhabitants of this place continually drink excellent medicinal juices, they never experience either mental anguish or bodily ailment,—and their skin never gets slackened,—nor do they come under the sway of age,—and therefore their bodies are not discolored. Further, they do not know malodour, or perspiration, or fatigue, or depression ; and the advance of age brings with it no change of condition. The people of that place reap great good fortune; save Sudarsana nothing, not even death exercises any mastery over them. The force of the Reverend one's disc is not common. Entering the wombs of the wives of Daityas, it brings about their abortion.

In Atala lives the Asura, Vala, son unto the Dānava, Maya. Six and ninety sorts of illusions owe their origin to Vala. To this day some persons endowed with illusory energy sustain portions of these illusions. On the Asura, Vala, yawning, from his mouth issued the three classes of women, *viz.*, *Swairini*, *Kamini*, *Punschali*. Making the person who had entered the cave drink the juice of the *dhum-tura*, they looked at him languishingly, smiled amorously, addressed him lovingly, and hugged him in warm embraces, and then indulged in sexual intercourse with him. Drinking this, a person thinks I am the God-head ; I have attained the *Summun bonum*; endued with the might of ten thousand mad elephants, they go about disregarding people like one blinded by pride. Beneath Atala is the cave called Vitala where Siva, who is the lord of the Hātakas, surrounded by his courtiers, stayeth with Bhabāni, for the purpose of increasing creation. It was in Vitala that the river Hātaki sprang from the vital fluid of Bhava and Bhabāni. It came to pass that once on a time, fire, waxing strong by the help of the wind, was drinking the vital fluid of Bhava and

Bhabāni. And blowing from his mouth, he created the gold going under the name of Hātaki. The males of that place use this for the purpose of decorating their females. Beneath Vitala is Sutala where to this day dwelleth the illustrious and highly pious Vali's son Virochana. Wishing to encompass the pleasure of the great Indra, Upendra sprang as a *Vatu* Dwarf, from Aditi,—and robbed him of his triune kingdom. After having compassion on him, he took him into his own kingdom; and the consequence was that Vali attained to a good fortune that was above the good fortune of Indra and the rest. Remaining in this spot, Vali in a confident spirit continually contemplates that Reverend One worthy of being adored. The prosperity of Vali is not owing to his gift of territory. The result of his having given away land, concentrating his thoughts and ordering himself in reverence, with that Reverend one in his heart who is the disposer of all beings, who enjoyeth soul-satisfaction in himself, who is the Supreme Spirit, and who is the holy spot *par excellency*, is the censummation of the *summum bonum* or emancipation: mere prosperity cannot be the result of such a course of life. Even when a person stupified by excessive hunger, etc., once takes his name, he is really freed from the fetters of act. It is for emancipation from the bonds of act that persons, desirous of deliverence, undergo various privations and hardships during the processes of *Yoga*. He that is the life and soul of his devotees, cognisant of themselves, connot have acted otherwise in respect of his great devotee, Vali. In fact, the prosperity that appears in Sutala doth not body forth the favour of the Reverend One shown to Vali, for the enjoyment of the good things is permeated with the power of illusion, and makes us forgetful of the Reverend one. Not finding any other means, the Reverend one, by way of alms-begging, deprived Vali of his triune kingdom, so that his own person was all that was his own. Next, binding him fast in the noose of Varune, he cast him in a

mountain cavern ; but thus cast, Vali said : Alas ! the lord of the immortals, to whom Vrihaspati is very propitious, and who honored him for counsel, hath no sense of what constitutes the highest good ; forsake Upendra, he through him sought of me the three spheres,—and did not seek to serve him. These three worlds are subject to the profound and vehement Time ; and consequently they are worth little. It is for this that our grandfather had asked even for servitude of the Reverend one. On Prahlāda's father, Hiranyakāśipu, meeting with his fate, the Reverend One was ready to confer on him the state of his sire,—nor was there any danger in his accepting the same,—yet, considering it as different from the Reverend one, Prahlāda did not accept the offer. But persons like me have not been able to repress their wrath, etc. Bereft of the grace of the Reverend One, how can such a one desire to go after him ? Later on I shall describe Vali's character in detail. Holding his mace in his hand, the worshipful Nārāyana himself, the spiritual preceptor of this entire universe, stood at his gate and performed the function of a gate-keeper. Once on a time the ten-necked Rāvana was entering the gate of Vali, when the Reverend One threw him away an *ayuta yoyanas* with his toe ; for his heart has always compassion on his devotees.

Under Sutala is Talātala. Here protected by the reverend Tripurāri dwells that master of those possessed of illusive powers, and the king of the Dānavas, Maya. Desirous of effecting the well-being of the three spheres, the worshipful Sankara first consumed his two sons, and then relented. And it is for this that the Dānava at length obtained his lotus feet, and, freed from the fear of Sudarsana, attained universal homage. Underneath Talātala is Mahātala, where dwell innumerable irascible hooded offspring of Kadru. Among these serpents, the Kuhakas, the Kāliyas, the Sushenes, etc., count as principal. These are possessed of huge bodies ; and they live in perpetual fear of that vehicle

of the Reverend one, Garura. Now and again owing to inadvertence they go out for picnic along with their wives and sons, friends and kindred. Underneath Mahātala is Rasātala. Here dwell like serpents Daityas and Dānavas and Nivāta Kavachas and other Kālakeyas. Although these Asuras are very powerful and brave from their birth, yet their pride of power hath been repressed by that Reverend one whose power is emblazoned in every region. They still dread the king of the celestials, remembering the utterances of the envoy of Indra, Saramā. Below Mahātala is Pātalā. There dwell the lords of the Snake region, Vāsuki and the rest,—Sankha, Kulika, Mahāsankha, Sweta, Dhananjaya, Dhritarāshtra, Sankhachurna, Kamvala, Aswatara, Devadatta, and other large-hearted serpents. Of these, some have five hoods, some seven, some ten, and some a thousand. The gloom of the nether regions is lighted up by the slendour of the excellent gems gracing their hoods.

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CHAPTER XXV.

THE auspicious Suka said: Near the foundations of Pātalā at a distance of thirty thousand Yojanas, there is a celebrated portion of the Reverend One known under the name of Tamasi. Its (other) name is Ananta. Haing regard to the fact that individual consciousness serves to draw together the seer and the seen, persons learned in works relating to Vishnu call this by the name of Sankarshana. The round of earth is held on only one of the hoods of the thousand-hooded Reverend One; and this earth appears like a white mustard seed. The lords of the Nāgas in high reverence along with the principal devotees, in delight bow down

to Him who at the time of the universal dissolution, desirous of dissolving the frame of things, taketh his eleventh Rudra form known as Sankarshana, and who, frowning from wrath, riseth up, taking his trident,—and in the mirrors of the rosy gem-like toe-nails of whose lotus-feet, those Nāgas, etc., behold the images of their faces having shining ear-rings, which light up their chekes. And seeking their own good fortune, the daughters of the snake-king peruse his lotus-face with tearful eyes. And they always daub with sandal paste and *Aguru* the large white graceful and handsome arms of the Reverend One resembling pillars of silver,—adorned with bracelets. Their hearts heave with emotion as soon as they touch them,—and they experience the force of desire within them ; and then their laugh attains exceeding fascination and becomes highly tender. The face that is gazed at by the daughters of the serpent-king is always cheerful from love and emotion ; and his two eyes with their look of compassion are slightly red, and are ever rolling in passion. The reverend Ananta—that ocean of virtues—repressing his wrath and ill will, stayeth there for compassing the good of all creatures. There celestials, Asuras, Siddhas, Gandharbas, Vidyādhara, serpents and ascetics continually contemplate him. His two eyes are closed, distorted and wild in consequence of the presence of passion in him. He always pleaseth the deities surrounding him, with soft ambrosial speech. His apparel is blue,—there is one ear-ring in his ear, his two arms are graceful and handsome ; and a plough is on his back. And as the King of the celestials holds the golden threads belonging to the reins of his elephant, so he wears the Vaijayanti chain. The black bees maddened with the savoury and sweet juice of the *tulasi* remaining there, hum musically. Entering into contemplation, the Reverend One enters into the hearts of those desirous of emancipation, fraught with goodness, activity and dulness, and readily severs the knot of their hearts permeated with ignorance, in

time without beginning born with an innate desire for action.

The divine sage, Nārada, along with Tumvuru hath thus described the power of the reverend Ananta in the assembly convened by Brahmā. Can anyone comprehend the mysteries touching the Reverend One as the Deity of the Universe, at whose glance the three principles of goodness, energy and dulness,—causes of the creation, sustentation and dissolution of everything—were each employed upon their proper work, who is without beginning and without end, and who, although one in himself, hath ordained for himself the unreality of various acts? And whose refuge should those desirous of emancipation seek, save that of him in whom are centered both being and non-being, who, having compassion on persons devoted to him like ourselves, had worn the form entirely impregnated with the principle of goodness, whose sports have been learnt by mighty lions, etc., for subduing the souls of his devotees, and whose name once uttered by chance or by way of joke, from audition by one in disease or degradation, speedily removeth the sins of others? What person, albeit having a thousand tongues, can rehearse the prowess of that huge-bodied supreme Lord of great power, who hath a thousand hands, one holding this earth with seas and streams and mountains and all creatures, and whose might, by virtue of his being infinite, is without measure? Ah! the power and dignity of the reverend Ananta have no end. And being such, he, for the maintenance of people, remaineth under the earth, holding her with his head. He hath no support; yea, himself is his own support. People's destinies are shaped by their acts, and those cherishing desire, come by such destinies. In fact, those practising righteousness from motives, as the fruit thereof, come by higher or lower conditions. I have now answered every question that you had asked. What shall I unfold now?

CHAPTER XXVI.

THE auspicious king spoke : O mighty sage, wherefore is it that people come by such various conditions ?

Thereat the sage replied : In consequence of the different proportions in which persons are endowed with the principles of goodness, energy and dulness,—actors are of three kinds; and the difference of reverence results in a difference of the fruit of action. And the disproportionate share of the principle of dulness which enters into the composition of an unrighteous person, regulates his reverence, and brings on undesirable fruit to his acts. I shall now describe in detail the thousands on thousands of hells whose way is paved by the desires inspired by ignorance having no beginning.

The auspicious king asked : O Worshipful One, are hells, located in certain portions of this earth, or are they outside the three spheres ?

The sage replied : According to some sages, the hells are located inside the three spheres, underground to the south, above water, where Agnishwatta and the other *pitrīs*, engaged in contemplation, are praying for the welfare of their respective lines,—or where the offspring of the Sun, the reverend lord of the *pitrīs*, seated with his followers, according to their acts is meting out justice to the dead brought by his retainers, and in this matter is no way over-riding the laws of the Reverend One. According to them, the number of hells is one and twenty. I shall unfold to you the names, aspects and marks of these hells. Their names are Tamisra, Andhatamisra, Raurava, Mahāraurava, Kumbhipāka, Kālasutra, Asipatravana, Sukaramukha, Andhakupa, Krimibhojana, Sandansa, Taptasurmi, Vajrakantaka, Salmali, Vaitarani, Puyoda, Prānarodha, Visasana, Lālā-

bhaksha, Sārameyādana, Avichi, and Ayahpāna. Besides these there are Kshāramarddana, Rakshoganabhojana, Sulaprota, Dandasuka, Avatanirodhana, Prayāvartuna, and Suchimukha. In all there are twenty-eight hells, the scenes of various torments. The grim servants of Yama bind in a dreadful fatal noose him that hath robbed another's wealth, committed adultery with another's wife, or stolen another's son; and by main force throw him into the hell called Tamisra. This hell is very gloomy. Falling into this place, sinners suffer from want of eatables and drinkables; and are afflicted with the blows and thundering of the emissaries of Yama. And consequently sore assailed by these, they faint away in agony. The wretch that enjoyeth another's wife, deceiving her husband, is cast into Tamisra. As people, intending to fell a tree, cut its roots, so the adherents of Yama cast him into this hell with various tortures. As a person thrown into this region in consequence of the extreme soreness all over his person, hath his memory abolished and his sense lost, the sages style this hell Andhatamisra. He that cherishing the consciousness typified by *I am this body. This wealth is mine*, nourishes his person, sons, wife and relations by preying upon others, hath to forsake his person and kindred, and is cast into the hell called Raurava. When one undergoeth torment in the next world in consequence of his having committed the crime of injuring creatures, these transformed into *Rurus* revenge themselves on him,—and hence the sages have named this hell *Raurava*. A kind of animal, called Bhārasringa, far more cruel than the serpent, goes under the name of Ruru. Mahāraurava is of a like description. He that in this world nourishes his body at the expense of people, is cast into Mahāraurava. There Rurus named Kravyāda kill people with various torments for the purpose of securing their flesh. That worst of men who, fierce of form, for nourishing his life slayeth live birds or beasts and cooks their flesh, is very cruel, and even Rākshasas

censure him. For this transgression, the emissaries of Yama cast him into the hell called Kumbhipāka, and boil him in heated oil. He that in this world wrongeth a Brāhmaṇa, is cast into the hell called Kālasutra. Its circumference is an *Ayuta yojanas*; and it is paved with heated level copper plates. The oppressor of Brāhmaṇas, cast into this hell, is burnt above by the sun and below by fire; and his outside and inside are continually consumed by hunger and thirst. Sore afflicted with these, now he lieth down, now sitteth up, now stands, and now goeth about hither and thither. He hath to undergo these afflictions for as many thousand years as there are hairs on the body of a beast. He that, when no danger threatens, forsakes the path of the Veda and follows that of a heretic, is thrown by the servants of Yama into the hell named Asipatravana, and is there lashed by them. The sinner, sore afflicted, rusheth about hither and thither. The leaves of the palmyra palm growing in the wood have two sharp edges like that of swords, and these tear his body grievously. Then the wretch, suffering greatly, exclaims: 'Ah! I am undone'; and stumbles at every step on account of the severe torment he undergoes. The king or that officer of a king that punisheth one that should not be punished, or inflicts any punishment on a Brāhmaṇa, is a great sinner; and in consequence of his sin, is thrown into the hell—Sukaramukha. As people crush a sugar-cane, so the retainers of Yama crush that king, or that officer of a king. Thereat the sinner bewails his fate in a distressful voice: and as those persons imprisoned by him, are stupefied and swoon away, he is stupified and swoons away. If a person, perceiving whose Brāhmaṇa nature God hath laid down injunctions and interdictions, and who, having judgment, can conceive another's suffering, hurts creatures to whom Heaven has ordained the drinking of man's blood, etc., in consequence of his sin, in the next world he is cast into the hell named Andhakupa. Those

creatures that are wronged by him, rush upon him from all sides, and have their revenge. And sleep leaves that region of gloom. And as a creature rangeth a foul frame, so that one suffers in darkness. The sages consider as a crow the person who eateth anything without portioning it out among others, or who doth not celebrate the five kinds of sacrifices. In the next world this one is cast into that execrable hell called Krimibhojana. It hath a cavity containing worms, measuring a lac *yoyanas*. This person falls into this cavity in the form of a worm, and feeds on the worms swarming there ; and the worms in their turn feed on him. In this wise he undergoeth torment incident to his having eaten a thing without sharing it with others, as long as his sin is not washed away. The terrific servants of Yama with a red hot iron ball and a pair of pincers tear the body of that person who by theft or main force robs a Brâhmaṇa of his gold, jewels, etc., or who in time of safety robs of such gear one belonging to any other order. The cruel emissaries of Yama lash a person who knoweth a woman who should not be known, or who knoweth a man who should not be known ; and such a man is made to embrace a red hot woman of iron ; and such a woman is made to hug to her embraces a man made of the self-same metal. The followers of Yama cast that person into hell who hath sexual intercourse with a beast, and placing him on a thorny silk cotton tree resembling the thunderbolt, drag him from thence. The Kshatriyas or the royal officers who sow dissensions among religious teachers sprung from noble lines, coming by death, are cast into the Vaitarani. This river is, as it were, an entrenchment going round all the infernal regions. And fed on by aquatic animals, they do not die. And remembering their disastrous acts, they are cast into that stream seething with excreta, urine, pus, blood, hair, nails, bones, fat, flesh and marrow ; and are burnt there. Those that being the husbands of Sudrânis set at naught the rules and regulations binding them, and

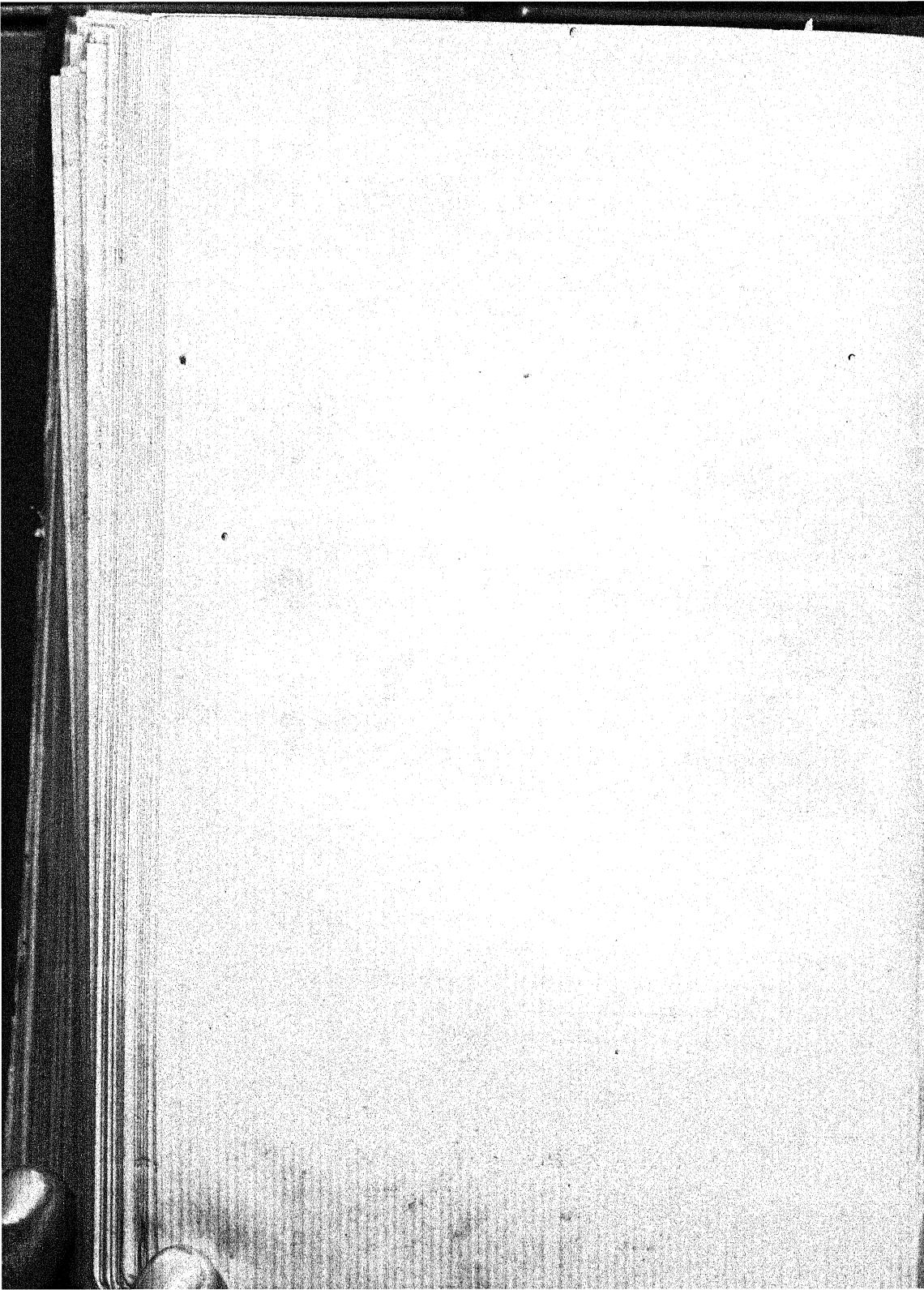
banishing shame, act like beasts, in the next world are thrown into a sea of pus, excreta, urine, phlegm, and saliva ; and feed on those abominations. When persons, who are masters of dogs or asses, slay deer beyond the hour appointed for hunting,—breathe their last, they in after life are made the butts for the arrows of the envoys of Yama. Those, that from pride of spirit ostentatiously slay animals in sacrifice, are thrown into the hell known as Vaisasa. The messengers of Yama torture them variously and cut their bodies sorely. The servants of Yama cast that wretch into a sea of semen who, bewitched by lust in this world, for enslaving his wife belonging to the same order with him, makes her drink his semen,—and force him to drink of that expense of vital fluid. When persons, who lead the life of robbers in this world, or who act as incendiaries, or who, for taking the lives of others, make them drink poison : or when a king or his forces who destroy a town or a multitude,—come to die, seven hundred and twenty cerberean messengers of Yama munch their bodies with their teeth resembling thunderbolts. The emissaries, of Yama from a mountain-top towering one hundred *yoyanas*, throw down headlong, into the hell Avichimat, that one who lies on the occasion of giving evidence, or on that of buying and selling, or on that of making a gift. The region, where the land appears like wave-less water resting on a rock, is called Avichimat. Having thrown the sinner into this hell, the servants of Yama fall to cutting out his body in bits. This does not indeed lead to his death. They again conduct him to the mountain-top, and again topple him down into the infernal pit. In this manner they heap torments on him. Taking into hell a Brâhmani indulging in drink, or one who, while observing a vow doth so,—or a Kshatriya or a Vaisya who having drunk *Soma*, has unknowingly taken, wine, the messengers of Yama attack such a person's chest with their feet, and lave his limbs with iron liquified by fire. That vile one who deeming himself as possessed of

high worth, and having an overweening conceit, dishonors a person that is his superior in birth, asceticism, learning character, order, and the mode of life led by him,—although living, is, as it were, non-existent. In after life he is thrown headforemost into a hell flowing with ashes and dirt, and undergoes unspeakable torments. When one takes the life of another for worshipping Bhairava, or when a woman feeds on the flesh of a human being or of a beast, such a person or beast in next life is born as a dark Rakshasa, and with a sharpened weapon cuts their bodies all over in the abode of Yama even as soldiers do, and quaffing their blood, dances in glee. When a person who in this world, having by appropriate means inspired the confidence of any animal in a village or wood, fastens it to a stake or by a thread, and cruelly inflicts various tortures on it by way of sport, making it his plaything when it is eager to save its life, comes by death and is taken to the abode of Yama, his body is buried in earth and pierced with darts, etc., and he is sore afflicted by hunger and thirst. Kauka, Vata, and other sharp beaked birds attack him all over his person; and he in extreme distress remembers his past misdeeds. Those fierce characters who occasion the anxiety of others, after their death are taken to the abode of Yama, and cast into the hell known as Dandasuka. There five mouthed and seven-mouthed serpents swallow them like rats. Those that torment people, by confining them in dark holes, in a fire of chaff, or in caves, have to be confined in them in next life, and suffer greatly from fire mixed with poison, and emitting fumes. That householder who in this world is fired with wrath at sight of an unknown or of a known guest and with his eyes awry looketh at him as if burning him up with his gaze, in after life is thrown into hell, and Kauka and other birds furnished with adamantine beaks forcibly root out the eyes of that man of sin. The individual that from pride of wealth, thinking, 'I am superior to every one,' looks askance at

others, who fears lest his superior filch his money, whose heart and face dry up at the prospect of spending money, who consequently cannot attain ease by any means, and who merely protects his riches like a Yaksha, reapeth iniquity in consequence of his mind being concentrated on earning, increasing and preserving his wealth, and in after life is cast into the hell going under the name of Suchimukha. There the emissaries of Yama like weavers weave threads all over the body of that miser of a man. There are hundreds and thousands of hells in the abode of Yama. Those sinners who have been mentioned above respectively enter them. As sinners reap hells according to their acts, so righteous persons attain celestial regions according to their righteous deeds. But those that enjoy or suffer in the next world, do not thereby exhaust all they have to enjoy or suffer: something remains; and this makes them again be born in this nether earth.

I have already expounded to you the way of inaction. That mundane egg which has been divided by the Purānas into fourteen parts is such (as I have described to you.) This is the gross form of the great Revered One,—permeated with the energy of illusion. He that with regard reads this and makes others listen to it, has his sense purified through reverence and regard; and although worthy of being disregarded by the Supreme Spirit, may understand the subjects of the Upanishads. In fact, even *Yogis*, duly hearing of the gross and subtle forms of the Reverend One, and controlling their minds by thinking of gross things, by help of their intellects ultimately fix them on subtle things. O king, the islands, years, mountains, streams, oceans, sky stars, nether spheres, hells, etc., which I have described to you, constitute the gross form of the Lord; all creatures are under its protection.

END OF BOOK V.



A
PROSE ENGLISH TRANSLATION.
OF
SRIMADBHAGAVATAM.

BOOK VI.

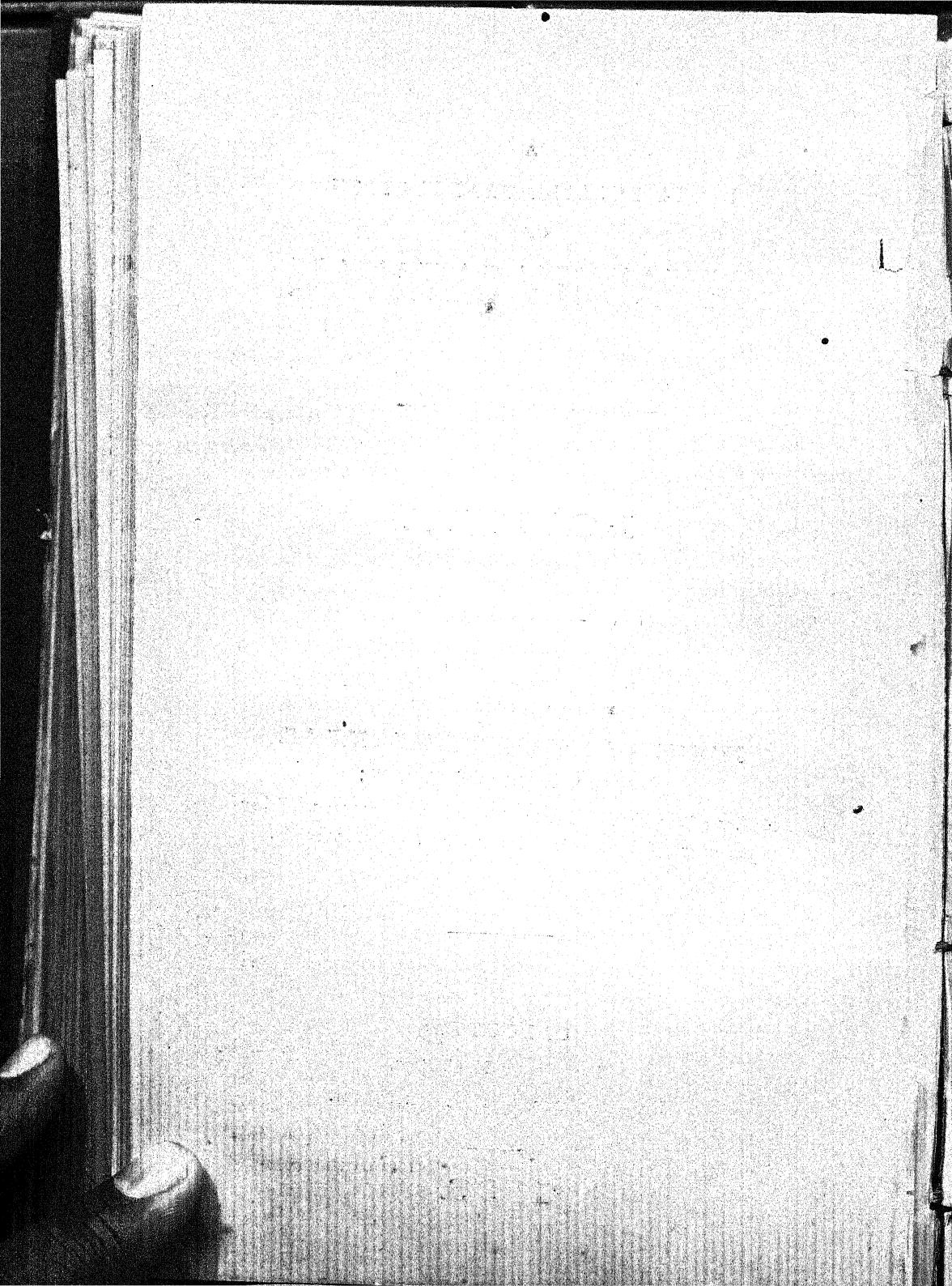
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INTRODUCTION.

Srimadbhagavatam, or otherwise called Bhagvat-Puranam, needs no word of introduction to readers. It is a well-known Vaishnava work dealing greatly with the life and teachings of Sri-Krishna. Higher truths of religion,—a man's relation to the transient world, and the means of liberation,—and abstruse philosophical doctrines, that are too high for common-place conception, have been explained in this great work and presented to the readers in a lucid form in the shape of dialogues. So grand is the execution of this great literary treatise, so lofty are the ideas, so peerless are the reasonings, that there is a saying widely known in the circle of Sanskrit scholars—that Bhagavatam is the mightiest test of scholarship. A host of learned commentators have exhausted their learning and ingenuity upon interpreting many abstruse and difficult passages, that are met with in every page. And even in the face of so many commentaries the text is not accessible to the ordinary readers.

Bhagavatam is one of the eighteen great Sanskrit works passing under the appellation of the Puranas. Some people are of opinion that Devibhagavatam is the real principal Puranam, and not the Srimadbhagavatam. Sectarian controversy has played a havoc upon our literature ; and age has not done the least. Many fanciful theories have been advanced by the scholars of the present age regarding the antiquity of Sanskrit literature ; but they have not been able to arrive at a definite conclusion. It is a hopeless task for many odds, under which they have got to labour. Under these circumstances it is safe to accept the popular belief and that places Sri-Bhagavatam within the category of the principal Puranas.

The reputed author of this great treasury of scholarship and learning is Vyasa, who is the author of almost all the great Sanskrit works. But there are some, however, who attribute its authorship to the great grammarian Vopadeva. Excepting the style which displays a consummate mastery of grammar and lexicon, they have no other argument to pin their theory on. There are mighty arguments on the other hand against this theory, the principal and foremost of which is that there is no mention of it in the list of the great grammarian's works, which accompanies Hemadri's commentary on his *Muktaphala*. Some of the European scholars have supported this theory not so much for the sake of arguments as for satisfying their fancy of attributing earlier dates to Sanskrit works.

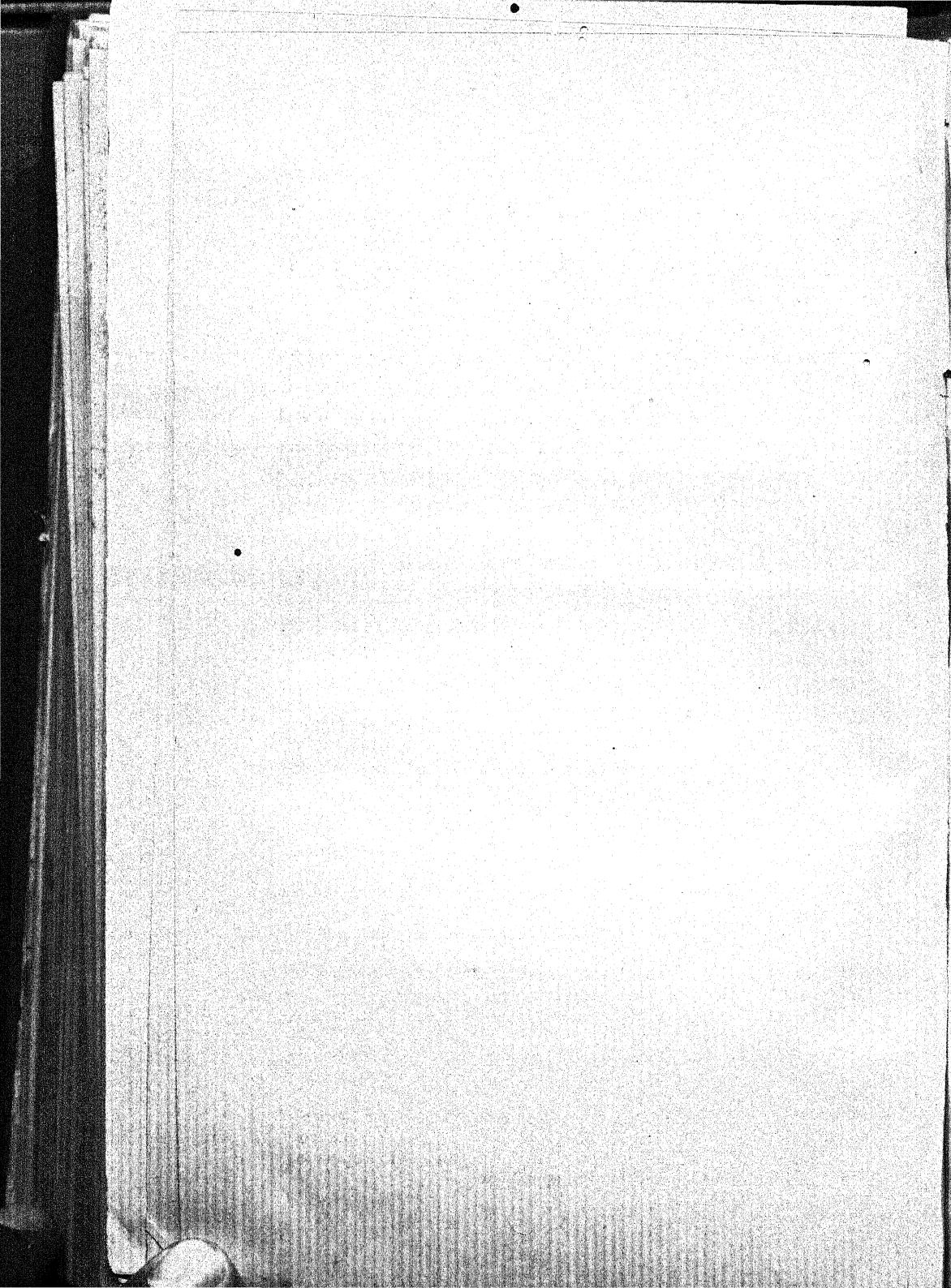
Apart from the considerations of authorship and date, the literary works should carry weight for their contents. As such, Srimadbhagavatam deserves a careful perusal from every reader of Hindu works and admirer of Hindu intellect.

I have tried in this to translate as literally as possible the original text, though I have not considered it necessary to put in the numbers of the Slokas. I must admit that in rendering some of the passages I have been constrained to be free or else I could not have made the sense clear. Any other translator, I am sure, will find the same difficulty. There are many imperfections in my Translation, I candidly say ; but I have tried my best to interpret the great ideas imbeded in this lofty work of Vysa in such a way that the ordinary readers might feast on his great philosophical teachings. I have not tried to translate commentaries—for in my humble view they will prove a propitable reading to the scholars who may as well read the original work, but not to the general readers. Besides this, they are so many in number that their addition would have rendered the work costly beyond the mass of the general public, and required twenty years more of my life to complete.

I, therefore, beg to conclude by saying that mine is an humble attempt to present the great works of the Hindus before the people at large, and not a pretentious work for the scholars, for whom there are so many in the field.

Calcutta, July, 1896.

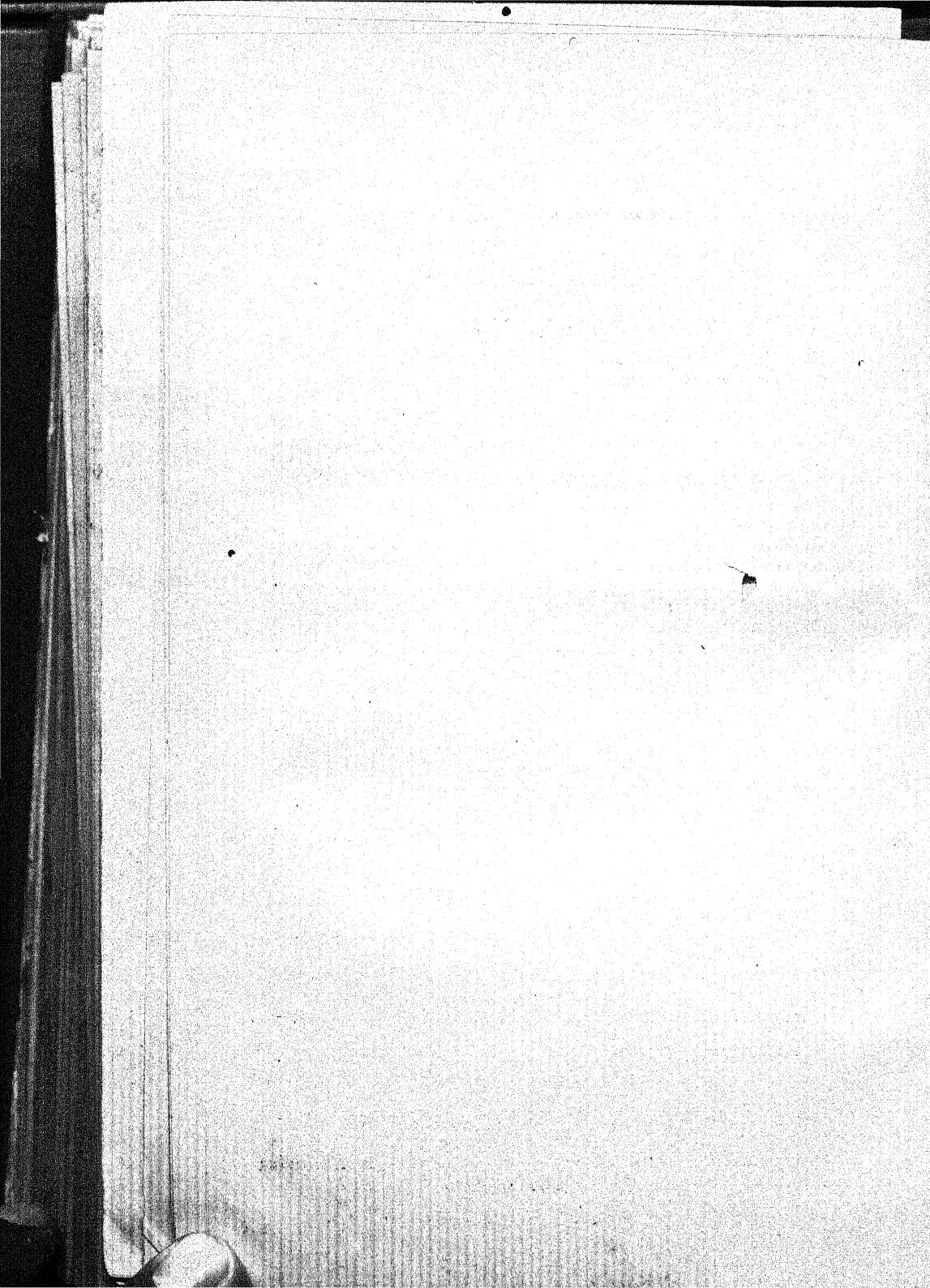
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BOOK VI.

CHAPTER I.

PARIKSHIT said :—The way leading to the discontinuance of the worldly acts has been described by thee, O illustrious Sir, in the beginning (of the 2nd book), by which gradually attaining to Archi and other regions one acquires Brahma (and with him) final emancipation as also action, O Muni, which aims at the attainment of heaven and others and which, Prakriti not being destroyed, again and again leads men, to assume forms. The characteristics of impiety and various hells have also been described, as also the Manwantaras, the beginning of which is Swayambhûba ; the family and character of Priavrata and Uttânapada. (Then) the islands, Varshas, seas, rivers, gardens, trees, the position of the earth, its divisions and marks and the account at the stellar region which the Lord has created. It now behoves thee, O great Sir, to describe how can a man be saved from hell which is the abode of many dreadful afflictions.

THE AUSPICIOUS SUKA said :—If a person does not expiate duly by penances for the sin committed by him, by his body, mind or words, for sooth he does not proceed to the hells of terrible miseries as I have described before thee. So long the body is not assailed with any calamity before death, one

should, with a controlled mind, undergo penances for his sin as a physician, conversant with Nidāna treats diseases (according to its character) simple or serious.

THE KING said :—It is seen that the sinful are punished by the king and heard (that one goes to hell) that sin brings on evil to one's own self, a person, being careless as soon as the penance is over, again perpetrates an iniquity. Sometimes a person desists from iniquity and sometimes he engages in it again ; so I consider penance as useless as an elephant after bathing again contaminates its body.

SUKA said :—Sin is not expiated by penances ; an ignorant person goes through this penance ; but the best is the discriminative knowledge. As diseases become gradually incapable of subduing a person who takes regular meals so a person observant of rules gradually acquires true knowledge. Persons, pious, respectful and quiet, dissipate dreadful iniquities perpetrated by body, mind and speech, by means of devout penances, asceticism, self-control, disassociation, gift, truth, purity and want of envy like unto fire destroying cluster of bamboo trees. Like unto the rays of the sun destroying the dew drops, the pious sages devoted unto Vāsudeva by virtue of their heart-felt devotion completely root out their sins. O king, a sinful person is not so much purified by devout penances as by consigning his mind unto the Divine Srikrishna and by serving the votaries of the Divine One. In this world, the most proper, auspicious and fearless way is that of Bhakti, where are the pious and good-natured persons devoted to Nārāyana. O best of kings, as the rivers cannot purify a vessel of wine, so the mighty penances cannot purify them who are opposed to Nārāyana. He, who has his mind devoted to the lotus feet of Krishna, becomes only attached to him ; they, cleansed off his sins, do not even in dream behold either Yama or his retinue holding noose. In connection with this the wise relate a history based on the conversation between the emissary of Vishnu and that

of Yama; I shall relate this unto thee. In the province of Kānyakuvja a Brahmana, by the name of Ajāmila, took a female servant as wife—so being contaminated by continually living with her all his pious rites were destroyed. Being always impure and resorting to foul means as by game at dice, cheating and stealing, he used to maintain his relations; so people always suffered from him. Thus living and maintaining her children, his long life of eighty-eight years was spent away. Of him, old as he was, ten sons were born; amongst them the youngest was Nārāyana who being very young, was the most favourite with his father and mother. Having his mind bound to that sweet-speeched boy he used to derive great pleasure in witnessing his sports. Being tied with affection, feeding him when he ate and making him drink when he drank that foolish wight did not perceive the approach of death; thus pleased in his life-time, he even at the time of his death, fixed his mind on his youngest son named Nārāyana. He beheld three persons, dreadful, with noose in their hands and having grim-visaged countenances and erect down, approaching to take him away. Having his senses agitated and with loud and choked voice he called his son by the name of Nārāyana who was playing at a distance..

Having heard, O great king, the name of Hari from his mouth who was about to die, the followers of the Lord, all on a sudden came down; and beholding the emissaries of Yama taking out the soul from the heart of Ajāmila, the husband of the female servant, Vishnu's emissaries prevented by force. Being thus prevented, the followers of Yama said:—"Who are ye that stand in the way of Yama's behests? Whose followers are you? Whence have you come? Why do you prevent us (from taking him away)? Are ye celestials or minor divinities or leading Siddhas? You have all eyes like lotus-petals, are wearing yellow silken raiments, crowns and *Kundalas* and lotus garlands. You are all very

young, have four beautiful arms, bows, quivers, daggers, clubs, conchs and discus, and you have all been beautified with lotuses. By your effulgence the darkness of the quarters and lustre of luminous bodies have been removed, why do ye prevent us who are the servants of Yama."

SUKA said :—Being thus addressed by the emissaries of Yama, those following the words of Vāsudeva, smiling, replied to them in accents deep as the roaring of the clouds.

THE EMISSARIES OF VISHNU said :—If ye are the servants of Yama, tell us, what are the true nature and evidences of virtue. How to administer punishments? What is the proper place for it? What are the actions of those who are to be punished? And how many persons are punishable, who engage in actions?

THE EMISSARIES OF YAMA said :—Whatever is laid down in the Vedas constitutes virtue, and whatever is opposed to it is vice; it is heard, the Veda is identical with Nārāyana and self-sprung. He, who in his true form by the quality of goodness, by chanting the names of Brāhmaṇas, by study and by various manifestations of caste and order, duly manifests in all creatures endued with the qualities of goodness, darkness and ignorance, is Nārāyana. The sun, the moon, fire, ether, air, twilight, day, night, quarters, the earth, water and virtue are the witness to the conduct of creatures. Thus vice is also found out where punishment should be administered; all persons engaged in actions deserve punishment according to their iniquity. O ye sinless persons, both good and evil may befall active men for they are associated with qualities; there is no such creature who has a body but does not engage in actions. Proportionate to the pious and impious actions performed by one in this world, he enjoys the fruits thereof in the next.

Ye foremost of celestials, as in this world three kinds are observable in creatures in consequence of the difference

of attributes, so it is in the next world. And as present time shadows forth the others (*i.e.*, past and future),—so the present state of existence shadows forth the righteousness or otherwise of the other states (*i.e.*, the state preceding and succeeding.) Seated in his abode, *Sanyamani*, that God, (Yama) the Reverend unsprung One, by his mind perceives the virtue or vice of creatures, then he meteth out retribution (according to desert.) As a person in sleep centres his regard on the body he sees in his sleep, so a creature with the reminiscence of his former life abolished,—deems his personality identical with his present body and can not know what has gone before, nor what will come after. And by means of his five physical organs, he performs the five kinds of acts,—and knoweth the five categories (sound etc.) by means of his (mental) organs,—and himself counting as the seventeenth cognizeth, through his mind as the sixteenth organ, every object capable of being cognized by the two sets of organ as well as the mind.—The *Linga* body of a person consisting of sixteen *Kalas* and the three powers lodged in the three principles bring on that cast of mind in a creature which makes it feel joy and sorrow, pain and fear. All coporeal creatures are ignorant, and can not master the six kinds (of evil passions;) and therefore, although they may be unwilling, yet they resort to act. And like silk-worms covering itself with a cocoon they stupify themselves with their own acts. For certain no creature whatever can remain inactive even for a moment; but shorn of strength it is forcibly drawn to act by attributes acquired in a former state of existence, their causes having come into existence, both the gross and the subtle body come in to be. On account of the force of nature the vulva (of the female child) resembles that of her mother,—and the seed (of the male child) resembles that of his father.

Disaster comes to a person from his connection with Prakriti; but when he establishes an intercourse with the

Lord, this reverse is removed. This one (at the first part of his life) was versed in the Vedas, meek, of excellent character, of approved ways, vow-observing, mild, of controlled sense truthful, learned in the Mantras, pure of spirit. And casting away pride, he used to worship his spiritual preceptor, Agni, his guests, and the aged; he entertained a friendly feeling for all creatures,—and he was eminently good, restrained his speech within the bounds of moderation, and never detracted from the merit of others. Once on a time for carrying the wishes of his father, Ajāmīla went to the woods; and came back after having procured fruits, flowers, *Kuṣa* and sacrificial fuel. And it came to pass that while on the way he saw a lascivious Sudra carrying on sexual intercourse with his female slave worthy of being enjoyed. The eyes of the girl were red from drink and she was under the influence of liquor. The Nivi (cloth) on her person was dropping down. Renouncing the prescribed path, the lusty Sudra, banishing shame, even in the presence of the Brahmana, met her with embraces, sang and flirted with her, and indulged in various acts of dalliance. Beholding him embraced her with arms hued with turmeric, he instantly came under the spell of cupid; and was fired with desire. And although he held his passion at bay according to the measure of his patience and knowledge, he could not entirely suppress the same. Making the female slave its cue some malign planet had possessed him in the shape of Kandarpa, consequently his memory was erased; and continually contemplating her, he abandoned his own religion. And he began to ingratiate himself into her grace by lavishing on her all his paternal wealth and various products of his village. And pierced with the glances of the harlot, the wretch speedily forsook his wedded wife, a Viprā, youthful and born in a noble line. And this one of perverse sense maintained the kinsmen of the slave with wealth obtained any-wise by means fair or foul. And whereas, passing by scrip-

ture, that impure one followed his own way, his life, in consequence of his having for a long time taken the rice (of the harlot) grew sinful. Therefore I shall take before the wielder of the rod this sinful wretch, who hath not expiated his sins by any rites; and there he will be purged of his iniquity by means of punishment.

CHAPTER II.

VADARAYANI said:—Then, O king, those messengers of Bhagavat, well versed in polity, having heard the pleadings of the messengers of Yama, replied them thus.

THE MESSENGERS OF VISHNU said:—“Oh! what a misfortune! Lawlessness encroaches upon the court of the observers of law, where punishment is, with levity, awarded by them to the inculpable and guiltless! If partiality is seen in those who are the fathers and teachers of the people, and who are just and impartial, to whom should the people go for protection? The common people make much of whatever a great man does: they follow implicitly what he establishes as truth. How ought a person trusted by all creatures and hateful to vice (or kind), to injure people who having placed their heads in his laps, sleep without any fear of danger, who do not in fact, personally know right or wrong like a dull irrational brute, who have entirely made over themselves to him, who have been befriended by him and who are without consciousness? This Ajāmila has, verily, made attonement for all his sins even of crores of births as he has, though bereft of all control, sent forth the name of Hari which brings in the highest spiritual bliss i.e. emancipation from

rebirths. Atonement for sins has surely been made by this sinful man as he has unintendedly uttered the four letters " *Narayana* come." To pronounce the name of Vishnu which makes the utterer an object of his care (or which makes Vishnu the object of the utterer's thought) is the best of expiation for sinners such as the thief, the drinker of wine, the destroyer of a friend, the murderer of a Brahmana, the polluter of the preceptor's bed, the murderer of a woman, of the king, of the father and of a cow, and all other criminals. A sinner is not purified so much by the observance of ceremonials and other means of cleansing prescribed by law-givers, as by simply uttering the name of Hari. To utter the name of Hari is to declare the attributes of One untouched by vice and sorrow (God). No purification is, indeed, ultimate if, even when it has been done, the mind again walks in the evil path. The recitation of the attributes of Hari is therefore the atonement for those who desire total annihilation of (wicked) deeds; for it does indeed regenerate the heart. Do not, then, take away this Ajāmila who has atoned for all his sins without a remainder, as he has, when about to die, fully pronounced the name of Bhagavat. They say that surely the uttering of the name of Vaikuntha either meaning another person, or in joke and derision, or in a song or in neglect, destroys all sins without a remainder. That person ought not to suffer any pain who, though bereft of all control, utter the words Hari when he falls, slips, breaks his bone, or is bitten, burnt or struck or wounded. The great *Rishis*, (the law-givers) have, according to great or small sins, prescribed great or small penances austerity, charity, observance of ceremonials, &c, by which the corresponding sins only are got rid of; but not the irreligious mind of the sinner (or the minutest germ of sin originating in irreligion) which is likewise healed by worshipping the feet of God alone. The name of the One untouched by vice or sorrow (of God), when fully uttered consciously or unconsciously

burns down men's sin just as fire burns fuel, even as a very strong medicine when taken though without knowledge, or even as a holy recitation when uttered manifests its own effects of its own accord. If you menials, hesitate to believe in this decision, go and ask your master. The illustrious Bhagavat Yama, knows every secret of Law.

SUKA said:—They having thus, O king, well and fully explained the divine law, unloosed him from the mortal noose of Yama (Pluto), and set him free. The messengers of Yama, O conqueror of enemies, being thus driven away, went to Yama, and related to the king of the Lower World, everything in detail. The twice-born (Ajāmila) being set free from the noose, shook off all fears, and was restored to his natural disposition of mind, and being highly pleased to see the messengers of Vishnu, saluted them with the head. The servants of the Great Being, O sinless, having noticed him desirous of saying something suddenly disappeared from there, even while he was looking at them. After this, Ajāmila having learnt, from the conversation between the messengers of Yama and Krishna, the difference between the pure divine religion (religion for its own sake) and the (impure) religion for happiness as inculcated in the three Vedas, soon became faithful in Bhagavat, because of his hearing the sublimeness of Hari. His remorse was greatly excited by the recollection of his own guilt. “O ! how great a misfortune has befallen me, that I being unable to control my passions, and being created anew in a *Vrishali* (I having begotten sons of her) have spoiled Brāhmaṇism. Oh Fie ! Fie ! I am hated by the good, I have done wicked deeds, as I have abandoned my virtuous young wife, and have embraced an unchaste tippling woman. Oh ! I, like an ungrateful low degraded creature, have now forsaken my old, unprotected, friendless, and sorely distressed, parents. It is clear, that I shall fall into that most terrible hell, where impious profane sensualists experience tortures inflicted by Yama.

O ! Is it a strange dream that I saw, while I was wide awake ? Whither have they now gone who, with nooses in their hands, were forcibly pulling me off ? Where also have gone, those four handsome saints, who set me free when I was being taken below the earth (to hell), being fastened in nooses ? Unfortunate though I be, yet for the good fortune of having seen these, best of sages, I expect the advent prosperity, for a thrill of delight is filling my frame. Otherwise, the name of Vaikuntha, could not have been uttered by the tongue of an impure husband of a *Vrishali*, while he was about to die. Where am I, a shameless gambler or tippling sinner, degraded from Brāhma-hood, and where is "Nārāyana" the blissful name of Bhagavat ? I shall, however, endeavour to subdue my mind, senses, and heart, that I do not again plunge myself (or my soul) into blind darkness. Having unloosed this bond of ignorance, passion, and desire, I shall try to be attached to every creature, to be peaceful, friendly, kind, and my own master. I shall thus save myself, swallowed as I am by a murderous woman, who by her fascinating art has so long exhibited me like a low lifeless plaything. Having turned away my mind from all unreal things, and having forsaken the notions of "I" "Mine" in connection with the body &c I will direct my mind purified by recitation &c. towards Bhagavat." Being in the company of those honest saints, even for a very short time, Ajāmila thus became free from passion. Being set free from all worldly attachments, he went to the Gate of the Ganges (Hardwar.) There having sat down in a certain temple of a God, he took to Yoga. He turned all the senses away from their corresponding objects, and applied the mind towards the soul. Then by means of steady application he disjoined the soul from its attributes, i. e. body, senses &c., and he applied it to Brahma, who is Bhagavat and who is conceivable only by the soul. Because of his mind being immovable and firmly attached to the inherent attributes of Bhagavat, he at that time saw certain beings, in his

front. Having the recollection of seeing them before, the twice-born Ajāmila saluted them, by the head. Immediately after having seen them, he left his mortal body in that holy ground in the river Ganges, and instantly assumed the appearance of those who stand by the side of a Bhagavat. The Bipra Ajāmila, having ascended a golden *Viman* (car) with the servants of the Great Being, went through the sky to the husband of Sri or Lakshmi or Goddess of Fortune. Thus, this Ajāmila was saved by sending forth the name of Bhagavat, at a time when he was being thrown into hell, on account of his discontinuance of all religious practices, living as husband with a maid-servant, and his being degraded by culpable deeds. Therefore, for persons desirous of emancipation from re-births, there is no other means of totally breaking the tie of Karma, than the recitation of the name of Bhagavat, whose feet are the holy places of pilgrimage, known as *Tirthas*. Because the mind, which, if other means of expiation be resorted to, remains still impure by the existence of *Rajas* and *Tamas*, is no longer attached to Karma, after the reciting of the attributes of Bhagavat. Whoever hears, with belief and attention, this extremely secret history which destroys sins, and whoever also recites it with faith, does not verily go to the Lower World, nor may the messengers of Yama, ever cast their eyes on him. Even though he may be vicious, yet he must go to the region of Vishnu. Even Ajāmila went to that region, by uttering the name of Hari, at the time of his death, though in reality he meant his son. What then of those, who utter it in Faith ?

CHAPTER III.

THE KING said :— What did the god, King of Justice, who is the lord of this world, tell his servants in reply, when they related to him how his order had been disobeyed, they, being in the aforesaid manner, driven away by the messengers of the Enemy of Mura? O Rishi, the non-performance of the orders issued forth by the god Yama has, from nowhere, been heard before. I know it for certain, O Muni, that no other than yourself, can clear people's doubts in this matter.

SUKA said :— O king, the messengers of Yama having been defeated, in their attempt to take away Ajāmila, by the servants of Bhagavat, related all to Yama, the lord of *Sanyamani*.

THE MESSENGERS OF YAMA said :— O Lord, how many rulers of the human world, are there? How many are the causes that bring forth the fruits of deeds done in three different ways *i.e.* physically, orally and mentally? If there be many rulers and dispensers of punishment in this world, who will, or will not, die, or who will, or will not, live, for ever? With reference to numerous performers of deeds on earth, there may be plurality of rulers; but then in such a case, the function of a ruler is imputed to many, while it, in fact, belongs to one exactly, as in the case of subordinate rulers of provinces, who derive their authority from the chief ruler of a country. You alone are, therefore, the supreme lord of the creatures, as well as, of the gods; you alone are the ruler and dispenser of punishment (literally the bearer of the rod, the insignia of authority) and adjudicator of good and evil to men. But at present, your sentence is no longer carried into effect, in the world. Four strange saints interrupt your orders there. While in accordance with your orders, we were taking a certain criminal to the houses of torture, they suddenly broke your

nooses and set him free. If you mean our well-being, let us know, who they are. Immediately as the word *Nārāyana* was uttered, they appeared, and said ‘‘Do not fear.’’

VADARAYANI said :—The god Yama, the Governor of people, having been thus asked, was much pleased. He replied to his messengers with pleasure, after having remembered the lotus feet of Hari, Yama said :—‘‘There is one ulterior to me, in whom the universe is woven like warpwoof in a piece of cloth ; from whose parts the creation, continuation, and annihilation, of this universe are effected ; under whose control this world is like a draft-ox, with a string passing though its perforated nose ; who fastens people, by means of names, froms &c., to his own word, as one fastens cows by means of small strings, to a thick rope. To whom these people awfully offer sacrifice, bound as they, are in the knot of names and deeds. Whose actions, myself, Mahendra, Nirriti (the goddess of misfortune), Varuna, Soma, Agni, Isha, Pavana, Brahmā, Aditya and Viswas, and also Vasus, Sadhyas, Maruts, Rudras, together with Siddhyas, and also other lords of gods who are creators of the universe, Bhrigu and other Rishis untouched by *Rajas* and *Tamas*—do not know, even though they are formed principally of *Satya*. What can then others who are involved in *Maya*, know of Him? Whom, by means of neither senses, mind, life and heart, nor words, the living creatures can conceive, even though he is the existent eye in the interior of the heart. Senses cannot indicate Him, as appearane cannot signify the eye. He is lord of himself, He is Hari, He is the lord of all, He is the ultimate, He is Lord of *Māya*, the cause of phenomenal existence. He is sublime. His handsome messengers, who pertake of his attributes and nature, often frequent this earth. These servants of Vishnu are worshipped by gods; they are miraculous beings; it is difficult for one to look at their insignia. They protect, the mortals who are faithful to Vishnu, from me, from enemies and from everything else. Not even the Rishis, gods, Siddhas,

Asuras, nor men, know the religion inculcated by Bhagvat Himself; how could it be known by Vidyadharas and Charanas and others? Sayambhu, Nārada, Sambhu, Kumar, Kapila, Manu, Prahlada, Janaka, Bhisma, Bali, the son of Vyasa (Suka) and Myself—these twelve, O menials, know the secret, pure and inexplicable Divine Religion, by the knowledge of which, one may arrive at immortality. Application of faith to Bhagavat, by recitation of his names and other means, is known in this world, to be the best and ultimate religion for men. O my sons, behold the marvellousness of uttering the name of Hari, by which even Ajāmila was saved from the nooses of Death. It is then not essential for men, to redeem themselves from sin, to declare fully the attributes and deeds of Bhagavat, while the sinner Ajāmila secured emancipation, or obtained absorption in the Deity, by crying out "Nārayana" at the time of death, even though meaning only his own son. Those great men, (other than the twelve mentioned before), who have prescribed extensive ceremonials and penances, knew not this Divine Religion, as their understanding was entirely sunk into a fainting fit by the goddess *Maya*, (the phenomenal existence). Their understanding being paralised by the honeyed, flowery Vedas, they were drawn and joined to great extensive deeds (ceremonials and penances &c). The intelligent having ascertained, this do surely apply their faith, with all their hearts, to the infinite and everlasting Bhagavat. They ought not to suffer punishment from me; even if there be any sin of these men, that sin is destroyed by the recitation of the name of Bhagavat. Do not go to those impartial, honest persons, whose pure story is sung by the Devas and the Siddhas, and who have taken refuge to, and who are protected by the club of Hari. Neither we nor also Age (Time) do prevail to punish them. Bring those dishonest men, who are attached to their houses leading to hell, who turn their faces away, from the taste of honey of the

lotus feet of the giver of a salvation, which is relished by the best of sages, bereft of all attachments and companions, just like a white goose which leaving the stinking aviary behind, will always slip away alone among the lotuses. Bring those dishonest persons, who do not perform the ceremonials connected with Bhagavata—whose tongue does not even once utter the name or attributes of Bhagavat—whose mind does not even once remember His lotus-feet—whose head is never once inclined to Krishna. May the ancient Being, Bhagavat Nārāyaṇa, forgive us whatever irreverent deed might have been done by our servants. We are ignorant, we close our hands together in submission to Him. Forgiveness surely belongs to Him, great as He is ; we bow down to the exalted sublime Being." Therefore, O Scion of Kuru, know it well, that, pronunciation of the name of Vishnu, which brings in happiness and prosperity to the Universe, is the best and ultimate redemption even of the most heinous crimes. The soul is not so much purified by ceremonials and other means of expiation, as by well-born faith (love or dutiful reverence to god) generated by frequent rehearsal and recitation of the unconstrained splendour of Hari. He, who is a bee at the lotus feet of Krishna, or who relishes the honey of the lotus feet of Krishna, does not again feel any pleasure in phenomenally existing sinful objects, which he has already forsaken. But others, being within the grasp of desires, do, in order to cleanse themselves from the quality of passion, perform deeds, by which, they again become unclean and full of filthy things. Remembering the marvellous sublimeness of Bhagavat, as was, in the above manner, related by their own master, the servants of Yama were amazed and astonished. Thenceforth they never approach any one protected by Achyuta. They rather, O king, apprehend danger from him. They fear even to look at him. Bhagavat Agastya, who was procreated in a water pot, narrated this secret history, when having taken his seat in the Malaya mountain, he was worshipping Hari.

CHAPTER IV.

THE KING said :—O Bhagavat, I long to hear an extensive exposition of the creation of gods, Asuras, men, Nagas, birds and beasts in the Shyambhava, Manwantara, which you have heretofore told me briefly. I also long to know, by what power and how, the Ultimate Bhagavat created several worlds.

SUTA said :—O best of Munis, the great sage Vādarāyanī having heard this question of the king, was much pleased and said.

SUKA said :—When the ten Prachetas, the sons of Prāchinavarhi came out from the midst of the ocean, they found the earth covered with trees. Enkindled as their anger was, by their religious austerity, they were enraged with the trees, and with the object of burning them down, they created air and fire from their mouths. O Leader of the race of Kuru, having observed the trees gradually destroyed by these two (air and fire) the Great Soma, the king of the vegetable world, addressed the Prachetas, in the following manner in order to pacify their wrath. “O possessors of eight virtues, you ought not to destroy the poor trees, recognised as you are the lords of the created beings, whom you wish to increase in number. The Almighty, changeless Bhagavat Hari, the lord of the lords of the created beings, created the trees and creepers and plants as usual, ordinary and occasional food (for the created beings). The immovable are the food for the movable; the footless, for those who move on foot; the handless, for those who have hands; and quadrupeds, for the bipeds. O sinless ones, you have been ordered by your father,

the sinless god of gods to bring creatures into existence. Wherefore, then, have you addressed yourselves to burning down trees? Do you follow the path of the good; do you forego this flaming wrath. The path (which I exhort you to adopt) was adopted by your father and grand-father. The friends of boys are their father and mother, the friends of eyes are eye-lashes, the friend of a woman is her husband, the friends of the Prajāpati's are created beings, the friends of beggars are householders, and the friends of the illiterate are learned men. Within the bodies of beings resides the Lord Hari as their soul. Therefore, looking on every creature as the seat of Vishnu, no person should injure the same. He alone frees himself from the three principles who, seeing the sky with every body, gives up his anger by force of soul-knowledge. Do not, therefore, consume these poor trees. Good betide you and them! Do you accept their excellent daughter as your bride?" Having said this, O king, Somarāja bestowed (on them) the hand of that superb damsel born of an Apsarā; and they, in their turn, accepted her with the prescribed rites. Daksha was begot on her by the Prachetā; (Daksha) whose creatures have filled these three worlds. Do you heedfully listen to me as I relate to you how the Prajāpati created deities, Asuras, men, etc, inhabiting the air, the earth and water. Finding that his creatures did not multiply, Prajāpati, proceeding on foot to a mountain adjoining the Vindhya, entered upon severe austerities. There, performing his ablutions in the morning, at noon, and in the evening in the exceedingly holy bathing-place called Aghamarshana, he by his austerities gratified Hari. And reciting the formula named Hansaguhya, he gratified the reverend Adhokshaja. I shall relate unto you how Kasyapa won the grace of Hari.

The auspicious Prajāpati went on: I bow down unto the Supreme Spirit, whose consciousness is never broken. He lords it over the energy of illusion and the creature.

And although such, those creatures whose knowledge is centred in the Principles, cannot behold his form; for he is without proportions and without limit, and he is self-manifesting. I bow into that great lord whose manifesting agency in the shape of his power of urging on the organs cannot be cognised by the creature indwelling in the body, wherein also dwells that Manifester of the organs,—even as the objects of sensation do not know the manifesting powers of the organs. The body, *prâna*, the organs, the mind, the elements, and the Mâtras, cannot comprehend the soul, the other organs and the deities. I pay my adorations to that All-knowing infinite one who cannot be comprehended by the Purusha, although he is cognisant of all of them, as well as the principles constituting their fundamenta. I salute that Hansa the locality of whose conception is sacred, and who is capable of being conceived through real knowledge arrived at by the Sāmâdhi of the mind, which is the cause of form and designation and whose perception and memory are annulled by Samâdhi. May that one having the cosmos for his form, having every sort of appellations, holding in himself a divine energy incapable of being ascertained by any one, who stayeth within the heart by his new supreme power consisting of Prakriti, Purusha, Mahat, self-consciousness, and the Tanmâtras, the three Principles, and the sixteen kinds of *Vikaras*, who manifests himself like a wonderful flame fed by the fifteen Sāmadhini Mantras, and who, being profoundly hidden, is conceived by the virtuous alone,—who can only be perceived through the beatitude of Nirvâna brought on by the dispelling of that illusive power which is all-pervading and of wondrous potency,—be propitious to me. Bow unto that Being of infinite perfections whose form cannot be described in words, inferred by the intellect, ascertained by the organs, and conceived by the mind,—all these being fraught with attributes; who is conceived as bringing about the dis-

solution and the origin of attributes, who is Brahma, constituting the container, the spring, the agency, the origin, the recipient, the way of any action, who is the supreme of all that are base, as well as that are excellent, who of self had attained consummation before all others, who is One, and whose powers of ignorance now produce discord and now harmony in the hearts of contending controversialists, and momentarily produce ignorance in them. All that is maintained by those hostile systems, *viz.*, Sāṅkha and Yoga,—one theistic, the other atheistic, treating of the same subject, yet by reason of their injunctions and interdictions referring to the same object,—is supreme, above injunctions and interdictions ; and that object is favorable, and vast. May that infinite God be propitious to me, who, albeit bearing no natural designation or form, yet for the purpose of extending his favor to the worshippers at his feet, incarnates himself in various shapes, fraught purely with the principle of goodness,—and assumes, various names, performing many acts,—and whose wealth is inconceivable. May that lord compass our desire, who, entering into the forms, fulfil their wishes by manifesting himself before men through the modern process of worship, even as the air manifests itself variously, assuming various material attributes.

THE AUSPICIOUS SUKA went on:—O king, on Daksha thus hymning the Reverend One attached to his votaries, he was well-pleased, and appearing in that holy bathing-spot, manifested himself to the Prajāpati in a wonderful manner. The feet of the Reverend One were planted at the neck of Garuda; his eight large arms hung down to his thighs; his eight hands held respectively the conch, the discus, the sword, the buckler, the bow, the shafts, the scimitar, the noose and the mace; his waist was covered with a yellow apparel; his body was green like new-sprung grass; and his face and eyes looked complacent. A garland of wild flowers worn on his neck reached his feet.

And adorned with ornaments at his feet, with bangles, with ornaments on his waist, with rings, on his fingers, with *Angadas* and various other ornaments, he assumed the form known under the name of Purushottama, capable of captivating the three spheres. He was accompanied by Nārada, Nanda and other courtiers, the hosts of the celestials and the Lokapālas ; and Siddhas, Gandharbas, and Chāranas hymned his glory by raising the voice of song. Beholding this form, Prajāpati had his heart agitated with fear; anon filled with delight, he bowed his head down to the earth. And on account of the intensity of his joy, he could not utter anything; and as a lake is filled with the waters of fountains, so through all the entrances of his mind joy streamed into it. But Janārdana, who peruseth the heart of every creature, addressed his devoted follower Prajāpati attached to his people, who was staying in that humiliating attitude. And the auspicious Reverend One said : O righteous son of Pracheta, thy austerities have been crowned with success ; inasmuch as, by directing your reverence to me, you have concentrated your mind on me. O master of your subjects, I am pleased with you on account of your penances fraught with the welfare of the world. That creatures should be prosperous is the desire of my heart. Brahmā, Bhava, Bhavanta, the Manus, and the celestial chiefs, are the causes of my prosperity, and the generation of creatures.—O Brāhmaṇa, asceticism is my heart, learning is my body, acts are my form, sacrifices are my limbs, religion is my mind, and the (sacrifice-feeding) deities are my life and soul. In the beginning I was only ; save me there was nothing inside or outside. There was consciousness only, but it did not manifest itself by organs ; all the universe lay as if in slumber. Next, when through the energy of illusion, this Mundane Egg fraught with properties displayed itself in me as charged with attributes, then came into being the Self-create who did not spring from any female

vessel. And when that great god was charged with my energy, he became intent on creation ; but he considered himself as incapable of accomplishing his purpose. Then directed by me, that deity was engaged in terrific austerities ; and by force of those penances that master brought into being you, numbering nine. This is the daughter of the five Prajāpatis, named Asikni. Her do you accept as your bride. Resorting to the duties included in sexual intercourse (with one's wife), you will be able to raise countless offspring in that righteous lady. Through my energy of illusion your creatures, linking themselves in pairs of male and female, shall beget themselves as offspring and worship me.

THE AUSPICIOUS SUKA said :—Having said this, the reverend Hari, origin of the Universe, disappeared there like a dream.

CHAPTER V.

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THE AUSPICIOUS SUKA said :—Daksha, growing in energy by the divine power of Vishnu, begat an *Ayuta* sons on the daughter of the five Prajāpatis ; and they went under the (general) name of Haryyaçwa. All these sons had the same nature and the same ways. On Prajāpati asking them to create beings, they went away towards the west. In that direction there is a lake named Nārāyanasara, situated where the Sindhu discharges its volumes of water into the sea. It is frequented by mighty ascetics and Siddhas. On going to this holy bathing-place, the Haryyaçwas touched its water, and immediately their hearts were purged of all impurity.

and they eagerly wished to practise the processes pertaining to the Paramahansa mode of asceticism. Still, directed by their sire to beget offspring, they became engaged in fierce austerities. And it came to pass that on a day the celestial saint (Nārada) saw them thus engaged. And thereupon, he addressed them, saying,—Alas ! ye Haryyaçwas, ye protectors of the world, ye are boys, ye wish to create beings, without having (in the first instance) attained to a knowledge of the ends of the earth. At that country, where there is a single individual, the place is looked upon as a kingdom,—the place wherfrom no one (within it), has ever come forth, is a cave,—she who hath many forms is a female,—and the husband of the harlot is a male. That which flows in both directions is a river; that which is wondrous with twenty-five substances, is a house; that which is furnished with a variety of accents is a swan ; that that which is made of the thunder-bolt, which is separate and ever-moving, is a substance. And what was like your sire, who was all-knowing? Without previously knowing this, alas ! you intend to carry out his command to create people!" Hearing the speech of the celestial saint fraught with recondite import, the Haryyaçwas discussed the matter among themselves by help of the natural judgment of their intellects. (And they answered), *Bhu** means the receptacle,—and that is this *huge* body called Jiva, and this is the cause of the bondage of the soul. Without at first seeing the end of this, what will be the consequence of committing acts inimical to emancipation? Without knowing God, who is the witness of everything, who hath no support save what He finds in Himself, who Himself is the container of Himself, and who is unsprung,—and without establishing the mind upon Him, what good can one reap by performing vain actions? The place from where people cannot return, even as people cannot return from the nether regions, is the trans-

* I have rendered 'earth' for *Bhum.i*. *Vide* above.

cedental Brahma, without knowing Him, what avails seeking transitory heaven through acts? One's own sense is the spring of stupification even as a harlot is; and is fraught with the principle of passion and other attributes. Without rising above it, what good is reaped by a person by performing restless acts? What avail acts performed heedlessly to one who doth not know him whose good fortune hath been marred by the illusive spirit, and who like the husband of an ugly female followeth that spirit by the paths of happiness and misery? In this world the spirit of illusion which creates and destroys is like a river coursing in opposite directions. Although asceticism and learning are its continents, yet to baffle their action, hard by anger, egotism, etc. are arrayed powerfully. What avail acts performed through the illusive spirit to him who, deprived of his sense by that force, does not ponder over the true character of that river? The person who rangeth the heart is the wonderful stay of the five and twenty *Tatwas*. He presides over cause and effect. What avail separate acts to him who doth not know that Being? In the science of evidence, God is consciousness and inertia,—so that he is like a swan. This science points out the acts that lead respectively to bondage and emancipation. Consequently its terms are varied. What avail external acts to him who renounceth this sciance? The thing you mentioned as being made of a razor and the levin and as going of itself, is the extremely sharp wheel of time; for this works spontaneously. This draws this entere universe. Therefore this is separate. What avail unrighteous interested acts to him who doth not know this wheel? Knowledge is our sire; for that is the cause of re-birth. Its injunctions lead to inaction. What person can engage in creative acts, putting his faith in the way of action fraught with attributes, without knowing those injunctions? O king, having made themselves secure in this wise, the Haryyaçwas with one mind, saluting the divine sage, and going round him, went

by the way wherfrom no one ever returns. The ascetic, on his part, continued his rambles, placing his mind at the lotus-feet of Hrishikeṣa, who is Brahmā in the form of sound. After sometime, hearing from Nārada that his sons crowned with excellent natures, had disappeared, Ka* was exceedingly aggrieved; for the possession of worthy sons is the spring of sorrow. Daksha was consoled by the Unspring. And then he begat on Pāñchajani a thousand sons named Savalāçwas. And they also, desired by their sire to generate creatures, observing vows, went to the lake of Nārāyana, where their elder brothers had attained success in asceticism. On touching the holy waters of the lake, they had their sins washed away, and their minds were purified. Then reciting the Para Brahma,† they entered upon rigid austerities. They passed some months, living on water only, and some months on air only; and reciting the following Mantra, they began to adore the lord of Mantras. "Let us meditate Him who is the Supreme Person, who is the high-souled Nārāyana,—and who wears the form of a Paramahansa." O king of kings, the Savalāçwas were thus engaged with the view of creating, when one day the ascetic, Nārada, came to them, and addressed to them the identical words of subtle import that he had formerly addressed to the Haryāçwas. 'Ye generous ones, do ye listen to the words of wisdom which I speak to you. Attached to your (elder) brothers, do you follow their footsteps. That person who walk in the excellent path trod by his brothers, hath righteousness for his friend. The Maruts, who love their brothers passionately enjoy his company.' Having said this, Nārada of unfailing sight departed; and they, on their part, followed the path of their brothers. They had gone by the excellent and auspicious path of the west,—and like a night that hath vanished, they did not return. In the meantime, Prajāpati came to see

* Daksha.

† The word *Om*.

many bad omens. Then he learnt that his (latter) sons, like his former ones, have met with destruction through the counsel of Nārada. Thereat being deprived of his senses by the grief at the death of his sons, he was enraged at Nārada ; and on the celestial sage coming before him, he addressed him, while his lips distended in wrath. And Daksha said : Lack a day ? Although, by thy dress thou appearest to be a pious person, in reality thou art none such ; for thou hast shewn the life of a beggar to my sons who were engaged in observing their own morality. Thou wretch, thou hast marred, in both the worlds, the welfare of my sons, who had not yet discharged their three debts, nor had they ascertained the acts they should perform. O shameless one ! thou disturbest the hearts of youths. O shameless wretch ! thou rangest among the courtiers of Hari, robbing Him of His renown. Those devoted to the Reverend One are ever eager to be kind to creatures, but thou art given to destroying friendship, and sowing hostilities among those who have no foes. If you think that knot of affection will be severed by quiescence of desire, then you, who are devoid of knowledge, will not be able to bring dispassion by this false means to men's heart. Unless a man feels worldly miseries, he cannot understand its sharpness. The dispassion which he earns by his own perception (of the worldly miseries) cannot be obtained by his intelligence (mind) being changed by others.. But although thou hast rendered this evil office to us, who are honest, who do not know how to do wrong, and who lead the life of honest house-holders, we, for all that, forgive thy offence. O severer of the binding of the son to the sire ! thou wilt never receive the regard of folks in consequence of having destroyed our region which obtained by begetting offspring.

THE AUSPICIOUS SUKA said :—The beloved of the pious Nārada accepted all this, saying, "Be it so." This is the virtue of the pious. God Himself is Forbearance.

CHAPTER VI.

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THE AUSPICIOUS SUKA said :—At the intercession of the Increase, Pracheta raised sixty daughters on his wife Asikni. Those daughters loved their father devotedly. (Of the sixty), ten he conferred on Dharma, thirteen on Kācyapa, and twenty seven on the Moon. And he, conferring a couple on Bhuta, Angira, and Kriṣṇa, bestowed the other on Tárksha. Listen to me, as I mention the names of Daksha's daughters, with their sons and grandsons who have filled the earth. The names of the girls wedded by Dharma are Bhānu, Lamvā, Kakud, Yāmi, Viswā, Sādhyā, Maruttwati, Vasu, Muhurta, and Sankalpā. Do you hear of their descendants. O king ! the son of Bhānu is Devarshabha ; whose son is Indrasena. Lamvā gave birth to a son, Vidyota by name, whose offspring are the clouds. Kakuda gave birth to Sankata ; whose son is that Kikata, who generated all the celestials proud of their earth's citadels. The son of Yāmi was Swarga ; who begat Nandi. The sons of Viswa are the Viçwadevas, who are styled sonless by people. The sons of Sādhyā are the Sādhyas ; whose son is Arthashidhi. Maruttwati had two sons ; named Marutwān and Jayanta. Jayanta was born with a portion (of the energy) of Vāsudeva, and hence people know him as Upen-dra. Muhurta brought forth the deities designated Māhurtikas. These confer on people the fruits that appertain the respective seasons. The son of Sankalpā is Sankalpa ; who is known as the progenitor of Kāma. The sons of Vasu are the eight Vasus. Do you hear from me their names that are Drona, Prāna, Dhruva, Arka, Agni, Dosha, Vāstu, and Vibhāvaya. The wife of Drona, is Abhumati who brought forth

Horsha, Soka and Vaya, etc. The wife of Prāna is Urjjasuati, who gave birth to three sons ; Saha, Ayu and Purojava. Dhruva's wife was Dharani, who gave birth to the various cities. The wife of Arka was Vāsanā, on whom he begat Tarsha (Desire) and other sons.

The wife of the Vasu named Agni was Dhārā ; who gave birth to Dravinaka, and many other sons, and who also gave birth to Skandā. Skanda is also known as the son of Krittikā. Visakha, etc. owe their origin to Skanda. The wife of Dosha is Sarvari ; who gave birth to Sisumāra, who was a portion of Hari. The wife of Vāstu is Angirasi ; who brought forth Viçwakarmā, the master of handicrafts. Viçwakarmā begat the Muni known as Chākshusa, whose sons are the Viswas and the Sādhyas. The wife of Bibhābahu is Ushā. She gave birth to three sons named, Vyushta, Rochisha, and Atapa. Of Atapa sprang Panchayāma, which keeps people awake and engaged in their different task. Bhuta on his wife Sarupa, begat Kotis of Rudras ; whose names are Raivata, Aja, Bhava, Bhima, Bāma, Ugra, Virishākapi, Ajaikapāda, Ahivradhna, Vahurupa, and Mahān ; and he begat on his other wife the terrible followers of the Rudras. Prajāpati Angirasa had two wives Swadhā and Sati. Of these, Swadhā bore the ancestral manes as her offspring ; and Sati bore, as her son, the Veda Atharvāngirasa. Kriswaswa, on his wife Archi, begat Dhumaketu ; and on his other wife Dhishanā, he begat Vedasira, Devala, Vayuna, and Manu. The wives of Tārksha are named Vinatā, Kadru, Patangi, and Yāmini. Of these, Patangi brought forth the birds, and the locusts had their birth in Yāmini. Vinatā brought forth two sons, Garuda and Arúna.

Of these, Garuda is the vehicle of the Lord of sacrifice himself ; and Arúna is the charioteer of the Sun. Kadru bore innumerable Nāgas. O Bharata ! the wives of the Moon are Krittikā and other stars. Being attacked with

Pthisis as the consequence of Daksha's curse, he failed to beget child on them. Again gratifying Daskha, the Moon gained digits, which wane in the dark fortnight. Now, listen to the auspicious names of the wives of Kasyapa, the generatrix of the people, and from whom this world was evolved. Their names are Aditi, Diti, Dānu, Káshthā, Arishtā, Shurarā, Ilā, Muni, Krodhavasā, Tāmrā, Súrabhi, Saramā, and Timi. O king ! of these, Timi gave birth to the aquatic animals. The offspring of Saramā are the beasts of prey ; the offspring of Surabhi are the buffalo, the cow, and other beasts with divided hoofs. The offspring of Tāmrā are the hawks, the vultures, and other birds. O king ! the offspring of Muni are the Apsarās. The offspring of Krodhavasā are Dandas, Sukas, the serpents, etc. The offspring of Ilā are the trees, and those of Súrasā are the Rākshasas. The offspring of Arishta are the Gandharbas ; and those of Káshthā are the whole-hooded beasts. Dānu gave birth to one and sixty children. Their names are Dwimúrddha, Samvara, Arishta, Hayagriba, Bibhāvasu. Ayamúkha, Sankusirā, Swarbhānu, Kapila, Aruna, Pulomā, Vrishaparva, Ekachakra, Anutápan, Dhumrakesha, Virupáksha, Viprachitti and Durjaya. It is said, that Namúchi married Suprabhā, the daughter of Sarbhānu, ; and the powerful Yayāti, the son of Nahúsha, married Sarmisthā, the daughter of Brishaparva. Baishyānara had four handsome daughters, Upadānavi, Hayashirā, Púlomā and Kālakā. O king ! Hiranyāksha married Upadānavi and Kratu, Hayashirā. Now, the adorable Prajāpati, Kaçyapa, being directed by Brahmā, married Púlomā and Kālakā, the two daughters of Baishyanara. The Paulamās and the Kalakeyās were the warlike Dánavas ; O king ! your grandfather, who performed the only favourite work of Indra, having gone to heaven, killed sixty thousand of them, the destroyers of Yajna. Biprachitti begat hundred and one sons on Sinhikā ; one hundred Kratus and Rāhus,

the eldest, who were made planets. Now hear, in detail, of the dynasty of Aditi, in which the all-pervading God, Nārāyana, incarnated a portion of Himself. Now, Vivāswan, Aryamá, Pusa, Twastha, Sabita, Bhaja, Dhātā, Bidhātā, Varuna, Mitra, Sakra, Urukrama (were the sons of Aditi). From Vivaswan, Sanjya gave birth to a Manu, named Srādhabhādev; as Mahābhágā to the twin children, Yama and Yāmi; who (Mahābhágā) assuming on this earth the shape of Barabá (mare) gave birth to Násathau, (Aswini Kumārs); then Ch'hāyā had two sons, Shanaischara and Sābarni and a daughter, Tapati who accepted Sambarana as her husband.

Mātriká was the wife of Aryamá. They had sons, versed in spiritual wisdom, from amongst whom Brahmā raised the human race. Pushya was childless, (and used to) eat ground-ed articles, who, having laughed, with his teeth shown out prominently, at Shiva getting wrathful at Daksha, got his teeth broken in former life. The girl, named Rachanā, daughter of a Daitya, was the wife of Tashta. From them were born the powerful Sannibeṣa and Biçwarupa. When disrespectfully abandoned by Vribhaspati, their spiritual preceptor, the Gods appointed him (Viçwarupa) as such, though he was nephew of their enemies.

CHAPTER VII.

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THE AUSPICIOUS KING said:—Oh the adorable! tell me why the celestials were forsaken by their own preceptor, and what was the guilt of the disciples in respect of their preceptor.

THE AUSPICIOUS VADARAYANI said :—O king ! straying from the path of virtue by the maddening influence of the wealth of three worlds, and being surrounded by Marûts, Vasus, Rûdras, Adityas, Rivus, Viçyadevas, Sâdhyas, and Nâsatyas (Aswini-kumars), Indra was seated on a resplendent throne in the midst of the assembly. O Bhârata ! a yellowish-white umbrella, as charming as the lunar disc, was resting over (his head) ; and he was being praised and served by Sidhyas, Châranas, Gandarbhas, Munis who are the worshippers of Brahmâ, Vidyâdhara-s, Apsarâs, Kinnaras, birds and reptiles ; (they were) rolling out most exquisite melodies ; (he) was furnished with fans, chowris, and other royal insignias, and was looking brilliant with his consort, Paulomâ occupying half the throne with him. When came in his supreme spiritual preceptor, of the gods as well, he (Indra) did not salute him by rising from the throne. Though he saw Vâchaspatti, a Muni of superior order, whom the gods as well as the Asuras respectfully salute, come to the assembly, Indra did not stir from the throne. The powerful, wise Angirasa abruptly left the court, and conscious of the intoxication from wealth (in Indra) silently repaired to his own home. Immediately, Indra became conscious of having neglected his spiritual preceptor, and he blamed himself in the midst of the assembly. Ah ! how have I, in my extremely little sense, acted wrongly ; as I have, in the pride of my wealth, abused my preceptor in court. What wise man will hereafter covet the wealth of even three worlds, which has to-day made me, the lord of the Gods, follow the ways of the Asûrâs ? Those who say that one seated on the exalted throne, should not rise (to welcome another) do not know the true Dharma. They are falling into the abyss of darkness (of sin) and lead unto immortal ways ; those who believe in them sink like the raft made of stone. Now I must, being sincere, and touching his feet with my head, propitiate the preceptor of the Gods who is a Brahmin and of unfathomable intellect.

When Indra was thinking in this way, the powerful Vrihaspati slipped out of his house and made himself invisible by illusion caused by spiritual powers. Powerful Indra, in the company of the gods, searched all over the kingdom, with their own eyes and by meditation, (but) could not get any trace of the preceptor and (consequently) could not have happiness. Just on hearing this, the evil-spirited, enemical all the Asurās, with the sanction of Ushānasha, attacked the gods. The sharp arrows darted by them pierced the heads, thigh and arms of the gods. And with Indra, the gods, their head bent down, sought the protection of Brahmā. The powerful, self-created Ajah, took pity on the gods, and seeing them so worsted, said to console the gods.

THE AUSPICIOUS BRAHMA said:—Alas, O gods! what great wrong have you perpetrated, that you have not saluted the impassionate Brāhmaṇin, who is imbued in the spirit of Brahma, on account of your wealth. O gods! this your defeat, although you are powerful, from enemies who were getting weaker for enemies amongst themselves, is owing to that transgression. O Indra! behold your enemies grown weaker for disregarding their preceptor; who having worshipped Kāvya with devotion, have now again become thriving. The worshippers of Bhrigū are even capable of forcibly taking my place of abode (Brahmaloka). The disciples of Bhrigū are invincible, they do not even shrink from Heaven. Those kings who are devoted to Brāhmaṇa, Gobinda and cows are never unlucky.

Therefore you should without delay worship Viṣwarupa, son of Tastra, who is Brāhmaṇin, ascetic and has subdued his passions; if pleased, and if you make allowance for his actions (partiality to the Asurās) he will grant your prayer.

THE AUSPICIOUS SUKA said:—being thus spoken to by Brahmā, they, relieved of all anxiety, went to Tāstra, the ascetic, and embracing him said as follows:—

THE AUSPICIOUS GODS said :—We are, as your guests, come to your hermitage ; good betide thee. O child ! accomplish that desire of your ancestors which would best serve their present. It is the cardinal duty of all good sons to serve their fathers ; not to speak of the ascetic, (to serve the fathers) is the duty of sons having sons of their own. The preceptor is the emblem of the Vedas ; the father, of Prajāpati ; the brothers, of Indra ; and mother is the direct manifestation of the body of this Earth. The sister is the emblem of Kindness ; the guest is the direct emblem of Dharma ; the visitor, of Fire, and all the created things represent the God. Therefore, O child ! removing, by virtue of asceticism, the pains of (your) afflicted ancestors consequent on the defeat by enemies, be qualified to carry out (their) words. We appoint you, who are a Brāhmaṇa imbued in the spirit of Brahma and venerable, as our preceptor, so that we may completely defeat our enemies by your prowess. They do not blame the salutation to the feet of one younger in age, made for some purpose. The age is the cause of superiority in matters other than *Mantra*.

THE AUSPICIOUS RISHI said :—Invited by the gods to the priesthood, the said Viçvarupa, of great spiritual merit, was pleased and said in gentle words. (Priestship) is censured by the virtuous Munis (inasmuchas) it destroys the superhuman power resulting from the study and observance of the Vedas. O Gods ! how can your disciple, such as I am, refuse the request of the Lokapālas for that is denoted by Swārtha (the import of the word disciple). O Paramount Powers ! The collection of food grains scattered on the field, is wealth to the poor ; how can I, who have performed my duties and rites by such wealth, undertake to perform the blamable priesthood which gladdens the ignorant. Nevertheless, I will not refuse, by reply, this simple request of you, the venerable gods. I shall fulfil all your requests with my whole heart and all my resources.

THE AUSPICIOUS VADARAYANI said :—Viçwarupa, of great spiritual powers, having thus pledged his word to the Gods, and being appointed as their priest, set to the performance of the sacerdotal duties with great earnestness. Although the prosperity of the enemies of gods, was being protected by the *Mantra* given by Ushānasha ; the powerful (Viçwarupa) taking possession (of the said *Mantra*) by means of that imparted by Vishnu, gave it over to Mahendra. The said noble-minded Viçwarupa taught that science by means of which the powerful, thousand-eyed (Indra) defeated the protected army of the Asuras.

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CHAPTER VIII.

THE AUSPICIOUS KING said :—Oh, the adorable ! tell me of that (*Mantra*) pregnant with the spirit of Nārāyana, by means of which the thousand-eyed Indra defeating, as though it were a play-thing, the protected army of the enemy together with their carriers, enjoyed the wealth of three worlds ; as also tell me how Indra, being protected by the said amulet, defeated the armed enemies in battle.

THE AUSPICIOUS ViçWARUPA said :—Now, listen with concentrated attention, to the description of the amulet, known by the name of Nārāyana, as given by *Tastra*, who was appointed as priest, to Mohendra who enquired about it. In case of approaching danger, one should tie the amulet, pregnant with the spirit of Nārāyana, after having washed the feet and hands and rinsed the mouth. He should have the sacrificial grass (Kuça), should sit with his face turned towards the north, should perform, with *Mantra*, the *Nyash* on the limbs and the

fingers, should be pure and silent. Then he should place the *Nyash* with the *Mantra* which begins with *Om*, respectively on the feet, the syllable *Om*, should be placed by *Nyash* on the heart; the syllable *Ve* on the head; *Sha* between the eye-brows; *Na* on the lock of hair on the crown of the head; *Vā* on the eyes, and *Na* on all the various joints of the body. The learned should, having meditated on the *Mantra Ma* as the weapon, assume the image of the *Mantra* itself, and then to the said *Mantra* should be joined the *Visaraga* and supplimented by the word *Phat*, and then assigned to all the various quarters of the Universe; (and the whole then supplimented by) the *Mantra—Om*

- Salutation to Vishnu. (He should) meditate on the Supreme Soul (the God) who is possessed of the six attributes and is the object of all meditation; (and) utter this *Mantra* which is the very image of wisdom, energy and spiritual excellence. *Om*, may Hari with his lotus feet resting on the back of the king of birds, who has eight hands and is possessed of eight attributes, (who is) equipped with conch, discus, mace, scimitar, bow, arrow, shield and noose, fully protect me and all that is mine. May He, in the image of Fish, protect me in the womb of waters from the mischievous and terrible aquatic animals (who are) the noose of Varuna. May the Vāmana, who assumed by illusion the form of a dwarf and crossed over the three worlds in three steps (to the discomfiture of Bali), protect me on the lands. May Viçvarupa protect me in the ethereal space. May the powerful Nrishinha, who is enemy of the king of all Asuras taken collectively, whose loud and violent laughter reverberates in the ethereal space and causes miscarriage, protect me in the forts, forests and battle fields. May the Varāha who is the representation of Yajna and who raised up the earth by his tusk, protect me on the roads. May Rāma protect me on the mountain peaks, (and) the elder brother of Bharata (Rāma) along with Lakshana

protect us in foreign countries and away from home. In the same way, may the Nārāyana keep me above evil deeds of every description and from pride and inadvertence. Datya who is the lord of Yogas, save me from false Yogas; and Kapila, the Lord of attributes, protect me from the confinement of repeated existence as the consequence of acts. May Sanatkumāra protect me from the God of passions; Hayacirçwa from being disrespectful to Gods on the way; Debarsibarya from the defects in worshipping the Gods; and Hari who assumed the form of a tortoise (to support the mountain Mandāra at the churning of the ocean) protect me from the innumerable hells. The adorable Dhanwantari keep me aloof from bad diet; Rishava who has subdued his passions, save me from apprehension arising from conflict of the opposites; Yajna from the calumny of people; Bala from pestilences; Ahindra (the lord of the serpents) protect me from serpents. The adorable Dwaipāyana save me from (spiritual) ignorance; Budhya from the short-comings of the wicked; Kalki who incarnated himself for the protection of Dharma, save me from the evil time (which is) the excretion of Kali, as it were, protect me at the early dawn by his mace; Govinda, the holder of flute, protect me throughout the period called *Sangabā* (a division of morning time); the supremely powerful Nārāyana protect me before noon; Vishnu, the holder of the discus, protect me in the mid-day; the God who killed Madhu and who is a fierce bowyer protect me in the afternoon; Mādhava who is the trinity (Brahmā, Vishnu and Moheshwar) protect me in the evening; Rishikesha from night-fall till midnight; in the dead of night the lotus-navelled God may protect me; the God, brilliant with the *Sribatsa* mark, protect me after the dead of night; Janārdana, with sword in hand, before the break of day. Dāmodara at the twilight; the adorable Viçweçvara, who is the very image of Time, protect me at the break of day. Oh, rapidly whirling Discus! whose circumference

is as sharp as the fire (that burns), at the end of a Yuga, being employed by Bhagavān, burn forthwith the army of the enemy; as fire the friend of air, burns the hay. Oh Mace! whose sparks feel as though thunder-bolt, thou art favourite of the invincible (and therefore) smash and smash the Kusmandas, Vināyakas, Yakshas, Rakshas, the ghosts, and the Grahas. Oh, the greatest of the Conches! thou dost, who maketh the most fearful sound, and being sounded by Krishna causeth the heart of the enemies tremble, melt as it were, the terrible-looking Rākshashas, Pramathas, Pishāchas, Ghosts, Pretas, Vipragrahas and others. Oh the best of Swords, having the sharpest edge! do thou pierce, being applied by God, the army of my enemy. Oh shield! (carrying) a hundred moons (on its disc) cover up the eyes of the sinful enemies, and take away the eyes of those who cast acrimonious look. May the fear we have had from the Grahas, Ketus, Men, Reptiles, the animals having teeth, ghosts and from sins, as also those who are bar to our prosperity, get destroyed by the chanting (and praising) the name and form of Bhagavān. The adorable, lord Vishwakshena Gadura, who is praised by the *Stotras* (division of Sāma Veda) and who is the image of Vedas, protect us by his own names, from diverse troubles. May the name, form, conveyance, weapons and the principal adherents of Hari protect our understanding, organs of sense, mind and soul from all dangers. Therefore, the matter and the spirit (being modes) of Bhagavān, may all our molestations get destroyed by the said Omnipresent and All-pervading God. May the Omniscient, all-pervading (god) who although does not divide (himself) from those who meditate on him with concentration of soul, yet assumes by *Māyā* the attributes called ornaments, weapons and form, which bear his evidence, protect us at all times and places by all his manifestations. May the adorable Narasinha, whose power surpasses that of any other king, protect

us on all sides, above and below, within and without, and remove the fear from men. Oh Maghavān! this is the charm which is imbued in the spirit of Nārāyaṇa; being acted on by which you will forth-with defeat the leaders of the Asuras. He who is seen, or touched with feet by one who carries this charm, gets instantaneously relieved of fear; (therefore) he who holds this charm has never any fear from kings, robbers and Grahas, as well as from diseases &c. In olden times in a desert, one Kausika, a Brahmin, holding this charm, gave up his body in a state of Yoga. Once on a time, Chitraratha, the king of the Gandharvas, accompanied by his wives went over (the spot) where the Brahmin had ended his body; (when) down fell his charriot, up-side down, from the sky. He (Chitraratha) collected, at the direction of Bālakhillya, (a Muni) the bones and throwing (them) and bathing in the Swarāswati (he) repaired, in amazement, to his own home. He who hears, in proper time, of this (charm) and he who holds this in reverence is saluted by all creatures, and gets rid of all fears. Satakratu (Indra) having obtained this charm from Viṣvarupa enjoyed the wealth of three worlds, after defeating in battle the Asuras.

CHAPTER IX.

THE AUSPICIOUS SUKA said:—Oh Bhārata I have heard that the said Viṣvarupa had three heads, (one) to drink the Soma, (the other) to drink wines, and (the third) to take rice. Oh king! he (Viṣvarupa) whose ancestors were gods, used to offer at Yajna ceremonies, their portion of clarified butter

to the Gods with humility, in loud voice and openly. The said Viçvarupa, for his great affection towards his mother (who was of Asura extraction) used to offer, privately while performing Yajna ceremonies, to the Asuras a portion of clarified butter. The Lord of the Gods (Indra), having detected the said treacherous act (of Viçvarupa) which meant despising the Gods, got frightened and cut off without delay and in anger the heads of Viçvarupa. That head of his (which used to) drink *Soma* juice became (after it was cut off) *Chatak* (*Cuculus Melanoleucus*), that which drunk wines became Sparrow and that which took rice (became) Snipe. Though (he was) Supreme God (yet he) accepted (as an admission of his guilt) the sin consequent on killing a Brähmana, in the cavity of his palms ; (and) the said Hari, to avoid being censured by creatures, divided after a year (the said sin) into four parts and gave over to earth, water, tree and women. The earth (being gratified) by the boon that its gaps and depressions would be naturally filled up, accepted the fourth part (of the sin); the sin caused by killing a Brähmana is manifest on earth in the deserts. The trees (being gratified) by the boon of sprouting again when cut off, accepted (another) fourth part (of the sin); the sin resulting from killing a Brähmana is manifest in them in their juice. The women accepted (another) fourth part of the sin (in consideration of) the boon of being able to indulge in the gratification of passion at all times; which sin becomes visible in the females every month in the shape of menstruation. Water took another fourth part in consideration of the boon of being able to get mixed with everything; which (sin) is thrown out and purged (by water) in the bubbles and foams. Then *Tastra* whose son was killed, performed a Yajna ceremony to raise up an enemy to kill Indra (in which he prayed) Oh, the enemies of Indra! may you grow apace, and kill the enemies without delay. Now, from amidst the (sacrificial) fire for cooking the rice (for the benefit of

manes) there arose a terrible-looking (Asura) who appeared like the destroyer of human beings at the termination of a Yuga. Seeing him whose daily growth fully measured the flight of an arrow, (who) resembled a burnt hill, (who looked like) the clouds in the evening sky, whose beard were like the flames of hot copper, whose eyes were as terrible as the meridian sun ; who placed himself, as it were, between the earth and the Heavens like blazing trident, who was dancing and causing with his feet the earth to tremble; who was drinking, as it were, the whole atmosphere with his mouth deep as the mountain cave; who was licking, as it were, with his tongue the stars ; who (seemed) to devour the three worlds, who was frequently yawning with his large fearful teeth (seeing him) people got frightened and began to ran away in all directions. The form in which (that Asura) by asceticism covered up these people, is known as the most terrible, sinful Vritra. The most excellent Gods with all their followers, pursued him and darted at him their own divine weapons ; (but) the said (Vritra) devoured the weapons, every one of them. Then all the Gods whose power was clouded, became sad and astonished ; (and) began to pray to the Omniscient First Cause with purity and concentration.

THE AUSPICIOUS GODS said :—May our protection emanate from the (supreme) God, to whom this destroyer, to whom air, water, fire, sky (the elements), the three worlds (composed of those elements) Brahma and Gods, and we ourselves offer sacrifices out of fear, is in constant dread. He who seeks protection from a source other than (the supreme) God who is free from pride and passions, Whose desires have been gratified, Who is contented with self-knowledge only, is a fool, and (resemble) one who aspires to cross the ocean with the help of the tail of a dog. Verily will the God, who assumed the image of fish, and to whose horns on the thigh Manu fastened this earth (which

was) his boat and got over (his) dangers, protect us from our great apprehensions from *Tastra*. May that (supreme) God be our protector who in primæval days saved even the Self-create (Brahmā) from the apprehension of falling from the lotus (the navel of Vishnu) into the waters at the destruction of the world, which was surged with terrible waves produced by high wind. (May) the one God (protect us) who has created us by his own *Māyā* and by Whose grace we have created the world, Whose true image, though He has revealed Himself, we who believe in different gods, cannot see. (May the great God protect us) who incarnates Himself in different ages amongst the gods, ascetics, mankind and lower animals to save us, whom He identifies with His Self, when we are ground by enemies. Let us all (then) go to seek the protection of the supreme, principal Being, from Whom this universe has evolved and Who is worthy of being taken protection of. He is lofty-minded, may He bestow on us happiness.

THE AUSPICIOUS SUKA said:—Oh Sovereign! on the western side of the Gods who were thus praying, there appeared (Vishnu) the holder of the conch, discus and mace. Oh, king! Gods (who were) over-powered by joy at seeing Him who was being served by sixteen (followers who) resembled him in every way, but had not the Sribatsa and Kaustava (marks) and whose eyes were (as beautiful as) the autumnal lotus in its full bloom, fell down on the ground and prostrated (before him, but) on rising up forth-with began to pray.

THE GODS said:—Ah! we prostrate before You, Who dart the discus (at the Asuras and kill them), Who have (consequently) countless charming appellations, Who have the power of securing us the fruits of Yajna. Oh the supreme Protector! (Thou art) the Lord of the three courses; (how can we) the ignorant conceive the state of your absolute beatitude. Oh the adorable! Oh Nārāyana! Oh Vāsudeva! Oh the First Cause! Oh the Supreme Being! Oh the Magnanimous!

Oh the Supreme Prosperity! Oh the Ultimate Bliss! Oh the eternal Kindness! Oh the only One! Oh the Supporter of the universe! Oh the Ruler of the rulers! Oh the consort of Lakshmi! we prostrate before Thee. Thou appearest at the mind's door of the devotee who has renounced the world and has subdued all his desires by abstract meditation; whose barrier of mental darkness incident to humanity has been removed by the development of the perfection (resulting from the) worship of Bhagavān, and from self-introspection (carried on with) great concentration of mind, and he is (consequently) in enjoyment of bliss springing from self-consciousness (which state) thou resemblest. Mysterious is the way of Thy sport (acts) in as much as, though thou art without any support and bodiless, (though) thou art devoid of all attributes, yet without any co-operation from us, thou createst, protectest and destroyest this universe by Thine own soul which remains unaffected (by this act of creation). We are unable to conceive whether thou art, like human beings who being ushered into this world take, under the decrees of fate, the consequences of their good and bad deeds, (*i.e.* affected by this thine own creation, the phenomenal universe) or whether thou, who art self-contented and full of tranquility and whose understanding is undisturbed, remaineth unaffected and indifferent.

(Oh God!) The simultaneous existence of serene happiness derived from self-knowledge and introspection and that perceived through the senses is possible in thee, and there is no inconsistency in it. Thy glory is beyond conception and (thy) qualities are infinite; (and thou art) independent. (Thou art) beyond the argumentation of the sophist whose mind and inclinations have become clouded by *Shāstras* containing modern scepticism, arguments, conclusion and misconception of facts. In Thee, this illusive phenomenal world has become merged. Thou art absolute; the two-fold manifestation of Thee, the adorable God, (one

under *Māyā*, and the other without it) is unknown to us (and therefore) for thee, by thy suppressed *Māyā*, nothing is impossible. (Thou dost equally) follow (manifest thyself) the comprehension of the simple-hearted and the perverted like unto those who believe a piece of rope to be serpent. The said God is existent in everything, is the Lord of everything, the supreme and ultimate cause of the cause of this universe, (and) being Omniscient (thou art) the cause of (*i.e.* from thee only evolves) all attributes.

Oh Madhumathana:—Can those sages give up serving your lotus feet which removes the (possibility of) repeated return to this world, who have discarded the pleasure perceptible through objects of sight and hearing in consequence of the constant flow of (pure) happiness in their mind (which these sages enjoy for) having tasted for once only a particle of the (vast) ocean of nectar of your magnificence. Oh, the Soul and Support of the three worlds! (Thou art) three-footed, three eyed, (your sublime) spirit charms the three worlds; Daityas and Dānavas who are now having a most prosperous time are another manifestation of your (Self). Oh the holder of the Danda! kill the son of Tastra if thou pleasest, as thou (once) punished them (the Asuras) by assuming the form of God, Man, and Deer (respectively) and the compound form of Man and Deer, in proportion to (their) sin. Oh Grand-father! Oh Hari! we prostrate (at thy feet); our mind has been enslaved by meditating on thy lotus feet, thou hast made us thine own (part) by the evolution of your spirit. Oh the sinless! remove the pangs of our heart by casting on (us) a soothing, charming, smiling glance (springing from) favour and attraction (towards us) [and] by the sweet, delightful words issuing (from your) mouth (which are) like drops of nectar. Oh the adorable! (Thou) playest with the heaven-born *Māyā* (which is) the cause of the creation, existence and destruction of (this) whole universe; (thou art existent) in the mind of all creatures as Omniscient.

and all-pervading Soul ; (and thou art) manifest outside (the mind) as nature ; (and thou art) present in the creatures according to the (requirements of) different time, place, and condition (of those creatures) ; and (thou art) the observer of the wisdom (and intelligence &c. of those creatures) ; and thy form is (as) incomprehensible (as) the etheral space. (Thou art) the Supreme God and Supreme Soul ; (therefore) Oh the adorable ! what can we supplicate to thee, as the sparks (cannot represent) the huge fire. Mayest thou (therefore) fulfil that (desire) of us who have taken refuge under the shadow of the lotus feet of the Supreme God which is capable of refreshing and removing the various sins and turmoils of this world, for which (desire) we have approached thee. Now, Oh God ! destroy the son of Tastrā (who is) devouring the three worlds ; Oh Krishna ! (kill the son of Tastrā), by whom have been devoured our power, arms, and weapons. We salute the Hari who is pure, whose abode is heart, who is eternal, whose praise is ennobling, who is cognisant of the processes of our mind, who is secured by the virtuous, who is guide for the journey in this life and gives us beatific course in the life to come, if we take his protection.

THE AUSPICIOUS SUKA said :—Oh king ! then Hari being thus devotedly praised by the gods, and being glad at hearing His praise, said to them. “Oh the best of Gods ! I am pleased with you for your knowledge (as) expressed in my praise.”

THE AUSPICIOUS BHAGAVANA said :—Oh the best of Gods ! I am pleased with you. That knowledge of men which is mingled with my praise, will (constantly) put them in mind of the nothingness of this world (and its enjoyment) ; and which (will foster their) devotion to me. Oh the greatest of Gods !—What is difficult of attainment when I am gratified ? But for all that, those who know the (real) divine truth, and who are absorbed in me, are (as it were) mad (in having obtained me, and) have no hankering after other things.

The ignorant do not know (what is) beneficial for themselves; those who (try to) gain divine truth from (worldly) things (are mistaken) and he also is mistaken who gives them their (that) desire (divine truth from worldly things). He, who himself knows divine truth, does not inculcate (the lesson) of being immersed in worldly activity, (just as) the best of physicians does not allow unwholesome diet to a patient although desired by him. Oh Maghavān ! may good betide you all. Go you to Dadhyan, the best of Rishis (and) forthwith pray for (his) body (which has become) firm by asceticism and divine knowledge. The said Dadhyan realised the pure, supreme spiritual knowledge, and he bestowed on the Aswini-Kumars (the divine knowledge) called Aṣṭaçirah, by which they gained immortality. Dadhyan, a Brāhmaṇa versed in the *At'harvan Veda*, gave the invincible charm (which is) imbued in my spirit, to Tastrā. Tastrā bestowed it on Viṣwarupa (and) you have possessed the (said) charm from Viṣwarupa. (Dadhyan) who is conversant with *Dharma*, will offer you (his) body, (for being) asked for by Aswini-Kumars (he gave it over to them) then by that (body will be made) the best of weapons (when) prepared by Viṣvakarmā. (Now, by virtue of the said) weapon you will be developed in my powers and kill Vṛitraçira; who being killed, you will regain your powers, weapons, arms and prosperity. May good betide thee. Nothing can molest those (who are) devoted to me.

CHAPTER X.

THE AUSPICIOUS VADARAYANI said ;—The adorable, universe-creating Hari having thus instructed Indra vanished (while) being observed by the Gods.

Oh Bhārata ! the great Rishi (Dadhyan) who was well versed in *Atharvan Veda* being thus asked for by the Gods, was highly gratified and said with smile, as it were, as follows.

“Oh the excellent (Gods), know you not the unbearable sorrow of the created at death which destroys consciousness. What creature that desires to live, would be anxious to give his soul even to Vishnu begging for it, (the soul) which is most dear (to him) in this world ?”

THE AUSPICIOUS GODS said :—Oh Brahman ! What can they not part with (for the benefit of others) who (wish to) do good to the created, who are as magnanimous (as) you (are), and whose acts are praised by the virtuous. True it is (that people are selfish, and (they) do not (care to) know the sorrow of others (as) one would not pray (to be relieved); if he knew (the inability of the prayed to grant the prayer) so if capable, (of doing any good, people) do not deny.

THE RISHI said :—desirous of hearing the *Dharma* from you, I have replied (in the above manner.) I will give (unto you) my body which, though most dear to me, I would have to give up (sometime.) ‘Oh Lords ! the man (who) does not (attempt) to earn praise and *Dharma* by kindness unto creatures by (the sacrifice of) this perishable body, is pitied even by the immovable (inorganic) bodies. That is the eternal *Dharma* (under the influence of which) people become sorry at the sorrow of creatures, and happy at their happiness. The virtuous embrace that (*Dharma*.) It would

be (a matter) of much regret, if we do not do good to others by the transient wealth, relations and body which are of no use (to one's ownself) and which only serve (the purpose of) food to Jackals &c.,

THE AUSPICIOUS VADARAYANI Said :—Dadhyan who was well-versed in the *Atharvan Veda*, having thus made up his mind, focussed his soul into the ultimate, excellent Brahma and gave up his body (to the gods.) He (Dadhyan) who had gained complete mastery over (his) eyes, soul, mind and understanding ; who had knowledge of the ultimate truth and who got himself disentangled from the ties (of this world) and who was absorbed in deep Yoga ; did not know (that he was) giving up his body. Now Indra holding the thunderbolt made by Viçvakarmā out of the bones of the muni, became infused with the powers of Bhagavān. He (Indra) was (being) served by all the gods, and praised by the Muni ; (and he) seated on the elephants, looked brilliant and gladdened, as it were, the three worlds. Oh king ! then Indra attacked (his) enemy, Vītra, though he was surrounded by the phalanx of the Asura army ; just as angry Rudra attacked Andhaka. Then, in the first part of the Yuga (known as *Treta*) there took place, on the banks of the Narmadā, a fierce battle between the gods and the Asuras. In the battle, the Asaras, led by Vītra, could not withstand their enemy Marutpati, the holder of the thunderbolt, who looked proud in his own beauties, (and who was followed by) the Rudras, Adityas, Aswini-kumars, Pitrīs, Fires, Maruts, Ritus, Badhyas and Viçwadevas. Namuchi, Sambura, Anarba, Dwimurdha, Rishava, Hayagṛiba, Asura, Sankuçira, Viprachitti, Ayamukha, Pulama, Vrishaparba, Porahati, Hayti, Utaphala, Sumāli, Māli and innumerable other Daityas, Dānavas, and Rākshāsas who were all clad in gold-decked cloths, began to crush, in their evil pride, with fearlessness and rumbling noise, the army of Indra (who) were even unconquerable by (the God of) Death. (The Asuras) completely over-

whelmed the best of Gods with mace, bludgeon, arrow, club, lance, pike, axe, dagger, Sataghni, and rockets. The gods covered over by the arrows (which) followed each other in close succession, resembled heavenly bodies hidden by clouds; and (the gods) could not be seen. Notwithstanding that, the flight of arrows (darted by the Asuras) did not pierce the army of the Gods, (for) they were cut to pieces in their journey through the atmosphere by the Gods who were (very) dexterous. Thus, (the Asuras) the quantity of whose weapons was diminished, began to hurl at the army of the Gods mountain-peaks, trees and flocks of stones; which the gods cut to pieces, as before. Therefore (the Asuras) under the lead of Vritra, got frightened at finding the army of gods uninjured and comfortable, (although) weapons, mountains-peaks and trees (were incessantly darted at them.) The repeated and various attempts (to injure) the gods who were being favoured by Krishna, became as ineffectual as the harsh and unpleasant words of the low (are) towards the noble. (The Asuras) who were not devoted to Hari, whose patience was taken possession of (by the Gods), whose pride was humbled in the battle, began to think of deserting their leader in the thick of battle (when they) found (their) attempts ineffectual. The (great) warrior, wise Vritra, finding his followers, the said (Asuras) flying away and (finding) his army which became dispersed in great panic, said smiling in the following (strain). The best of individuals (Vritra) uttered timely words (such as would) please the wise. (He said) Oh Biprachitti ! Oh Namuchi ! Oh Puloma ! Oh Moy ! Oh Anarban ! Oh Sambar ! listen to me. It is immutable that the created have destruction. There is, in this world, no violation of that. Therefore who is there not to admit that, death is (desirable) which secures both heaven and praise ? It is admitted that in this world two kinds of death are difficult of attainment : (the one) in which being ab-

sorbed in Yoga, (obtaining) mastery over the passions by meditations on Brahma, (one) gives up body ; (and the other) in which (one) gives up (his) body in the battle-field without receding (a single step), and at the van of the warriors.

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CHAPTER XI.

THE AUSPICIOUS SUKA said :—O king ! terrified they took to their heels, without accepting the equitable words of their lord. The great leader of the Asuras, and the enemy of Indra, seeing his army of Asuras, (which seemed to be leaderless) mercilessly driven and shattered by the very punctual gods grew indignant and infuriated and was very much aggrieved at heart; and impatient of enduring such a state of things any longer, checked the career of the gods through sheer dint of his prowess, and reprimanded them in the following manner.

“O gods ! of what avail will it be to you, to run after those (cowards of Dayatas) who are their mother's filth, and who are killed from behind when flying ? To annihilate the frightened ones is neither worthy of those who style themselves heroes ; nor is it their means of attaining heaven. O puny creatures ! if you have courage and mind for combat, only stand steadily for a few moments before me. If you act otherwise then it would be apparent that you are still imbued with ideas of low enjoyment.”

Fired with wrath and frightening his enemies with (the hugeness of) his body, the wonderous powerful being roared

so, as to stun the three worlds. The gods, hearing the great war-cry of Vritra, dropped senseless on the pavement, as if struck by the thunder-bolt. Like the leader of an elephant-herd, intoxicated with shedding ichor, and trampling down lotus-stalks, he, maddened with fighting, upraising his trident in his hands, trod down upon the helpless hosts of the gods, whose eyes were shut in fear, whilst the earth trembled beneath his feet. The wielder of the thunder-bolt, (Indra) indignant (at Vritra's behaviour) and finding him make towards himself, aimed and hurled at him his great irresistible club. Seeing it falling with great vehemence, Vritra, without much ado, caught it with his left hand. Thereat very much exasperated, the valiant enemy of Indra, giving forth a terrific shout, struck the carrier elephant of Mahendra on the frontal globe of his fore-head. O king ! this brave feat of Vritra was greatly admired by all. Like a mountain struck with the levin, Airāvata assailed by the mace of Vritra, pained in the extreme, bleeding profusely, with a cloven forehead, went round and round with Indra on his back, and receded several paces measuring the length of seven bows. The high-souled Vritra did not again hurl his mace against the drooping and dejected carrier of Indra, who (in the meantime) having healed the agony of his wounded bearer by chafing his body with his nectar-dropping hands obtained respite for a while. O illustrious monarch ! Vritra seeing his adversary the thunder-armed (Indra) staying with the intent of battle and remembering the arch act of cruelty perpetrated by him (Indra), was overcome by grief and affliction, and spoke with a laugh.

"By good fortune it is, that thou my enemy, who hast killed Brāhmaṇas, murdered thine own preceptor and (treacherously) put an end to my brother's life, art now before me. O vilest of wretches ! by good luck it is that I shall set myself free from the debt (I owe to my brother) through thee, whose stony heart, ere now shall be cleft

asunder with the stroke of my trident. Like a heartless fellow, who, intent on securing the attainment of heaven, chops off the head of a sacrificial beast, thou hast severed with thy sword the head of my elder brother, who was a sage sinless, duly initiated and chief of the twice-born ones. Thou—who for thy misdeeds art censured even by cannibals, who art devoid of bashfulness, fame, good fortune, and generosity, whose body will be torn open by my trident inflicting great suffering and will remain untouched by fire—shalt be devoured by vultures. I shall worship the lords of beings accompanied by all their troops of followers, with those other erring fools who will here strike home against my person with their raised arms, and whose necks (in consequence of which) shall be severed from their trunks by my sharp and resplendent trident. On the other hand, O Hari ! even if thou cut off my head with thy thunder-bolt after afflicting me sore, I shall then attain the dust of the feet of the worthy, on being set free from the bonds of action, owing to my having offered to the jackals &c., oblations with my carcass. Lord of the celestials ! how is it that thou dost not hurl thy unfailing thunder-bolt at me, thine enemy striding proudly before thee ? Do not doubt that thy thunder-bolt would be equally unavailing like thy club, even as one is that asks for alms of a niggard. O enemy of Asuras ! is not thy thunder-bolt fraught with Vishnu's energy and strengthened with Dadhichi's religious austerities ? With it then do thou annihilate thy adversary ? Thou art sent by Hari, what room can there be then, for doubting thy victory ? For with Hari go victory, good fortune and excellences.

As was said to me, by my master Sankarsana, I, absorbing my mind in his lotus-feet and being severed by thy thunder's edge from the low pleasures of life, abandoning this mortal frame, shall attain to the posthumous state of the ascetics. On those whose thoughts are centered up in him

and who are claimed as his own, my lord doth not bestow any of those vile things known in heaven, on earth or in the nether regions, as prosperity &c., for out of these spring malice, anxiety, anguish, pride, dessensions, disasters and difficulties. But he diminishes impediments in the paths of persons attempting the realisation of *Trivarga*. By this is to be inferred the grace of the illustrious Diety, which is easily obtained by the poor and destitute but hardly by others. O Hari! how do I long to be again, one of the servants of those servants of thine, whose only refuge is thy lotus-feet. Let my mind brood over the excellence of the darling lord of my heart, let my tongue chant his glory and let my body do his work. O reservoir of all good fortune ! bereft of thee, I do not seek heavenly bliss, the highest supremacy, universal empire, sovereignty of the lower regions, success in religious contemplation, or release from constant transmigration. O lotus-eyed one ! I pine for a sight of thee even as the unsledged young of a bird does for a sight of its mother, even as a hungry calf does for a sight of its dam's milk,even as an eagerly expecting sad wife does for a sight of her lord that is away. O lord ! let me, who am whirled on the wheel of this world, in consequence of my acts, whose mind is deeply attached to son, wife and earthly habitation, through the power of illusion, cultivate the friendship of thine illustrious votaries.

CHAPTER XII.

THE AUSPICIOUS SUKA went on:—O king! desirous of dying in battle and thinking death preferable to victory Vritra weilded his trident, and assaulted Surendra, like Kai-tava attacking the great Being (Vishnu) in the enundatory floods. Then the heroic Vritra, whirling with great energy the trident, the points of which were terrible like the tongues of flames of the world-devouring fire, threw it vehemently at Mahendra, crying out in wrath, “ thou art killed, O wretch.” The god of the Thunder nothing daunted, saw the trident advance like a planet or a Meteor hard to gaze at, whirling and whirling through the air. Then with his hundred-knotted thunderbolt he shivered it into pieces, and also severed the hand of the Asura which resembled the body of the serpent-chief. On one of his hands being chopped off, Vritra enraged caught a bludgeon, and with it, struck the thunder-armed Indra and his carrier on their temples. Thereat the thunderbolt flew off and fell down from the hands of *Maghavan* (Indra). This wonderful feat of Vritra was greatly admired by the celestials, Asuras, Charanas, and Siddhas; but the next moment they sorely lamented the predicament to which Indra had been reduced. He (Indra) did not from shame again take up the thunderbolt, which had escaped from his hands before his enemy. Vritra addressed him saying:—O Hari take up thy thunderbolt and kill thine enemy with it; it is no time for grief. Victory does not invariably embrace the dependent, fighting warrior as she does the primary eternal omniscient Being who is the sole cause of creation, preservation and destruction. That great lord Kāla, is the sole ordainer of Victory under whose rule, like birds caught in

a net, these worlds with their (respective) rulers are performing their functions paralysed as it were. It is a matter of marvel that a person should think his inert self as the cause, ignoring him (to be so) who alone is prowess,courage, energy, life, ambrosia, and death. O Moghona ! know these beings as dependent on the Lord (and without any independent existence) like a female figure made of wood or like a deer made of leaves. Without his mercy neither *Purusha* nor *Prakriti*, nor consciousness, nor the great first principle, nor the elements, nor mind, nor the senses, are capable of creation. The ignorant only think themselves paramount, and independent; but the lord himself creates beings by means of other beings and destroys them, in a like manner. It is during the season of victory that persons attain to long life, fortune, fame, prosperity and benediction. But even then, if they are unwilling (to have them), they change themselves into their reverses. Therefore one ought to equally sustain fame shame, victory, defeat, prosperity, adversity, life and death. He who looks upon goodness, energy and dullness as the attributes of Nature and not of the soul, and thinks the soul as a mere spectator (of them), is never destroyed. O mine enemy ! look at me defeated, whose weapon and arm have been cut asunder in battle, but who still am trying my best to deprive thee of thy life. This our combat is like a game of dice, in which our lives are the stakes, the arrows are the dice and our carriers, the dice-board ; but it is not known who will come off victorious and who will be defeated.

THE AUSPICIOUS SUKA continued :—Hearing Vritra's words the wondering Indra praised him for his sincerity; and taking up his thunderbolt smilingly said to him:—“O Dānava! thou art indeed emancipated; thy understanding has grown so very refined. Thou art devoted heart and soul to the omnipresent friendly lord of the worlds. Thou hast tided over that most infatuating illusion, known as Vaishnavi Māyā ; for relinquishing the (gross) nature of

Asuras, thou hast attained to the nature of great sages. Really it is wondrous strange, that thou, in whom the principle of energy predominates, shouldst have thine understanding so much absorbed in the illustrious lord Vāsudeva who himself is entirely composed of the principle of goodness. Thou whose stream of devotion, flows towards Hari the lord of all auspiciousness, hast no thirst for the water of the small pits (representing heaven); for thou hast played into the ocean of nectar and art reveling in the same (referring to his holding communion with god)."

THE AUSPICIOUS SUKA went on :—O king ! thus having spoken to each other, for the purpose of interchanging religious thoughts, Indra and Vritra, both well versed in the tactics of battle and equally mighty, fell to fighting (with fury). O best of kings ! Vritra the subduer of his enemies, grasped a terrible black iron-rod with his left hand and whirling it struck Indra with it. But the god Indra with his hundred-knotted thunderbolt, simultaneously cut asunder both Vritra's club and his arm resembling the former. With his two arms, the roots of which were severed and which were (profusely) shedding blood, the Asura shone like a mountain dropping from the sky, having its wings severed by being struck by (the thunder of) Indra. The Daitya, then placing his lower jaw on the earth and his upper one in the heavens, and opening the aperture of his mouth profound like the ethereal dome, with his lusty serpentine tongue playing inside, and with his shining teeth resembling those of the destroyer, appeared to be devouring the three spheres. Then abnormally enlarging his great body, shivering rocks with his momentum, and like a walking mountain, pulverising the earth underneath his feet, he completely engulfed Indra with his carrier, within his jaws, whilst he resembled a huge powerful and indomitable snake in the act of devouring an elephant. Finding him swallowed up by Vritra, the despondent celestials with Prajāpati and sages of great austerities, began to wail, crying "woe, woe."

Though devoured by the chief of the Asuras Indra gradually went down his abdomen, yet he did not die, having been accoutered in the armour of the Mahāpurusha and befriended by the influence of the *Yogamaya*. Then the mighty Indra having ript open the sides of Vritra came out, and with his might cut off the head of his enemy resembling the summit of a mountain. Swift and duly directed as Indra's thunderbolt had been, it could not sever and bring down the head of Vritra, in a period shorter than twice the number of days and nights occupied by the solar planets in their passage from one solstice to another. Then were kettle-drums sounded in the heavens, in honor of Indra; and the Gandharvas and Siddhas, together with hosts of eminent sages, greatly delighted, eulogised him with panegyrics expressive of his great prowess equal to the destruction of Vritra, and covered him with a shower of blossoms. O Subduer of enemies! even then before the very eyes of the wondering deities did the Supreme spirit of Vritra issue forth from his corpse and was merged in the Being that transcends the universe.

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CHAPTER XIII.

THE AUSPICIOUS SUKA continued:—O very liberal of kings! on the death of Vritra save Indra, the three worlds with their respective rulers, were forthwith cured of the fever of fear, and enjoyed the blessings of tranquility. Then the deities, sages, ancestral spirits, ghosts, Daityas, Brahma, Isha,

Indra, and the followers of the gods all returned to their respective quarters.

THE AUSPICIOUS KING said :—O ascetic, I wish to learn the cause of Indra's anxiety. Wherefore did woe occur to Indra, from that which filled all the other celestials with felicity?

THE AUSPICIOUS SUKA THEREUPON said :—Fearful of the prowess of Vritra, the gods with the great sages, begged Indra to slay him ; but he declined (to comply with their request) from fear of being involved in the sin of Brāhma-slaughter. Indra said unto the gods :—The burthen of my sin, which originated out of my slaughter of Viçvarupa, was very graciously divided among themselves, by the kind woman, the Earth, the Tree, and water; but where am I to wash that sin which will arise out of my murder of Vritra ?

THE AUSPICIOUS SUKA went on :—Hearing this, the sages thus spoke to Mahendra :—Be not afraid, O Indra we will help thee in the celebration of the horse sacrifice which will do thee good. By offering oblation in the shape of horse-sacrifice to the Purusha, the Supreme spirit, the Lord, the god Nārāyana, persons are released even from the sin of destroying the whole world. The very recital of his glory purifies the patricide, the matricide, the murderer of Brāmanas, the slayer of kine, the destroyer of one's preceptor, the eater of dog's meat, the Chandāla, and the most sinful of beings. With hearts full of reverence then, will we worship him, by means of our great horse-sacrifice. By this act thou would'st have been purged off all sins even if thou hadst destroyed the Universe with Brahma, not to speak of thy crime of slaying the malicious.

THE AUSPICIOUS SUKA went on :—Thus persuaded by the Vipras, Marutban (Indra) slew his foe but the sin of Brāhma-slaughter lay on the shoulders of Vrisakapi (Indra) the moment his adversary fell. Surely on account of this act Indra was constantly tormented, nor could he attain repose of mind;

nor could his very many excellent qualities secure his happiness, for indeed he was covered with shame and ignominy. Indra saw his Brāhmaṇa-slaughter shadowing him in the form of a Chandāla woman, shaking with senility, suffering from consumption, and clad in clothes red with the blood she expectorated. Her he saw running after him, exclaiming 'stop O thou Indra' whilst her grey hair was dishevelled, and whilst she poisoned (the very atmosphere of) her way with a stink, the effluvia of putrid fishes. O lord of thy subjects! the thousand-eyed god Indra, after having uselessly sought protection (from the sin of Brāhmaṇa-slaughter) first in the heavens and then in all cardinal quarters, hastily flew in the North-East direction, and plunged into the lake of Mānasa. There completely hiding himself under the fibres of lotus-stems, and being reduced to starvation, in consequence of his emissary Agni (fire) having no access in water, he spent a thousand years, revolving the means of his absolution from the sin of Brāhmaṇa-slaughter. Mean-while the mighty Nahusa who was rendered equal to the task of governing heaven, by his learning, asceticism, prowess, and Yoga, reigned in heaven. But puffed up and blinded by the pride of his (unthought of) wealth and prosperity, he was ere long reduced to the state of a serpent, through the agency of the wife of Indra. Then Indra, who had been cleansed of his sin by a concentrated meditation on the preserver of truth, resumed his sovereignty of heavens, having been called by the words of the Brāhmaṇas. His sin, the heinousness of which had been greatly mitigated, could not overpower him, for he was protected by the presiding deity of the north-east quarter of heaven, having Vishnu for its darling lord. O Bharata! the above-mentioned Brāhmaṇas resorted to heaven and duly initiated Indra into the preliminaries of the horse-sacrifice, the sole object of which is the adoration of the Purusha. O king! then—when Indra offered homages to the Purusha permeated with all the divinities, by way of the horse-sacrifice under-

taken by the Brâhmaṇas,—the heavy weight of his sins which arose from his murder of Vritra, melted away even like mist before the sun. As related before, Indra with the help of Mârichi and other sages, having, in the horse sacrifice, performed the worship of the most ancient Being, the Lord of all sacrifices, was washed of all impiety, and was invested with his pristine glory. The learned sages attentively hear and go through this story from chapter to chapter. It is the antedote against all sins ; in it the great Being, whose feet constitute holy spots of pilgrimage, has been glorified ; in it there is a description of the devoted votaries of the Lord, and an account of Indra's conquest (of Vritra) and his absolution from the sin (of Brâhmaṇa-slaughter). A perusal of it, causes a flow of reverence within our hearts, and secures praise, fame, prosperity, freedom from sins, long life, victory over our enemies, all auspiciousness and keenness of the senses.

CHAPTER XIV.

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THE AUSPICIOUS PARIKSHIT said :—O Brahman ! how was it that the mind of the sinful Vritra which was characterised by the principles of energy and dulness was deeply engrossed in (the worship of) the god Nârâyana ? Even the stream of reverence of the very chaste-hearted deities and pure-souled sages, seldom flow towards the feet of Mukunda. There are beings on the face of this Earth numerous as particles of dust ; but a very few among them,

namely men and others, strive after their (spiritual) welfare. O best of the twice-born ones! some of these are seekers of the final emancipation ; of these, one in a thousand again, having torn asunder the ties of family, are imbued with the knowledge of the real nature of things. O greatest of sages ! of these latter thousands whose souls are emancipated and filled with true knowledge, very few are found to be deeply devoted to Nārāyana and to enjoy perfect peace of mind. But this Vritra who was an incarnate fiend and the scourge of the worlds and who delighted in mortal combat, was the most ardent worshipper of Krishna. O master ! great doubts darken my mind and I am curious to know all about this matter. Did he not satisfy the thousand-eyed god, with his manliness and valor in battle !

THE AUSPICIOUS SUTA said :—The eminent sage Vādarāyani, having listened to the questions of the reverential Parikshit was very much pleased, and answered him in the following words.

THE AUSPICIOUS SUKA said :—O king ! Do thou attentively hear me narrate this history as I myself heard it from the lips of Dwaipayana, Nārada and Devala.

In the days of yore, there reigned in Surasēna a mighty emperor, known by the name of Chitraketu, whose desires were amply supplied by Earth. The number of his wives was a *Koti* ; he was potent enough for procreation. Yet this king did not beget any child on any of his innumerable wives. Thereupon anxiety began to invade his mind, in spite of his having an enviable person, great magnanimity of character, high lineage, vast learning, wealth, prosperity, good fortune, youth, and all excellent qualities, on account of his being the husband of barren women. Accordingly, neither his great wealth, nor his extensive empire, nor the fair eyes of his queens, could bring any happiness to this ruler of the universe. One day, the worshipful sage Angira, aimlessly wandering over the universe, repaired to his palace. He

duly welcomed him by rising from his seat, and with other kinds of homages, and scrupulously performed all the hospitable duties of a host, towards his guest. Then when the sage was comfortably seated, he respectfully resumed his seat beside him. The great sage, seeing the seated king bowing down his head to the ground with humility, received him smilingly, and addressed him Maharaja, and thus spoke to him.

ANGIRA said :—Are you and your subjects prosperous and happy? Like created beings, kings are sheltered by Prakritis. Thus completely guided by these Prakritis kings, attain prosperity and fame. O best of men! it is by such kings, that subjects are rendered rich and happy. Are all your wives, ministers, servitors, subjects, guides, citizens, counsellors, country people, sons, and subsidiary kings, under your absolute sway? But all these become subservient to the will of him, whose own self is under his control; and also all the cardinal quarters, with their guardians, offer him homage with one accord. Methinks, you are not satisfied with yourself. Do you owe this state of your mind to your own self or to others? I see your countenance pale through anxiety, and it clearly convinces me, that you have not been able to realise the objects of your desire. Thus questioned by the learned sage in doubt, the king, desirous of progeny, spoke to him, in the following manner, with great humiliation.

CHITRAKETU said :—O illustrious Sir! What is there regarding the inner and outer nature of corporeal beings, that is unknown to you sanctified sages, whose channel of information is knowledge and contemplation, the result of religious austerities? But as you have commanded me to unfold the cause of my anxiety, I, with your permission, am laying it before you, being urged to do so by yourself. Just as perfumes and garlands can not delight one oppressed with hunger and thirst, so my enviable empire and prosperity can not delight me, who am childless. O mighty being! there-

fore; save me and my ancestors, who are drowned in darkness, by blessing me with a child, and thereby so dispose, that we may cross that hell easily, which is tided over with difficulty by the childless.

THE AUSPICIOUS SUKA continued :—Thus entreated by the king, the generous son of Brahmā, (then and there cooked the sacred *Charu* pertaining to *Trashtra*, and worshipped the great Lord with it. O Bhārata, the twice-born sage, fed the principal and eldest among the queens of the king, by name Kritadyuti, with the leavings of the offering. Then that son of Brahmā said to the king:—"O king you shall get a child, who will simultaneously be the cause of your happiness and misery," and then he went away. Meanwhile having eaten the remainder of the sacrificial offering, the noble Kritadyuti conceived, and bore within her womb, the son of Chitraketu, like Krittikā bearing the offspring of Agni. O king ! as days passed by, her foetus, generated by the seed of the lord of Surasena, rapidly grew larger and larger, like the moon in the light half of a month. In due time a son was born to them. The hearts of the citizens of Surasena, were filled with great joy, as they heard this news. The enraptured king, purified with a bath, and well-dressed, first made the Brāhmaṇas utter the necessary benedictions on the new-born babe, and then perform those ceremonies, which are usually observed at the birth of a child. He gave these Brāhmaṇas gold, silver, precious cloths, ornaments, villages, horses, elephants, and six billion of milch cows. And like the rain-cloud, the magnanimous monarch showered objects of desire, of other corporeal beings, for the prosperity, longevity, and reputation, of the new-born babe. O sage among kings ! the affection of the father towards his hard-won son, every day became more and more intense, like the love of one destitute, towards his hard-won money. The fondness of the mother towards her son, also grew so great, that it sometimes produced perfect infatuation. The other-

wives of Chitraketu, the rivals of Kritadyuti, now burned with a feverish desire for getting children. Moreover the affection of the king Chitraketu always occupied in rearing up his son, was not so intense towards his other wives, as it was, towards that one, who bore him his son. Swayed by jealousy, the other wives of Chitraketu, began to rail at their own selves, and suffered great anguish on account of their misery of sterility, as also, on account of the king's neglect of them. "Fie ! fie on a childless woman ! She is greatly sinful and is not owned as a wife by her husband. She is chidden like a slave by her other fertile rivals. But what is the misery of a slave ? Truly we may attain respect by serving our husbands ; (but we are not allowed to do it). Indeed we are luckless like the slave of a slave." Thus while they burned with jealousy at the good fortune of their rival that bestowed a son on him, the king discontinued their allowances. Thereat, malice became predominant (in their hearts). These cruel-hearted women, unable, any longer, to brook the (behaviour of the) king, and with their understanding perverted through envy, one day administered poison to the king's son. Kritadyuti, entirely unaware of the sinful act of her rivals, entered her son's apartment, and looking towards him, thought him to be profoundly asleep. Then walking hither and thither she went away. Thinking that her son had been sleeping for a long time, the highly intelligent lady said to the nurse, "O gentle woman bring me my son !" Accordingly the nurse repaired to the sleeping baby, but finding it, with the pupils of its eyes turned upwards, and devoid of all life, sensibility and soul, she cried out ' I am undone,' and then fell down on the ground. Hearing the piercing shout of the nurse, the queen violently beating her breast with her palms, hastened to the proximity of her infant, when she found her young son suddenly dead. She rolled on the floor, and under the weight of her affliction, soon lost her senses. Her garments and hair began to fall off. Thereupon the other members,—men and

women—of the king's household, having heard the lamentations, presented themselves on the scene; they were equally aggrieved (with the queen) and afflicted with sorrow. Even those guilty women (the perpetrators of the deed) came, and broke out into pretended wailing. Hearing of his son's unaccountable death, the king was suddenly deprived of his sight. His grief was all the more violent, as his affection was very great; every moment he lost consciousness, and surrounded by his servants, ministers and Brâhmanas, staggered with faltering steps towards his son's apartment. There with his hair dishevelled, and attire loosened, he dropt down at the feet of his dead child. He was unable to speak, but could give forth only sighs, as his voice was choked with the vapour of grief. Seeing her husband so greatly afflicted, and her son—the perpetuator of her race—dead by her side, the queen boded forth the sufferings and agony of her subjects, and thus profusely lamented her sad lot. Her heaving bosom anointed with safron-paste, was shed with continuous tears mixed with the collyrium of her painted eyes; her hair from which the garlands had dropped off, floated in the air, and she bewailed her son, in the melodious tones of a female osprey.

"O creator! thou art void of sense, for thou dost act in direct contravention to the welfare of thine own creatures. To allow old, worn-out beings, to burn to the socket, and to destroy the youthful, is a total reversion of the common principle of creation. Thou hast become the arch and eternal enemy of the human race. If there be no fixed order regarding the birth and death of corporeal beings, if these be regulated solely by *Karma*, then let them be born, and die, according to their own actions; (and there can be no room for thy existence). The sacred tie of affection, which thou hast established for the preservation of the species, is now snapped asunder even by thy (thoughtless) self. (Then addressing her departed child, she said):—It does not befit thee, my darling,

thus to forsake thy forlorn and pitiable mother. Look at thine greatly aggrieved father? O son, by thine agency we hope to cross that hell, which cannot be crossed by the childless. So thou ought not to fly far with cruel Death (nipping our long cherished desire). Arise my child! for here are thy young playmates, calling thee to join them in their sports. O daughter of the king! thou hast slept overlong! thou art oppressed with hunger: come, eat something, suck thy mother's breast. Remove the grief of us—thy kinsmen. O son! an ill-fated woman, I did not see the fascinating smile playing on thy lotus like countenance, thine eyes are closed. I do not hear thy pleasing lisp? Art thou indeed gone to the other world! (I see) thou hast been borne by the hated and heartless Death, to that country, from which no one ever returns.

THE AUSPICIOUS SUKA continued:—Whilst the queen bewailed her dead son in these profuse lamentations, Chitraketu, no longer able to suppress his grief, burst out lamenting. The other males and females, the followers of the royal couple, seeing them lamenting, began to cry aloud. Then after a while (under the heavy weight of grief) all became senseless. Coming to know of this great catastrophe, (in the king's family) the sage Angira, accompanied by Nārada, came over there, and found them all senseless (with sorrow) and no body to soothe there.

CHAPTER XV.

THE AUSPICIOUS SUKA said:—They both consoled the sorrowful king lying unconscious near his dead child, with wise saws and thus spoke to him: ‘Who is he to you, whom you are so bewailing? And who are you to him? Who were, are, or will be your relations respectively, in the life you had led formerly, in that which you are leading now, or in that which you will lead in future. As sands (in the beds of rivers) are gathered up, and separated by the force of the current, so in this earth, beings are tied in the cord of relationship, by the course of Time (Kāla), and again let loose, by the same agency. As one seed sometimes grows from another and sometimes does not (there is no relation between them, except as cause and effect), so, one being is towards another, by the illusive energy of the creator. O king! neither you, nor we, nor the contemporaneous mobile and immobile objects, are the same, as you, we, or they, were before this present state; neither shall we, you, or they, are the same, in this state; nor shall the present condition remain unaltered after our deaths. The Lord of beings, although quite indifferent, boy-like creates, preserves, and destroys the beings of this universe, through the agency of other beings, who are not independent, and who, in their turn are created by him. O king! like one seed growing from another, one material body is made out of another, through the instrumentality of a third; but the soul enshrined within the material frame, is immortal and eternal, even like the earth. Like the imaginary division of things into genus and species, obtaining in the out-side world, from time immemorial, this distinction of the spiritual soul from the material body, has been the result of ignorance.

THE AUSPICIOUS SUKA continued :—Thus consoled by the speech of the twice-born ones, the king Chitraketu, after having wiped with his palm, his face pale from agony, answered them in the following manner.

THE KING spoke :—Who are you two, who appear to be even greater than the greatest, and who are endowed with best knowledge ? Methinks, you have come hither, under the disguise of ascetics. For Brāhmaṇas beloved of the Supreme Diety, with signs of madness about them, rove at will on the earth, for the purpose of awakening the apprehension of ignorant minds like myself. Kumāra, Nārada, Ribhu, Angira, Devala, Asita, Vyasa with his internal darkness totally dispelled, Mārkandeya, and Goutama; the mighty Vasistha, Rāma, Kapila, Vādārayani, Durvāsa, Yājnavalka, Jatukarna, Aruni; Romasha, Chhyabana, Datta, Asuri, Patanjāli, Vedasira, Dhauma, and Panchasikha; Hirannava, Kausalya, Srutadeva, Ritadhaja; these and other accomplished sages like them, constituting the sources of knowledge, are constantly wandering in this universe. Therefore O Lords ! do you do me the favour of lighting the lamp of knowledge within me, an ignorant boor, who am fast sinking into the depths of blinding darkness.

THE AUSPICIOUS ANGIRA said :—O King, I am that Angira, who had conferred offspring on you, when you were desirous of such ; and this other sage before you, is the worshipful Nārada himself, the son of Brahmā. Knowing you immersed in great gloom incident to your grief on account of the death of your son, and thinking it unworthy of (you) who belong to the chosen ones of the Mahapurusha, we both have come to you for the purpose of showing our favor unto you. You, who are devotedly attached to Bhagavān, and who have realised the Brahma, ought not to be dispirited. I would have then instilled into you, highest knowledge, when I first came to you ; but finding you intent on other things, I gave you a child. But now you experience

the distress of those who have got children; and equally afflicting are wife, wealth, habitation, and various other kinds of prosperity and power. The objects of perception, and kingly fortune, are all a fleeting show. So also, the Earth, and your kingdom, army, treasury, retainers, ministers, friends, and everything belonging to Surasena, and everybody else therein, are the sources of sorrow, ignorance, fear and affliction. They are like the imaginary cities of the Gandharvas, and are (unreal) like affections and desires experienced during a dream. These creations of the mind are seen in the absence of the divine knowledge, but not at other times. So actions originate from the mind from a desire of them. It is said, that the bodies of corporeal beings, which are made up of matter, intellect, and action, are the springs of all their troubles and anxieties. Therefore with a peaceful mind, meditating upon the true nature of your own soul, and renouncing your belief in the actual existence of duality in this world, do you enter into the regions of tranquility.

THE AUSPICIOUS NARADA said :—Receive from me this sacred formula of the *Upanishad*, with due care and sanctity, remembering which you shall see the great Lord Śankarsana within seven nights. Formerly approaching his feet (as a refuge), the gods with Sarva as their head having renounced the errors of duality, attained to his incomparable transcendent glory, which, you also, should reach ere long.

CHAPTER XVI.

THE AUSPICIOUS VADARAYANI said :—Then Nārada invoked the spirit of the king's dead son, and, showing him to his lamenting relatives, said,

THE AUSPICIOUS NARADA said :—May you rest in peace ! O spirit ! do you see your mother, and father ? your friends and relatives, are sorely afflicted with the grief, of which you are the cause ? Revive your dead body by re-entering it ? Enjoy the remainder of your (allotted) life, and being installed on the throne, and surrounded by your relatives, enjoy the good things of life, offered to you by your father.

THE SPIRIT said :—In which of my births were they my father and mother ? Am I not compelled by my own acts to assume and re-assume the forms of gods, men and lower animals ? Everybody, in course of time, becomes every other body's friend, relative, or foe, or neither of these two ; cherisher or hater, or neither of them. Like gold and other things of merchandise, passing from one customer to another, the spirit is travelling from one existence to another. Even in this life the relation between living beings is seen to be short and changeable ; and as long as the relation remains, so long affection exists. Thus the spirit though, assuming forms, remains immutable and free from of Egoism ; he can claim the body as his own, so long as he resides in it. The spirit is eternal, undeteriorating, and subtle, the refuge of all, and the revealer of himself. This all-powerful Lord creates himself and the world by virtue of his own power of illusion. He has none, whom he likes, and none whom he dislikes. He has neither friend nor foe ; he is one and companionless, and a spectator of the good and evil ways of his friends etc. of various kinds of intellect. He (the soul) reaps neither happiness nor misery, nor the

results of his own actions ; but looking with an indifferent eye, he is the witness of causes and effects, and is reckoned as the supreme Deity.

THE AUSPICIOUS VADARAYANI said :—Thus speaking, the spirit vanished ; his wondering relatives, being able to sever their bonds of affection, renounced all sorrow for him. His kinsmen then carried his body to the cemetery, and having duly performed the last rites (of the dead), were freed from the fast fetters of affection, the source of sorrow, ignorance, fear and affliction. The infanticiders ashamed of themselves and greatly diminished in beauty for having murdered the child, performed on the banks of the *Jamuna*, the penances, prescribed by the *Brahmanas* for such sins ; O king ! they thoroughly understood and bore in mind the words spoken to them, by the twice-born (Angira).

Chitraketu thus (spiritually) awakened by the speeches of the Brâhmanas, departed from his black hole of a habitation, like an elephant freed from the mire of a tank. Then having duly bathed in the sacred water of the *Kalindy* and offered oblations therewith, he worshipped those sons of Brahmâ, restraining his speech and with a concentrated soul. Knowing him to be deeply attached to them, and self-subdued, and distressed, the potent Nârada, greatly pleased with him, imparted to him the following piece of knowledge.

Salutations unto thee, O potent Vâsudeva ; we meditate on thee ; salutations to Pradyumna, Anirudha, and Sankarsana. Salutations unto him, who is absolute consciousness, and who is the embodiment of ecstasy and peace ; in whom the soul finds solace, and who hath got quit of the sense of duality. Salutations unto him, who beats back the surges of passions, by an enjoyment of his own soul. Salutations unto the great Hrishikешa, whose forms are endless. May He protect us, who revealeth himself, only when there occur a perfect cessation of the actions of the senses and the mind, who has got no

denomination, and semblance, who is made of thought only, and who is the cause of causes and effects. Salutation unto that Brahman on whom this world is centered, from whom it has originated, and by whom it shall be destroyed; unto him who is pervasive like the earth in an earthen pot. I bow down unto him, who though pervading the internal and external world like the sky, is neither touched nor apprehended by the mind, the senses, the intellect and the five vital breaths. It is only when, inspired by a portion of his consciousness that the organs, the mind, the heart, and the intellect, betake themselves to their respective offices; at other times they are powerless like cold iron-rods (which cannot burn). During the time they are inspired in this way, they are worthy of the name of Drasta, (spectator). OM! Salutations be unto the mighty great, and magnanimous, being, who is the owner of all prosperity; whose two lotus-feet are cherished by the hands, resembling lotus-buds, of his principal devotees. I reverently bow down unto thee, who surpassest even those who are the most excellent.

THE AUSPICIOUS SUKA said:—O king, thus having initiated in this knowledge, (the king), who was attached to them and who sought their refuge, Nārada with Angira, repaired to the abode of the Lord Self-sprung. For seven days, Chitraketu with concentration, contemplated the knowledge imparted to him by Nārada, all the while living solely on water. O king! in virtue of this knowledge which he treasured up (in his memory), he, after the lapse of seven nights, obtained the Sovereignty of the Viddyadharas, from which no fall was possible. His mind having been enlightened with the aforesaid knowledge, a few days after he approached near the feet of Sesha, the God of gods. He then saw the Lord surrounded by the chiefs of Sidha, clad in blue attire, with his blazing diadem, Kayuras, zone and bracelets, his complexion fair like that of a blooming lotus, his countenance beaming with delight, and his eyes

with a slight reddish tint. Purged of all his sins at the very sight of Him, with a heart cleansed and calm, he fell at this feet. He then, reverentially bowed down to the primæval Purusha, whilst his eyes overflowed with the tears of devotion, and his hair stood on the end from delight. With tears of tender regard, he drenched the stool of the lotus-feet of the illustrious Deity, and could not long dwell on his glories, for his utterance was choked with love and awe. Then having concentrated his mind by the help of his intellect and regained the power of speech, checking the outward actions of his organs of sense, he thus addressed the Preceptor of the worlds, whose image has been described in the scriptures of the Satatyas.

CHITRAKETU said :—O Lord ! unconquerable though thou art, yet thou art often vanquished by self-controlled sages of impartial minds ; who again, in their turn, are conquered by thee ; for exceedingly kind, thou surrenderest thyself to those devotees, who are free from desire. O almighty Being ! the creation, preservation and destruction of the worlds are thy special privileges. The other gods vainly boast of their independence, for they are only portions of thy portions, while thou art the sole creator of the universe. As thou art found in the beginning, the middle, and the end of the atoms, as well as, in those of the largest created things, thou art absent in all three. Thou who dost exist in the begining, the middle, and the end of all truth, art surely immutable and eternal. Surely this mundane sphere is twenty times covered over with earth &c ; but millions of such, seem no better than atoms, in comparison with thyself, for thou art endless and infinite. Those beasts of men, who burn with a thirst for worldly advancement, worship those gods that preside over the same, and not thy hallowed self ; but lord ! with the extinction of these deities, their prosperity comes to an end, like the good fortune of the followers of a king when his line perishes. If those whose minds are bent on real-

ising worldly desires, direct them towards thyself, who art all knowledge and excellence, they may escape the miseries of repeated births ; for plants do not grow out of fried seeds. It is when they are blinded by their passions, that all the troubles and affliction of created beings, are generated. O unconquerable one ! Thou dost indeed dwell in everything that is best, for thou hast explained the unblameable *Bhagavat Dharma*, to which, desirous of securing final beatitude, even the self-satisfied and penniless sages betake themselves.

"I" "mine" "you" and "your," these and other terms of endearment—the effects of a perverse intellect—which are abundant in other systems, are scarcely to be found in the religion expounded in the *Bhagavat*. Those (systems) which are the results of a perverted intellect, are surely impure, filled with impiety and are subject to decay. What benefit can be reaped from those systems of religion, the principles of which, inculcate an unqualified mortification of ourselves and others ? What purpose can they serve ? By practising self-mortification, one's temper grows irascible, and by oppressing others, one reaps sin. But Lord ! thine eye never swerves, and out of it beams forth the bright light of the religion of the *Bhagavat*. It is followed by people desirous of final emancipation, who have got rid of a sense of distinction pervading the mobile, immobile and living world. O Lord ! neither is it impossible for the entire mass of our sins to vanish, at the mere sight of thy hallowed self ; an attentive hearing of the recital of thy name, liberates, even the Chandāla, from the meshes of this mundane existence. O mighty Being ! I am cleansed of all impurity, for I have seen thee. Why shall the saying of the godly sage Nārada, who is known to thee, be otherwise. All the endless variety of actions performed by men, is known to thee, who art the soul of the universe. Like the fire-fly in relation to the sun, how can I enlighten thee

on any point, who art the supreme preceptor. Salutations unto the mighty Being, the Paramahansa, who is the original, stay, and destroyer of this universe ; whose real nature is unrevealed to the puny sages on account of their sense of difference still existing in them. Salutation unto thee thousand headed deity on the putting forth of whose endeavours, the other gods put forth their own, who exercising His power of vision, the sense organs perceive their objects and this mundane globe being placed on whose head, seems like a mustard seed.

THE AUSPICIOUS SUKA said :—O enhancer of the glory of the Kurus ! the mighty and infinite Lord, highly praised with this hymn, thus replied to Chitraketu chief of the Vidyadharas.

THE AUSPICIOUS BHAGAVAN said :—O king ! thou art indeed emancipated, for thou hast seen me, art conversant with the knowledge imparted to thee by Nārada and Angirā and hast listened to my precepts preached to thee by them. I constitute all created beings, and am their soul and protector. Sabdhabrahma and Parambrahma are my two eternal bodies. Behold ! the soul pervading this universe, and the universe pervading the soul ; I pervade both of them, and they both are made of me. Even as one, in a state of profound slumber, sees the different regions of the universe in his own self, and thinks himself, whilst the same state continued, awake, and situated in a particular spot, so know the waking state etc. of animated beings, to be the hallucinations of the mind; therefore do thou worship the great being who is the spectator of them all. Know me to be the supreme soul Brahma, who is devoid of all the properties of matter, and through whose agency even a person who was fast asleep remembers his own slumber and happiness experienced during it. That knowledge is the Supreme Brahma which is found by a person remembering his experiences both during sleep and wake, to be the connecting link

as well as the separating medium between the two states. But when a person forgets this my true nature, and thinks himself independent of me, then is he merged into worldliness, and compelled to assume form after form and suffer death after death. At no time and no where can he expect to reap good, who can not enlighten his mind with self-knowledge even when blessed with human existence, in which there is room for the acquirement of the knowledge of perception and inference. So the sages, knowing, troubles and unexpected reversions of consequences to be the outcomes of desire, and final beatitude to be the fruit of absence of desire, annihilate all their wishes and expectations. The husband and the wife both perform various actions, either for the advancement of their worldly interest or for avoiding misery; but by these acts neither is their misery ended, nor is their happiness enhanced. Thus a person, knowing the perverseness of those who are proud of their own wisdom, and realising the subtle fourth state of the soul, and being liberated by their own spiritual energy from the ties of this world and the next, and imbued with the knowledge of perception and inference, become devoted to me. Those wise men, whose intellects are skilled in *Yoga*, think the realisation of the Supreme Soul (within the mind), to be the greatest good possible to mankind. O king! if thou, rememberest my words with reverence and care, then being possessed of the knowledge of perception and inference thou shalt be emancipated without delay.

THE AUSPICIOUS SUKA said—The Almighty Hari, the preceptor and Soul of the universe, after having consoled Chitraketu, disappeared even before his very eyes.

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CHAPTER XVII.

THE AUSPICIOUS SUKA continued :—The Bidhyadhara, Chitraketu, then, having bowed down his head in the direction of that quarter of heaven into which the Endless Being had disappeared, began to wander in the sky. Of indefatiguable strength and possessing acute senses he, roved (for thousand and thousands of years) in the caverns of the *Kulāchala*, where beings often realise their desires; there he made the wives of the Vidyharas hymn the great Lord Hari, whilst the ascetics, Siddhas and Chāranas, sang in praise of himself who was a great Yogi. Once on a time when travelling in the shinning car presented to him by Vishnu, he found Girisha (the Lord of mountains) surrounded by Siddhas and Chāranas. He saw him (the god) in the midst of the assembly of the ascetics, embracing with his arms his wife, seated on his lap. Then with a loud laugh, he uttered the following words even in the very presence of the Goddess.

CHITRAKETU said :—“Such then is the conduct of the preceptor of the worlds, the teacher of all corporeal beings? He is sitting in the assemblage of sages, coupled with his wife. Like a low shameless wight, he is presiding in the assembly, with his wife on his lap, although he wears knotted hair on his head, and is renowned for his severe religious austerities and knowledge of Brahma. Generally even mean fellows indulge in dalliance with their wives in secret; but this observer of high vows, is enjoying the company of his wife in the presence of this gathering.”

O king! hearing these words, the mighty god, whose intellect was fathomless, gently smiled and remained silent, and the other members of the assembly followed his example. But the

goddess, greatly wrathful with that graceless one, who was proud of his own self-control and ignorant of her prowess, and who had uttered very many indecent words before her, said :— “ Is this fellow now a ruler among men ? Does he wield a scepter, or is any power of life and death vested in him ? He seems to be very inimical to the wicked and shameless beings like ourselves ! The lotus-born Brahmā, his sons Nārada, Vṛigu and others, Kumāra, Kṛila and Manu, are all ignorant of the ordinances of religions ? They do not stop Hara as transgressing the scriptural rules. This most impudent and vile Kshatrya—who, contemning the wise and the learned, reproves the preceptor of the world whose lotus-feet are meditated on by the above mentioned gods, and who is the holy of holies,—is surely deserving of condign punishment. Neither is this person worthy of attaining the feet of Vaikuntha (Krishna), reverentially worshipped by the great sages ; for he is insolent and full of egotism. O son ! therefore do thou be degenerated into the wicked existence of the Asuras, so that thou mayst not be able to harm the great, any longer.

THE AUSPICIOUS SUKA said :—Oh Bharata ! thus accursed, Chitraketu descended from his car and tried to propitiate Sati, saluting her with his bent head.

CHITRAKETU said :—O Ambikā ! I do receive thy curse, with my folded hands ; for what is spoken by the gods to mortals is surely their destiny. Everywhere and at every time, animals blinded with ignorance, being turned on the wheel of life, come upon happiness and misery. Neither self nor any other agent is the creator of happiness or misery ; the ignorant only, think them to be so. This world is an illusory river of the principles and in it there is no very great distinction between a curse and grace, heaven, and hell, and happiness and misery. The One supreme Deity through his own illusive energy creates beings, their happiness and misery, and their freedom and slavery, but He himself is devoid of

hem. He has none sharing his love and none sharing his hate; he has neither relatives nor kindred, neither friend nor foe. Regarding every one and every thing, with an even eye, that unstained Being has no attachment for happiness and so there is no room for anger in him. Still, righteous or otherwise, the actions, which are done through his energy of illusion, are capable of producing the happiness or misery the weal or woe, the bondage or freedom, and the life, death or worldliness of beings. Therefore, O wrathful goddess ! do not think, that I am trying to appease thee, so that thou mayst release me from my curse ; but, O most chaste lady ! I beg thy pardon for having uttered anything that thou mayst consider as wrong.

O repressor of enemies ! thus having appeased both Girisha and his consort, Chitraketu went away in his own car, before their wondering eyes. Then the God Rudra spoke to the goddess Rudrāni in the following manner, whilst the divine sages, the Daityas, the Siddhas, and others present in the assembly, listened to him,

THE AUSPICIOUS RUDRA said :—O thou of a dainty waist, dost thou appreciate the nobleness of the high-souled servants—cherishing no desire—of Hari that God of wonderful deeds. Those persons who are greatly devoted to Nārāyana, are afraid of none; they look upon Heaven, Hell, and Emancipation with an equal eye. In his sport the supreme God dispenses bodily forms to corporeal beings in consequence of possessing which, the duality of happiness and misery, life and death, and, curse and grace visits them. The difference which persons find between prosperity and adversity in respect of themselves, is, like the mistake of confounding a garland with a serpent, the result of ignorance. Those people, who bear (a heart-felt) reverence towards Vāsudeva, and whose source of power is their knowledge and absence of worldly desire, have no other protector to seek. Neither myself, nor Virinchi nor Kumāra nor Nārada,

nor the sons of Brahmā, nor the ascetics, nor the chiefs among gods, can dive into his designs. How is it, then, possible for those gods who are only composed of very small portions of him, and who think themselves independent, to understand His real nature? He has no object of love or of hate neither friend nor foe; he being the soul of every being, is beloved of all. This great, peaceful and impartial Chitraketu, is a very favourite follower of Achutya and so am I. Therefore, thou shouldst not wonder at the conduct of the peace-loving, high-souled and impartial devotees of the great Lord.

THE AUSPICIOUS SUKA said :—O king ! the goddess Umā, having heard the words of the almighty Siva, became very much satisfied and all her doubts were dispelled. Though Chitraketu could have cursed the goddess in revenge, yet he did not do it, but took her curse on his own head ; surely this indicated his high moral nature. Chitraketu then sprang as a Dānava out of the sacrificial *Dakshinagni* of *Tastrā*; and he was called Vritra and was gifted with a knowledge direct and inferential. I have now answered your question in detail, regarding the cause of Vritra's birth in the Asura class, and his attachment towards the great Lord. By hearing of this sacred history of the high-souled Chitraketu, and of the glory of the devotees of Krishna, men are released from the fetters of this existence. He, who, with his thought fixed on Hari, every morning recites this history with reverence and with accurate enunciation, attains to the best and highest mode of existence.

CHAPTER XVIII.

THE AUSPICIOUS SUKA said :—O great observer of vows! Prisni, the wife of Sabitā, gave birth to Sāvitri, Vyāhṛiti, Trayee, Agnihotra, Pasu, Soma, Chaturmāsyā, and the Mohamakhas; and Bhaga's wife, Sidhi, gave birth to, Mahima, Bivu, and Pravu, and to a most beautiful daughter named Assi. The wives of Dhātā, Kuhu, Sineebali, Raka and Anumati, respectively brought forth Sayam, Darsa, Prata and Purnamāsa. Samantra on his wife Krya, begot the Fires, called the Purishyas. Charsani was the wife of Varuna, and bore in her womb Bhrigu, and also the Yogeē Vālmiki who formerly was born out of ant-hills. Agastya and Vashista were the common sons of the sage Mitra and Varuna, for both these Rishis, fired with lust at the sight of Urvasi, dropped in her presence their seed in the same earthen pot. Mitra also generated three other sons, by name Utsarga, Arista and Pippala, on his (duly married) wife Raibati.

O son! we also heard that Indra begot on his wife Paulomi, three sons, whose names were Jayanta, Rishava, and Midrusa. On his wife Kirti, Urukrama, who had through his *Maya* formerly assumed the form of a dwarf, begot a son named Brihatsloka. He (Brihatsloka) also became the father of Souvaga and others. We shall tell you in detail here-in-after, all about the prowess, qualifications and actions, of the high-minded Kaçyapa, and how he was procreated in Aditi.

Now I shall tell you all about those sons of Kaçyapa, who were called Daityas, and among whom were the auspicious Vali and Prahlāda, the devotees of Vishnu. Diti had two sons, by name, Hiranyakaçipu and Hiranāksha who were held in great estimation both by the Daityas and the Dānavas. The Dānavi Kayadhu, daughter of Jamva, the

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wife of Hiranyakaçipu gave birth to four sons, named Sanghrāda, Anuhrāda, Hrāda and Prahlāda. Their sister Sinhikā, given in marriage to Viprachita, became the mother of Rāhu, whose head Hari cut off with his disc whilst he was in the act of drinking Amrita (ambrosia). Mati the wife of Sanghrāda, gave birth to Panchajana. Hrāda's wife, Dhamani brought forth Batapi and Ilbala; this Ilbala cooked Vātapi for the meal of Agastya who had repaired to them as a guest. Vaskala and Mahisa were the sons of Anuhrāda, by his wife Surya; and Virochana was the off-spring of Prahlāda by his wife Drarvi Virochana begot Vali, who again, on his wife, Asanā, begot an hundred sons, the eldest of whom was Vana. His (Vali's) fame, which is worthy of being expatiated on, shall be described hereinafter. This Vana, after a prolonged worship of Girisha, obtained the leadership of his (Girisha's) followers; and even now the great Lord could be found with him, as the guardian of his city. The forty-nine Marutas, (wind) gods were also the sons of Diti. Having no issue, they were rendered homogeneous with the gods, by Indra.

THE AUSPICIOUS KING said:—O preceptor! how were these Marutas rendered homogenous with the gods, by Indra? And how did they relinquish their Asura nature, which had been born with them? What good did thy do to Indra? O Brahman! these sages with myself, are very anxious of knowing all about this matter; therefore mighty being, be pleased to explain it to us.

THE AUSPICIOUS SUTA said:—O Satrāyana! Vādayayani, versed in all knowledge, hearing with regard the king's few but sensible words, sincerely praised him, within his heart, and thereafter thus spoke.

THE AUSPICIOUS SUKA said:—Diti, whose sons were all slain by Indra, with whom had sided the great Vishnu, thus began to thin k within herself, whilst she was burning with the fire of rage, kindled by sorrow.

"When shall I rest in peace, after having destroyed that crooked, heartless and sinful Indra, who slew his brothers and who is given to the gratification of his senses. The designation, even of that body, which now belongs to one who is called a lord, was nothing more than worms, filth or ashes. Then, can he be said to know his own interests, who oppresses others for the benefit of such a body, seeing that, as a penalty for such tyranny, he is sure to be condemned to a life in hell? Any how I must have a son, powerful enough to humble Indra's pride, who has grown very arrogant by thinking this (frail) body to be ever-enduring. O king! knowing the compassing of the pleasures of her husband, to be the best means of securing her object, that woman, intimate with the knowledge of human nature, very soon succeeded in ingratiating herself into his good graces, by means of love, self-control, attachment, devotion, sweet words, smiles, and side-long glances. In this way even a learned man, is made a slave by his beautiful wife. When this hen-pecked husband is reduced to this plight, it is no wonder, that he should say 'yea' to every wish of his wife. In the beginning, the lord of men, (Prajāpati,) finding the male portion of created beings companionless, out of the remaining half of his body, created the females by whom the fancy of people has been ensured."

O son! the mighty Kaçyapa greatly pleased with the services of his wife Diti, one day greeting her, thus smilingly spoke unto her.

THE AUSPICIOUS KACYAPA said:—O unblamable female of shapely thighs! I am pleased with thee, ask any boon of me. What object of desire in this or in the next world, can not be realised by a female, whose husband is pleased with her? A husband is truly said to be the supreme deity to his wife. The great lord Vāsudeva, the heart of every being and the husband of Sri, is worshipped

ped in the person of the gods, by people who ascribe to him different images and names ; but by women he is worshipped in the person of their husbands. O lady of slender waist ! therefore it is, that wives devoted to their husbands, and desirous of their own welfare, should with a singleness of purpose worship their husbands who are their soul and highest deity. O gentle woman ! as I—thine husband—have been worshipped with reverence by thee in this manner, I am willing to gratify that desire of thine, which is incapable of being attained by unchaste women.

DITI said :—O Brahman ! if thou art disposed to confer on me a boon, grant me an immortal son who shall be powerful enough to kill Indra, who has murdered both of my sons and made me a bereaved mother.

Hearing her words the Vipra became greatly agitated and lamented saying :—

'O what great sin hath clung to me to-day ? Wretch that I am, I shall without doubt be hurled to hell, for I have suffered my heart to be captivated by the charms of a woman, and for I find pleasure in wealth and in the enjoyment of the senses. What can be the fault of this woman, seeing that she has only followed the propensity of womanly nature ! Fie fie on me, who am ignorant of my own interests, and who have lost my self-control. Who can penetrate into the purposes of women, whose faces are like full-blown autumnal lotuses, whose speech is as nectar to the ear, but whose hearts are sharp like razors ? Truly women bent on realising their own desires, do not stay for their beloved beings ; they can themselves murder their husband, sons or brothers, or cause them to be murdered (by others). I can not belie my promise of granting her desires, nor is Indra deserving of death ; the following, meseems, is the best means to pursue.'

O son of Kuru ! thinking thus within himself, the great Māricha, whilst blaming his own thoughtlessness, angrily spoke.

THE AUSPICIOUS KACYAPA said :—O gentle dame ! if thou strictly observest the following religious vow, thou shalt be blessed with a son who will be friendly to the enemies of the gods and who will slay Indra.

THERE AT DITI said :—O Brahman ! I will observe the vow ; tell me what acts are to be performed (by me) and what are prohibited ; and also, what acts shall destroy (the due observance) of the vow.

THE AUSPICIOUS KACYAPA said :—Thou shalt not oppress any being,, curse (any creature) or utter any falsehood ; neither shalt thou cut thy nails, nor shave thine hair, nor touch inauspicious things or beings ; nor bathe in water nor indulge in anger nor hold converse with the wicked. (Thou shalt not) wear unwashed clothes, or garlands worn by others ; thou shalt not eat any food cooked by a Vrisala, polluted by ant, or touched by a woman in her courses ; neither shalt thou take the leavings of meals, nor any kind of flesh. Thou shalt drink water with thy joined hands. Thou shalt not go out on the evening, without having previously touched water or curbed thy speech, or with thy body unclean and uncovered, and bare of ornaments, or with thy hair dishevelled. Thou shalt not lie down, without having duly washed thy feet, or with thy feet wet, or with thy head placed towards the north or the west, or with any body else, or with thy person nude ; or during either of the twilights. Wearing washed garments, with thy mind and body purified and cleansed, thou shalt worship, before taking thy morning meal, cows, Vipras, Sri, and Achutya. Thou shalt also worship those women whose husbands are alive, with garlands, perfumes, and ornaments. Thou shalt also serve thy husband, having adored him ; and also meditate on thy husband conceiving him to be within thy abdomen.

If, for a year, thou canst strictly observe this vow capable of conferring offspring on people, thou shalt have a son equal to the destruction of Indra.

O king ! the high-minded Diti, having assented, was impregnated by Kaçyapa, and began the observance of her vows in right earnest. O bestower of honor ! the sagacious Indra being apprised of the designs of his mother's sister, went to her hermitage, and tried to please her by serving her in many ways. Every day, at the proper time, he presented her with flowers, fruits, roots, Kuça, sacrificial fuel, leaves, earth, water, and sprouts gathered from the forest. O king, like a cunning deer-hunter, disguised in the form of a deer, Indra waited upon Diti, absorbed in the performance of her vow, for the purpose of detecting any flaw in the discharge of her vow. But, O lord of the earth ! with all his sharpness, Indra could not find out a single flaw, in the observance of her vow. Thereat he was oppressed with extreme anxiety, and pondered over the means of realising his own welfare. One evening, as ill-luck would have it, she became unclean, and fatigued in consequence of the severity of her religious observances, she fell asleep, clean forgetting either to touch water or to wash her feet therewith. Espying this fault, at that moment, Indra, versed in Yoga, by means of his Yoga energy, entered into the womb of Diti, deprived of consciousness by sleep. Then with his thunderbolt, he sundered in seven her foetus of golden effulgence ; and again he divided each of these (crying out in pain) into seven other parts, at the same time bidding them not to cry. O king ! when Indra was in the act of cutting them, these parts of the foetus, with joined hands said ;—'Wherefore dost thou torture us ? We are thy brothers, Mārutas by name.' The Kausika said, 'never fear ; you all are my bothers having the same nature with me ; and shall be mine own followers, and called Mārutas'. Like thyself, who did not die by the arms of Drona's son, through the mercy of Srinivāsa, the foetus inside Diti's womb, though wounded in many places with the thunderbolt, did not die on account of the mercy of the same Srinivāsa. By worshipping the first Being even once, men obtain the

self-same form with the Purusha. Then how was it possible for Diti's foetus to be destroyed, considering that she adored Him for nearly a year? These Mārutas with Indra raised the number of the gods to fifty; these were made to drink *Soma* by Hari, after their mother's defects had been purged out of them. Awaking, Diti found her sons radiant like fire, standing before her with Indra. That stainless lady was greatly rejoiced at the sight. Then after a while she asked Indra saying, "O son, I underwent the severities of this vow, with the view of obtaining a son, who would be a terror to the celestials; I expected to have one child only, how comes it, that there are nine and forty sons. Relate to me the truth—if you know it—about this matter; but speak no falsehood."

INDRA said:—O mother! selfish and impious, I, coming to know the end of thine endeavours, have come to thee and detecting a foible in thy self, have destroyed thy foetus. Thy foetus cut in seven pieces by me, has become seven male children, each of these again was divided into seven parts. Still they did not die. Having seen this marvel, I ascertained, thou hast attained unto some great success, which sometimes follows the worship of the great Being. Those persons, who are free from all desire, and who worship the almighty God-head without even cherishing the wish of realising the final beatitude, are said to know their interest well. What wise men would worship god, the soul, the lord of the universe and the giver of spiritual advancement, with the view of asking worldly prosperity of him, which can be found even in hell.

O high-minded lady, O mother! it behoveth thee to forgive the wickedness of me, a crooked wretch, in as much as thy foetus has revived by a stroke of good fortune.

THE AUSPICIOUS SUKA said:—Then Indra, with the permission of the highly-delighted Diti, led her with the Mārutas to Heaven. Thus I have told you all about the

question that you had put to me, regarding the auspicious birth of the Mārutas. Inform me, what shall I relate to you next.

—oo—

CHAPTER XIX.

THE AUSPICIOUS KING said:—O Brahmana! I wish to know the Vrata Pungsavana, which you have mentioned even now and the performance of which gratifies Vishnu.

THE AUSPICIOUS SUKA said:—In the beginning of the light half of the month of Mārgasira a wife with the permission of her husband, should commence the performance of this vow, which is capable of conferring all our desires on us. Having bathed, cleansed her teeth, and worn a white apparel and ornaments, she should question concerning the birth of the Marutas, the Brāhmaṇas, and hear from them an account thereof; and then she should worship the Great one with Sri, before eating her morning meal,

“Salutation unto thee who hast created all things, to thee who art impartial and who hast attained the fruition of every desire. Salutation unto thee, who art the Lord of the great goddess of fortune, and in whom dwell all the Siddhis. Thou art truly called the Great one, and the Lord for mercy, prosperity, prowess, glory, energy and all other divine excellencies wait upon thee. Salutation unto thee, O mother of the Universe! O wife of Vishnu, O mighty illusion! O thou, that art endowed with all the marks of the Mahāpurusha. O thou of almighty parts, be propitious unto me. Salutations unto that Great one, the Mahāpurusha, the most magnanimous (being) and the lord of the Goddess of good fortune staying together with her; I offer thee these things as sacrifices.” Invoking Vishnu with this sacred formula, offerings

of *Arghya*, of water for washing the feet and for ablution, of bathing garments, a sacred thread, ornaments, fragrant substances, incense, a lamp, and with other articles, should be made with a concentrated mind. Then with the remnants of the sacrifices, twelve offerings should be burnt in the fire, with the following sacred formula. 'Om! salutations unto the almighty Mahāpurusha, the lord of the Goddess of good fortune, Shaha'. If one is desirous of securing all worldly prosperity, he should, every day worship with a devoted heart, Sri and Vishnu, who both are the bestowers of all boons and who are the sources of all benediction. Then bowing down his head to the ground, with his heart overflowing with devotion, one should ten times meditate this sacred formula within himself, and then he should chant this hymn. 'Ye both are the rulers of the Universe, the prime causes of the worlds. This one is Prakriti, the subtle, insurmountable illusive energy. Thou art her lord and the excellent Purusha. Thou art all sacrifice, whilst this goddess is the labour undergone in the performances of the sacrifices; she constitutes the acts performed during the sacrifices, whilst thou dost appropriate the fruits of all these. This goddess is the emanation of the principles, whilst thou art their emblem and thou also enjoyest these. Verily, thou art the soul of all corporeal beings, thou art their good fortune, thou art their bodies, their senses, and their lives. Thou art the mighty designation and the form. Thou art the revealer of these and their abode. O illustrious ones! Ye both are the supreme Deities and the bestowers of boons. May all blessing betide us through your grace!'

After this eulogy, the offerings should be taken away, and then Srinivāsa—the conferrer of boons—with Sree, should be worshipped, with water offered for washing their mouth. Then the leavings of the sacrifice, should be smelt, and Hari should be again praised with hymns and worshipped with heart full of reverence. The wife should also devotedly worship the husband, identifying him with the Mahāpurusha and should furnish him with those things which he likes. The husband, with a loving heart, should in his turn, perform in conjunction the Various acts, great and small, which she shall perform. The husband and the wife, are both equally entitled to its benefits, even when the vow is observed by either of them. If the wife is disqualified to perform it, the husband shall observe it with a proper concentration of mind. If this vow, to Vishnu, is duly observed, with offerings of wreaths, perfumes and ornaments given to Brāhmaṇas

and married ladies, then the performer is never separated from his or her children. In it the great Hari, shall always be worshipped with proper devotion and rites.

Then allowing the Deity to repair to his own residence, one should, for the purification of self, and the gratification of all desires, eat the things offered to the God.

Thus having spent a year, or twelve months in the performance of this religious ceremony, a chaste woman should observe a fast, on the last day of the month of *Kārtika*. At the break of the following day, having rinsed his mouth with water and worshipped Krishna, her husband should offer into the fire, twelve oblations consisting of *Charu* with clarified butter, duly cooked in milk, according to the rules of cooking sacrificial oblations. Then taking on his head the blessings pronounced by the pleased Brāhmaṇas, he should bow down to them with reverence, and then begin eating his meal (portion of the *Charu*). Then curbing his speech, he accompanied by his friends and having his preceptor before him, should hand over to his wife the remainder of the *Charu*, which is capable of conferring progeny and good fortune.

Duly performing this ceremony, a person obtains his objects of desire; and when observed by a woman, it confers on her good fortune, prosperity, children, reputation, and abode, and bestows longevity to her husband. By observing it, a maiden is blessed with a excellent husband, a widow obtains the best of existences on being purged of all her sins. A bereaved mother has her sons revived and becomes mistress of vast wealth; a wretched woman turns fortunate, an ugly and bad-looking woman, becomes fair and beautiful, and the sick and the suffering, being cured of their maladies, obtain new and able bodies, with all their senses in tact. A reading of this account, at the ceremonies known as the *Abhyudayas*, greatly pleases Gods and the deceased forefathers; and at the end of *Homas*, *Hari*, (the God of Fire, and Sree, very much gratified, grant us all our desires.

O king ! now I have recounted unto you, the holy (history of the) birth of the Mārutas, and also the (history of the) great vow of Diti.

END OF BOOK VI.

BOOK VII.

CHAPTER I.

Om ! salutation unto the auspicious Krishna.

THE AUSPICIOUS KING said :—O Brāhmaṇa ! the Great One is said to be the friend and beloved of all created beings, and to look with an equal eye on them. How was it then, that like a partial being, he killed the Daityas, in the interest of Indra ? No good could possibly have been done by the celestials, to him whose Self is all ecstacy. He harbour'd no fear from the Asuras ; he bore no malice to any body, for he transcends the Principles. O illustrious sage ! thus, great doubts, regarding the grace and wrath of Nārāyaṇa, have arisen in our minds. Thou ought to dispel them.

THE AUSPICIOUS SAGE said :—O great king ! Thou hast done well in questioning me about the mysterious character of Hari ; for (an audition of) the glories of that great devotee (of Hari, Prahlāda), increases devotion towards Him. This highly hallowed glory of Prahlāda is sung by Nārada and other sages. Having duly saluted the sage Krishna (Vyasa), I shall relate unto thee, an account of (the life and character of) Hari. The almighty Being transcends Prakriti, and is devoid of all attributes ; he is unrevealed and has no beginning. By presiding over the Principles arising out of his own illusive energy, he becomes the cause of all friendship and enmity. Goodness, energy, and dulness, are the attributes of Prakriti, and not of the soul. O king ! their conjoint

decrease or increase is not possible. During the season of the ascendancy of goodness, it seeks the celestials and sages; energy, the Asuras; and dulness, in harmony with the times, Yakhas and Rākshasas. He reveals himself like light and other things; and cannot be comprehended from the ideas entertained about the forms of gods and other beings. The experts only come to know the true nature of Him located in the soul, by an introspective examination of their own soul. When the primary Being is willing to create the corpus for Self, he separately creates Energy, (which before now, was resting in perfect harmony with the other two principles) by means of His own illusive power. The lord, desirous of sporting in the various bodies, creates Goodness, and willing to destroy them, he brings forth Dullness. O God among men! that Deity of unfailing endeavours, creates this ever-flowing tide of Time which is the refuge of the primary pair—Prakriti and Purusha. O king! this Time, which is a part of the Lord himself, helps in the aggrandisement of the hosts of the celestials, in whom Goodness is the ruling principle. Beloved of the gods and of high fame, he destroys the Asuras—the enemies of the celestials, in whom energy and dullness predominate. O king in days gone-by, at his great sacrifice, on the foeless Yudhisthira asking the divine sage Nārada about it, the latter out of the love he bore towards him, delivered a discourse, illustrating this point. O king! king Yudhisthira, son of Pāndu, seeing, in the course of the great Rājashuya sacrifice, the marvellous absorption of the Lord of Chedi in the almighty Vāsudeva, was greatly astonished in his mind; and asked the celestial sage Nārada present in that sacrifice in the following manner, whilst the other sages listened to him.

THE AUSPICIOUS YUDHISTHIRA said :—Indeed it is strange to see the inimical Chaidya attain the supremely divine Vāsudeva, who is attained with difficulty even by the best devotees.

O great sage! we and all present here, are very solicitous of being acquainted with this subject. The king Vena was condemned to an abode in hell by the twice-born ones for having reviled the Mighty Lord of the Universe: This iniquitous son of Damaghosh, even from the time when he was lisping, up to the present moment, was very envious of Govinda; so was also the perverted Dantavakra. Neither were the tongues of these two wretches, given to running down the Supreme Brahma, the undeteriorating Vishnu, striken with leprosy, nor were they condemned to dwell in darkest Hell. How then could these two persons be merged in the great One, of incomprehensible nature, even before the very eyes of the lookers on. This confuses my intellect, even as a current of air disturbs the flame of a lamp. O potent sage! explain to us the cause of all these mysteries.

THE AUSPICIOUS VADARAYANI said:—The great sage Nārada, hearing the words of the king, was very much pleased; and addressing him, recounted the following piece of history, which was eagerly listened to, by the other members of the assembly.

THE AUSPICIOUS NARADA said:—O king! it is the ignorance of Prakriti and Purusha, which hath assigned bodies to beings, to enable them to discriminate between censure and eulogy, contempt and respect. O king! a sense of individuality in one's own body generates in created beings, a sense of distinction, indexed by such terms as “I” “Mine” &c., as also envy and suffering, springing from punishment and severity. Creatures die with the destruction of this body in which is encased this sense of individuality. But such is not the case with the Universal Soul, which hath got no individual distinction, for He is absolute; so none can attribute hostility or malice unto Him, in consequence of his inflicting punishment on inimical wights. Therefore, one ought to attach oneself, any how, to the Supreme Being,

either out of enmity, or friendship, fear or affection or desire; but he should never be looked upon, as totally separate from ourselves.

It is my firm belief, that mortals do not so easily attain an absorption in Him, by means of devoted attachment, as they do, by the bitterest enmity. The cockroach, shut up in a hole, by the large black bee, meditating intently on him through anger or fear, very soon attains his nature. Thus those people, who meditate on the great God Krishna, Who assumed human form through His illusive power, taking Him as their bitter adversary, very soon attain to Him, having, in the first instance, been purged of all their impiety. By reverentially concentrating their minds on Him, through fear, affection, love or hate, many have attained unto his mode of existence, after having been purified of all impiety springing out of these. O Lord! the Gopees have attained unto Him, through love, Kansa through fear, the king of Chedi and others headed by him, through malice, the Vrishnis through consanguinity, you through affection, and (finally) we through devotion. But Vena did not meditate on the Purusha in any of these five ways. (Vena was cast into hell.) Therefore by some means or other, the mind ought to be fixed on Krishna. O son of Pandu! this Chaidya and Dantavakra, the sons of your mother's sister, were formerly the two chief followers of Vishnu. They both were dismissed, in consequence of their having been cursed by a Vipra.

THE AUSPICIOUS YUDHISTHIRA asked :—Who pronounced the curse, and what was its nature that it was able to overpower even the servants of Hari? That even those worshippers of Hari, who adored Him with a singleness of purpose, were compelled to be born, seems unworthy of belief. Thou ought to relate to us all, as to how they, the dwellers of Vaikuntha and devoid of the material structure, senses and life, became possessed of bodies.

THE AUSPICIOUS NARADA said :—One day Sananda and the other sons of Brahmā, while traversing at their will the three worlds, arrived at the residence of Vishnu. These sons of Brahmā, though born even before the “ancients” (Māricha and others), looked like boys five or six years old, and were stark naked. The gate-keepers (Shisupāla and Dantavakra) prevented them from entering, thinking them to be mere children. Exasperated (at this conduct) these sages cursed them thus :—“Ye do not deserve to dwell near the feet of Madhu’s enemy, devoid of the principles of energy and dullness. Therefore, O thoughtless creatures ! do ye very soon enter the iniquitous existence of Asuras”. Then seeing these two accursed beings fall headlong from their own sphere, the compassionate sages again spoke to them :—“After ye are born three times, you shall regain your places (in heaven).” Then these two were born as the two sons of Diti, and were honoured by both the Daityas and Dānavas. Hiranayakaçipu was killed by Hari, in the form of a lion ; so also was Hiranyaksha, when in the form of a boar, Hari was engaged in lifting up the Earth. This murderous Hiranyakaçipu, invented various means of torture for effecting the death of his son Prahlāda so greatly attached to Keshava. But in spite of all his endeavours he could not compass the death of Prahlāda, who identified himself with all creatures, who was passionless and impartial, and who was surcharged with the prowess of the Almighty Lord. Then they were again born in the Rākshasa species, as sons of Visravasu by Kesini, known under the names of Rāvana and Kumvakarna, and became the tormentors of the three worlds. Here again the great Lord, born as a descendant of the Raghu race, slew them both, to release them from their curse. O Lord thou shalt hear about the prowess of Rāma from the lips of Mārkandaya. They were then born as Kshatryas, being the sons of your mother’s sister. They were set free from this curse, on being killed by the

discus of Krishna, abolishing their sins. These two followers of Vishnu, intently meditating on him, out of the bitterest enmity, attained a nature similar to his own, and again reached his proximity,

THE AUSPICIOUS YUDHISTHIRA said:—O mighty sage! explain the cause of his (Hiranyakāçipu's) hatred towards his beloved and high-souled son Prahlāda; as also how Prahlāda became devoted, heart and soul, to the Lord that never lapseth.

CHAPTER II.

THE AUSPICIOUS NARADA said:—O king! when his brother had been thus slain by Hari in the form of a boar, Hiranyakāçipu was greatly agitated with wrath and grief. Full of wrath and biting his lips, he said, with his eyes sparkling with rage looking at the sky, which seemed to be dim and hazy. Then with a face incapable of being looked at, on account of its frowning aspect and fierce look, as also on account of his terrible teeth, he lifting his trident, in the very midst of that assembly, thus addressed the Dānavas:

O Dānavas and Daityas! you Dimurdhan, Trakhyā, Samvara, Satavāhu, Hayagriva, Namuchi, Paça, Ilbala, Viprachiti, Puloman, Sakuni and others! first listen to what I say, and then do without delay what you think necessary. My best friend and beloved brother has been slaughtered by my puny adversaries, with whom Hari, though professing impartiality, has sided, attributing his course to their

devout worship of Him. I shall soothe my sorrow, by offering oblations to my (departed) brother, so fond of it with the copious crimson fluid flowing from the trident-severed neck of that one, who has relinquished his own nature, who though pure, has assumed the form of a wild boar and whose mind is fickle like that of a child, and who is ever following his worshippers. When that wily adversary of mine is destroyed, the heaven-abiding gods having for their life Vishnu, will wither like the branches of a tree when its roots have been severed. At present, do you all repair to the regions of the Earth, which has become filled with Brâhmaṇas and Kshatryas; and there fall to slaughtering those, that are engaged in sacrifices, religious penances, vows, Vedic recitation and acts of charity. For Vishnu is identified with the religious observances of the twice-born ones. That Lord himself is all sacrifice and is composed of righteousness; he is the sole protector of the ancestral spirits, celestial sages, created beings and righteousness. Repair to those regions and with fire and sword, devastate the places, where you shall find the twice-born ones, the sacred kine, the Vedas and the performance of religious ceremonies by the different sects in their respective mode of existence.

Thus the Daityas, naturally fond of oppressing others, highly honoring with their (bent) heads, the command of their Lord, began to oppress creatures (as best they could). They set fire to towns, villages, parks, pleasure-gardens, corn-fields, hermitages, mines, cow-pens, houses of farmers and herdsmen, villages at the foot of mountains, and chief towns and capitals. Some broke bridges, walls and city-gates, with spades and other digging implements, whilst others, with axes in their hands, cut down trees used to afford livelihood (to people). Some, again, burned the houses of people with flaming torches. When the world was thus continually harassed by the followers of the king of Daityas,

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the gods, having left their heavenly abode, began to wander through the Earth invisibly. The aggrieved Hiranyakacipu having performed *Katodaka** and other ceremonies for the benefit of his dead brother, consoled the sons of the latter—whose names were—Sakuni, Samvara, Dristi, Bhutasantapanā, Brika, Kālanava, Mahānava, Harisasmru and Utkacha. That Lord of the people, conversant with season and place, addressed them, their mother, his sister-in-law,—Vānu,—and his own mother Diti, and spoke in mild words as follows.

THE AUSPICIOUS HIRANYAKACIPU said :—O mother ! O Sister-in-law ; O my sons ! you ought not to lament my very brave brother. To die facing an enemy (in the field of battle) is the kind of death, which heroes are proud of, and which is much coveted by them. (To his sister-in-law) O thou great observer of vows ! the sojourn of beings on this mundane sphere, is like the gathering of people in a Prapa, (a place where water is distributed). They are united together on account of their pristine deeds and are separated from each other in consequence of their own acts performed in this life. The soul is undeteriorating, eternal, pure, devoid of form, Omnipresent, and Omniscient ; creating multifarious structures, by means of its own illusive energy, it assumes a body, (or as Bisvanatha explains—undergoes weal and woe). O gentle dame ! as when the waters of a lake are disturbed, the trees, reflected on them, seem to move or as when the eyes roll, the earth appears to revolve, so when the mind is whirled about by the principles, the perfect Purusha (soul), though really devoid of any material, form deems himself as having it and becomes similar to it (mind). To be conscious of a form when there is none in reality, is the perversity of the soul ; and is the cause of separation from, and meeting with, friends and foes respectively, as well as of our actions, and repeated births. It is also the cause of

* The watery oblation offered to the spirit of the dead; *Kata*—a spirit, and *udaka*—water.

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our birth, death, various sorrows, ignorance, anxiety and oblivion of conscience. I shall recount to you an old fable illustrating this subject, in which is described the parley between Yama, and the friends of a dead man. Now hear me with attention.

In Usinara there lived a king named Suyagna; when he was killed in battle by his enemies, his kinsmen repairing to the field of battle surrounded him on all sides. His armour, studded with precious gems, was shattered and all his garlands and garments had fallen off from his person. His chest was torn open with arrows, and he lay weltering in his own blood. His hair flew about loosely, his eyes were upturned, and his teeth remained biting his lips, even as he had done so, in his wrath; his lotus-face was covered with dust (of the field of battle), and his weapons and two arms were sundered in battle. His queens, seeing their husband the king of Usinara, thus dealt with by Fate, were greatly aggrieved; and exclaiming, O lord! we are undone, they repeatedly beat their breasts with their hands, and fell at his feet. Then these women, whose hair and ornaments were loosened, bathing the lotus-feet of their dead lord, with tears tinted red with the saffron on their breasts, cried aloud for a while; then, producing sorrow in those present, they bewailed him saying:—“O lord! by the instrumentality of the heartless Destiny, the cause of our present heavy grief, thou, the maintainer of the people of Usinara, hast been transported to a state of existence, beyond the range of our sight. O ruler of earth! how can we live without thee, our grateful and intimate friend? Therefore, O brave hero! permit us, who have always tended thy feet, to follow thee thither, where now, thou hast been carried.” Thus when they were lamenting around their dead lord, unwilling to carry him to the cemetery, the sun set in the sky. Then

Yama, hearing the lamentations of the friends of the

deceased, went to them, in the disguise of a boy, and thus spoke to them.

THE AUSPICIOUS YAMA said:—Indeed it is astonishing to see the folly of these elderly people, thoroughly acquainted with the natural laws obtaining on this earth. Themselves mortals, they are uselessly lamenting him who has gone to Him, from Whom he had come. Surely we deserve greater praise, for though left here (in this world) alone, by our parents, we never allowed ourselves to be preyed upon by anxiety. Nor, though powerless, were we devoured by lions and tigers, for He protected us, who had looked after ourselves when we were inside (our mother's) womb. O ladies! this world, composed of movable and immovable things, is a mere plaything (in the hands) of that undeteriorating Lord of the universe, who creates, preserves and destroys it, at his will. He alone is capable of preserving and destroying it. Protected by Destiny, a man is preserved, even if abandoned on the road; forsaken by it a man dies, even if he remain in his own abode. Even one helpless, can (safely) live in a wood, if he is looked after by Destiny, whilst the person, whose death is intended by it, dies even if he be carefully hidden and protected in his home. Corporal bodies, are made and destroyed, in consequence of the actions performed by the spiritual body. This is the universal law. More-over, the soul, though located in Prakriti (here, body), does not inherit the properties of the latter, for it is totally different from the body. Even as his house composed of the elements, is distinct from the person owning the same, so this body forged by his ignorance, is different from the soul. Like things made out of the atoms of water, earth or any metal, this body meets with destruction, when it is worn out with the lapse of time. Just as fire remaining latent in the fuel, is known to be different from it, as water contained inside our bodies differently manifests itself, and as the sky, present in everything, is not associated with the

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same, so this soul, though residing in the *Gunas* (the body with the senses), is distinct from them. O ignorant creatures ! is not Suyagna, for whom you are lamenting, lying before you ? But you do not behold him, who really listens to your words and answers them (*i.e.*, the soul). Even the great vital principle, which is said to be the chief among bodily organs and is furnished with the senses, has not the power of listening and replying to the words, save the soul, that is distinct from that principle and body. This lord (the soul) assumes various bodies, furnished with the mind and the senses, forming the spiritual self ; he also renounces, these bodies by means of his own energy. As long as the soul resides in the body, so long the bonds of action hold sway over it ; hence originate perversity followed by misery, and an entanglement in the worldly affections. To look upon, and speak of, the actions of the *Gunas* (our pleasures &c) as a reality, is indeed a false notion of the mind. Like our desires and dreams, the objects of perception are fanciful. Those who are acquainted with the nature of the Eternal, and the Transient, do not lament for either of them ; when some among these (beings) are seen to mourn, it is to be understood, that nature rules supreme in them.

A fowler, created as the death of birds, spreading his springes in the woods, used to catch birds by means of baits, and other tempting things. One day he found a pair of Kulingas, pecking in the woods : O queen ! one of them,—the Kulingi, as if urged on by Fate, was suddenly tempted by the fowler, and caught in the chords of his net. The male Kulinga, seeing her greatly endangered, was much aggrieved. He, pitiable being, over-powered by his affection for her, began to lament his miserable wife thus :—

'O most cruel creator ! what wilt thou do with my kind, though poor wife, who is (surely) lamenting for my miser-

able self. Do thou also take me, O God ! for what is the use of this poor half of my self that will have to live in great misery, on having been separated from his better-half ? How shall I maintain my unfledged, motherless young ones, who,—unfortunate as they are—are even now awaiting in their nests, the arrival of their mother.

Then as if impelled by fate the fowler having completely hid himself, shot with his arrow, the male, Kulinga, whose voice was choked with the vapour of grief, and who, aggrieved for the death of his wife, was lamenting her hard by. So, foolish creatures, you do not see your own destruction ! you cannot get your husband back even though you mourn, hundreds of years for him.'

THE AUSPICIOUS HIRANYAKACIPU said :—The astonished relatives of Suyagna, hearing the boy thus speak, thought every thing to be unreal and transient. Having related this tale, Yama, also, disappeared thence ; and the kinsmen of Suyagna, performed religious rites for the future benefit of his soul. Therefore do you not lament for your relatives or enemies. For, but for the ignorance of corporeal beings, the result of which is a differentiation between what is their own and what is not, who is your relative, and who is your enemy ? And what is there that belongs to you, and what to others ?

THE AUSPICIOUS NARADA said :—Thus Diti with her daughters-in-law, having heard the words of the lord of the Daityas, immediately giving up her grief for her son, applied her mind to a contemplation of the Divine Being.

CHAPTER III.

THE AUSPICIOUS NARADA continued :—O king ! Hiranyakāçipu wanted to make himself, invincible, immortal, ever youthful, unrivalled and the sole ruler of the worlds. (With this view) he with his arms up-lifted and eyes turned towards the sky, began to perform severe religious austerities, in the caves of the *Mandāra* mountains, standing on the tips of his toes. He, with the halo of his matted-locks, shone like the sun with his rays, at the time of the universal annihilation. On his entering upon his religious austerities, the celestials occupied their former abode. A smoky fire, the result of his religious austerities, emitting out of his head, and spreading in all directions, began to burn the higher and the lower regions. The rivers and the oceans, the earth with her islands and mountains, were all greatly agitated. The planets with the stars, shot out from their respective places ; and the ten quarters of the heavens, were illumined with fire. Thus, distressed by him, the gods quitted their heavenly abode, repaired to *Brahmaloka*, and thus addressed the Creator :—

“O chief of the gods, O Lord of the universe ! we are unable to reside in Heaven, being sorely afflicted with the religious austerities of the king of the Daityas. O Great one ! if thou mind it, manage his pacification, before the *Lokas*, that pay tribute unto thee, are destroyed before thee. Hast thou not heard the resolve of that one, who is performing very severe religious austerities ? If not, hear it as we recount it to thee : ‘As the great Parmesthi, having created this mobile and immobile universe by virtue of his rigid penances and *Yoga*, is now sitting supreme on his own throne, so will I ameliorate my condition, by strictly observing the

ever-growing asceticism and *Yoga*; for Time and the Soul are both eternal. Otherwise, I will, with my prowess, make the condition of this universe such, as it had never attained. What is the good of attaining to, Vaishnava and other states, which are wasted with the lapse of time at the end of a *Kalpa*' .

We have heard this determination of his; and with this object in view, he has had recourse to the performance of religious austerities. Now, Lord of the three universe ! do what thou thinkest meet. O Lord of the worlds ! thy seat of Paramesthi is the origin the of twice-born race, kine, as well as, of all happiness, prosperity, good fortune, and victory."

O king ! thus informed by the gods, the mighty self-originated Being (Brahmā), surrounded by Vrigu, Daksha and others, went to the hermitage of the chief of the Daityas. At first he could not see him (Hiranyakaçipu),for he was covered with ant-hills, grass, and reeds, whilst his skin, flesh, marrow, and blood, were simultaneously being eaten into, by large number of ants. After a while *Hansaváhana* (Brahmā) astonished on seeing him distress the worlds, with his religious austerities, like the sun hid under clouds, addressed him laughing.

THE AUSPICIOUS BRAHMA said :—Arise, arise, O Kāçyapa ! good betide you ! you have succeeded in your austerities. I have come to confer on you, any boon that you may ask, any boon that you may like. I have witnessed your marvellous patience ; your life lingers only in your bones, for your body has been eaten up by ants. Neither sages of yore ever performed, nor those of the future, will perform, such penances. Who can preserve his life for a full hundred years without even drinking water ? O son of Diti ! indeed I am vanquished by your austere penances, as well as, by your perseverance which is hard to be practised even by the great sages. Therefore, O foremost of Asuras ! I am willing to

bestow all blessings on you; do not think that, mortal though you be, your interview with me, an immortal, will go for nothing.

THE AUSPICIOUS NARADA said :—Thus speaking, the first-born God, sprinkled on him, staying with his body eaten up by ants, the pure water of his *Kamandalu* fraught with infallible prowess. Then like fire from fuel, he (Hiranya-kacipu) came out of the reeds and ant-hills, young, with fresh energy and power, and all his limbs as hard as thunder, and also with the splendour of molten gold. He going into raptures at the sight of the God, and finding Him, seated on his swan, and stationed in the sky, saluted him by touching the ground with his head. Then arising, and looking with intent eyes towards the Lord, with his hands joined and body stooping, he began to speak in thrilling accents, whilst tears rolled (down his cheek) and his hair stood on end from delight.

HIRANYAKACIPU said :—Salutation to the great primary Being, who himself is Light; who revealed by his own brightness this universe, which at the time of its destruction had been pervaded by blinding darkness; who, supported by the Principles, creates, preserves, and destroys the worlds; and who is the receptacle of Goodness, Energy and Dullness. Salutation unto the First Person the origin of the universe, whose form is the knowledge of the scriptures and the sciences, and who attains manifestation by the actions of the vital principles, the mind, the senses, and the understanding. Thou governest the mobile and immobile universe, being their principal essence: therefore thou art the Lord of the people. Thou art also the supreme Lord of the heart, consciousness, mind, the sense-organs, as well as, of the elements; and dost constitute their receptacle. Thou spreadest the *Saptatantus*,* by means of thy three forms (consisting

* Different kinds of sacrifices.

of the three Vedas) and the knowledge of *Chaturhotraka** Thou art one and the soul of the living; thou hast no beginning and no end, in time or space; thou knowest our inmost thoughts, for thou art omniscient. Thou art the (eternal) Time, and being winkless, dost shorten the duration of life of living beings, by means of *Lavat* and other divisions of Time. Thou art the uniform soul, the supreme God; thou art great and unborn; and the vital essence of the living world. Out of thyself, spring causes and their consequences, the mobile and the immobile creations. There is nothing that is totally distinct from thee. All learning and Time, constitute thy body. Thou containest within your entrails, the golden mundane egg; and sittest on the back of nature, composed of the three Principles. Therefore thou art called the Great Brahman. O lord, verily, this visible universe is thy material body, by means of which, thou enjoyest the (pleasures of the) senses, mind, and life; but thy unrevealed self, the ancient Purusha resides in thy abode of Paramesthi. O infinite Being! Salutation to thee, great one, who pervadest the whole universe with thy imperceptible self, and who possessest both learning and illusion. O excellent bestower of boons! if thou be willing to bestow on me my cherished desire, then, O lord, let not my death come from any being of thy creation. Let me not die indoors or out of doors; during night or at day time by the hand of other beings (out of thy creation); by means of weapons; on earth or in the skies. Let me not be killed by men, or animals, by animate or inanimate beings, by the celestials, Asuras or great reptiles. Grant me also matchless might in battle, undisputed lordship over corporeal beings, the glory of all the guardians of the world also everything thou possessest, and all those undecaying luxuries, enjoyed by those, having asceticism as their source of power.

* A religious rite, in the performance of which, four offerings of libations to the fire, are necessary.

† A minute division of time, the sixtieth part of the twinkling of an eye.

CHAPTER IV.

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THE AUSPICIOUS NARADA said :—On being thus prayed to, Satadhrīti (Brahmā), pleased with his religious austerities, conferred upon Hiranyakacipu those boons that are rarely obtained (by others).

THE AUSPICIOUS BRAHMA said :—My son ! the boons thou hast asked of me, are obtained by beings with difficulty ; yet, O chief of Daityas, although hard to attain, I bestow those boons on thee.

Then the mighty lord whose mercy is always fruitful, went away from that place (Hiranyakacipu's hermitage), worshipped by the chief of the Asuras, and praised by the lords of the people.

Thus the Daitya (Hiranyakacipu), having obtained the boons from Brahmā, assumed a golden body, and remembering the death of his brother, commenced hostilities against the Great One. That great hero, the conqueror of the worlds, having subjugated and brought under his sway the quarters of the heavens, the three worlds, celestials and Asuras, kings among men, Gandharvas, birds (eagles), reptiles, Siddhas, Chāranas, Vidhyādhara, sages, lords of ancestral spirits, Manus, Yakshas, Rakshas, and lords of spectres, of goblins, of ghosts and of all other creatures, robbed the Lokapālas of their places by force. Then he established himself in Heaven, furnished with the beauty of the pleasure-gardens of the gods. There he took up his residence in the palace of Mahendra, which, built by Visvakarma himself and fraught with all luxuries, had been the abode of the queen of the three worlds. There where the staircases were made of coral, the pavement consisted of precious emeralds, the

walls of crystal, the rows of pillars of lapises; where the canopies were of wonderful workmanship, where the seats were adorned with rubies, the beddings, white like the foam of milk, were fringed with strings of pearls, where the goddesses with faultless teeth, filling their neighbourhood with the tinklings of their bangles, used to see their beautiful faces (reflected) on the pavement which consisted of gems—there, in that palace of Mahendra revelled he (Hiranyakāçipu), of terrific rule, possessed of great prowess and magnanimity, the vanquisher and the supreme sovereign of the worlds, having his two feet respectfully tended by the oppressed gods and others. O king! all the Lokapālas, except the Three, (Brahmā, Vishnu and Maheshwara), bearing presents in their hands, began to worship him, who was always intoxicated with strong-flavoured liquors, whose coppery eyes were always rolling, and who had become the reservoir of all *Yoga* prowess and energy. O Pāndava! ourse'ves, Visvāvasu, and Tamburu were compelled to praise him after he established himself on the throne of Mahendra, as also the Gandharvas, Siddhas, sages, Vidyādharaś, and Apsarāś. He, worshipped with sacrifices, accompanied by Dakshināś, performed in the various modes of life adopted by the different orders, forcibly appropriated portions of the oblations. The world with its seven grand divisions, though not at all cultivated, yielded corn unto him. The kine bestowed his desires. And the sky became the scene of many marvels for him. The oceans and their wives, (with their beds teeming with gems), filled with brine, liquor distilled from molasses, clarified butter, honey, curd, and nectar, bore him myriads of gems on the crests of their waves. The mountains with their caverns were turned into his pleasure-gardens. Trees bore him flowers and fruits through all the seasons of the year. Single-handed, he assumed all the functions of the Guardians of the world.

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him :—Thus having conquered the cardinal quarters of heaven, that sole monarch (of the universe) with passions rampant, was not satiated, though he enjoyed these desirable objects to his heart's content. Long periods passed away during which he held sway, having the malediction of the Brāhmaṇas hanging over his head, and from arrogance begot of prosperity, openly setting at naught the ordinances of the Shāstras. All the worlds together with their protectors, were preyed upon by anxiety in consequence of his inflicting terrible punishments on them. Not obtaining refuge anywhere else, they sought it of Him who never lapseth. Salutations to that quarter of heaven, over which presides the All-soul and god-head Hari ; to that quarter, entering which, pure and peaceful ascetics never return. For this reason it was, that the pure and self-controlled Lokapālas of composed intellects, foregoing sleep and living solely on air, began to pray unto Hrishikeṣa. After a few days, like the rumbling of clouds, completely filling all the quarters of heaven with its echo, there came from some unseen source to their ears, the following prediction, bringing with it assurances of safety for the pious. “Be not afraid, O ye foremost of the celestials! good betide ye all ! For created beings, a sight of myself is the means of attaining to all prosperity. I have come to know the oppression of this vilest of Daityas. I will put an end to it. Do ye wait till the (meet) season. He meets a hasty destruction who reviles the celestials, the scriptures, the kine, the Vipras, the pious, and righteousness and myself. Though he (Hiranyakāśipu) has been made powerful by boons, yet I will slay him when he shall persecute his own son, the high-souled, peace-loving and foeless Prahlāda.”

THE AUSPICIOUS NARADA continued:—Thus spoken to by the preceptor of the worlds, the celestials, bowing down unto him, went away, having all their anxieties removed, and considering the Asuras already slain.

That lord of Daityas had four sons, whose equals were never born; of these Prahlāda grew to be great, in consequence of his possessing very many excellent qualities. He became the worshipper of the Great One. Having (his) senses completely under control, gifted with Brāhmaṇya and a pure character, and always true to his promises, he, like their souls, was the beloved and the best friend of all created beings. Even as a servant to his master, he used to bow down to the feet of the venerable ones. He was kind towards the poor, even as a father is towards his children. He bore brotherly affection towards his equals, and considered his superiors nothing, less than divinities. Although possessing learning, wealth, personal beauty, and a noble lineage, he was free from arrogance. In times of danger, his mind remained unruffled. As he saw everything in the light of unreality, he had no desire for the pleasurable objects, which are seen or heard of. Always having his senses, life, body, and understanding, under his (thorough) control, and all his wishes self-satisfied allayed he, though an Asura by birth, was free of the characteristics of the species. In him the attributes of the Great One were present, which are repeatedly extolled, by the wise. Even now, they are not separated from him, even as they are never separated from the Almighty Lord. O king! not to speak of men like thyself, even his enemies cite him as an exemplary character in assemblies where discourses about the pious go on. He possessed innumerable qualities which defy description. I can only hint at his glory who by nature was attached to the Almighty Vāsudeva. Even when a mere boy, he disregarded his playthings. (At times) his mind being totally absorbed in Vāsudeva, resembled a thing inert. His soul completely occupied in the thought of Krishna, who constituted his only object of temptation, he would know nothing of this matter-of-fact world. Sitting, lying, wandering, eating, drinking, and

speaking, he, identifying his own existence with Govinda's, would not be conscious of these acts of his. His consciousness being sometimes agitated with the thought of Vaikuntha, he would weep. Sometimes he would laugh and sing aloud, full of joy in consequence of his meditating on Krishna. Sometimes again he would cry aloud, raising his neck; and at other times he would dance, banishing bashfulness; sometimes, filled with His thought and completely lost in Him, he would imitate His deeds. Sometimes enraptured and content with a realisation of Him (in his soul), he would remain silent; his eyes would be partially open on account of tears of joy flowing down in consequence of his bearing unshaken love towards Him. In consequence of his attaining to the company of indigent sages, he used to serve the lotus feet of the Diety of unsullied renown. Thus imparting his own highest happiness to those poor people encompassed in evil company, he imparted quiescence unto their souls. O king! Hiranyakasipu offered ill-treatment to such a son of his who was magnanimous, highly exalted, and a great devotee of the Great One.

THE AUSPICIOUS YUDHISTHIRA said :—O divine sage of excellent vows! I wish to know how the father persecuted his pure and pious son. Fathers affectionate towards their sons, only chide them for their instruction, when they are disobedient, not to speak of those (sons) who are obedient and pious like Prahlāda, and like him consider their superiors as divinities. But fathers never persecute their sons as enemies. O Brāhmaṇa, O master! gratify our curiosity regarding the enmity of the father towards his son, which goaded the former to effect the latter's death.

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CHAPTER V.

THE AUSPICIOUS NARADA went on :—The sage Kātya was elected into their priesthood by the Asuras. His two sons, Sanda and Amarka, lived near the residence of the king of Daityas. Prahlāda, who was well-versed in polity, was sent unto them by the king. They both taught him and the sons of other Asuras, lessons that ought to be learnt. He listened to what his preceptors told him, and could read like them ; but in his mind, he did not think it right to be taught lessons the dicta of which were false notions of friends and enemies. O Pāndava ! one day the sovereign of the Asuras, placing his son on his lap, asked him : “O son ! tell me, what do you think to be the best.”

THE AUSPICIOUS PRAHLADA said :—O foremost of Asuras ! for corporeal beings whose intellects are confused by false conceptions of ego and egoism, I think it best to enter into the woods and there to seek refuge in Hari after having abandoned the black-hole of this abode which is the cause of their souls’ degradation.

THE AUSPICIOUS NARADA said :—The Daitya, hearing these words of his son which were wrapped up in (the thoughts) of the hostile party, laughed (and said) :—Thus is the understanding of boys spoiled by the teachings of others. Let the twice-born ones so carefully protect the boy in the abode of his preceptors, that the disguised partisans of Vishnu may not vitiate his understanding. The priests calling near them Prahlāda, who had been conveyed to their place, praised him in mild language and then sweetly asked,

"O son, Prahlāda! good betide you ; speak what is true, and do not lie. Whence is this perversity of your intellect which is not perceptible in other boys? Is this perversity of your understanding due to others, or has it grown out of your own self? O delighter of your race! describe to us, your preceptors, for we are desirous of hearing it."

THE AUSPICIOUS PRAHLADA said :—Salutation unto the almighty Being, through the agency of whose illusive energy were formed false notions about friends and enemies, and who is seen by beings whose understandings are befooled (by his illusive energy). The beastly understandings of people which have learned to differentiate in this way, namely, "He is distinct from me," "I am other than he, &c,"—and which are occupied with unreal objects, then only seek spiritual benefit when He becomes propitios unto them. By the foolish, this Supreme Soul is ascertained to be a friend as well as an enemy, as also one whose ways are difficult of follow. Even Brahmā and others, the reciters of the (sacred) Vedas, are stupified when they betake themselves to His paths (by which he is to be attained). This Being is making my understanding different from yours. O Brāhmaṇa! like a piece of iron approaching of itself a magnet, my mind is travelling toward Chakrapāni, and is differentiated from those of yours by Him.

THE AUSPICIOUS NARADA continued :—The high-minded Prahlāda, having thus spoken to the Brāhmaṇas, paused. Thereat, greatly enraged, the miserable servant of the king, reprimanding him, thus spoke: "Who is there? Fetch us our cane; this boy is the cause of our ignominy. The fourth expedient (*i.e.* chastisement) has been asserted to be meet for this perverse boy, the vilest of his race. He has grown as a thorny plant in a forest of sandal, the trees of which consist of the Daityas. This urchin is exerting himself as a handle to the axe—which is none other than Vishnu himself—that is to irradicate this sandal-forest."

Thus frightening him by reproaches and various other means, he (Prahlāda's preceptor), instructed him in those scriptural texts which establish by argument *Tribarga*. Then his preceptor, knowing him to be well-learned in the four expedients worthy of being mastered, led him, after he had been anointed with perfumes and decorated with ornaments by his mother, to an interview with the lord of Daityas. The Asura greeted the boy fallen at his feet with benedictions, and enjoyed great felicity by embracing him for a while with his two arms. O Yudhishthira ! thereafter, placing the lad on his lap and smelling his head, he bathed him with tears ; and then with a blooming countenance thus spoke :—“O my son, Prahlāda, may you live long ! Tell me some of the best lessons that you have read, and learnt from your preceptor during this long period.

THE AUSPICIOUS PRAHLADA said :—To my mind that is the best of all teachings, which prompts beings to actions when they have offered to the Almighty Vishnu, all their reverence bearing these nine features, namely, hearing of Vishnu, recital of him, remembering him, tending of his feet, worshipping, adoring, serving and befriending him, and self-abnigation (for his sake.)

Hearing these words of his son, with his lips quivering in anger Hiranyakācipu then thus spoke to the son of his Preceptor : O meanest of Brāhmaṇas ! what does this mean ! O evil-minded one ! the boy has been taught rubbish by you who neglecting myself have sided with mine enemy. In this world there are impious people hidden under the guise of feigned friendship. In time, like maladies of the sinful, their evil doings become manifest.

THE AUSPICIOUS SON OF THE PRECEPTOR said :—O enemy of Indra ! what your son says, is neither taught by me nor by others ; this notion is natural with him. “O king ! renounce your anger ; do not lay the blame on ourselves.” Thus replied to by the preceptor, the Asura again

spoke to his son :—O ill-behaved one ! if your perverse inclination is not due to the teachings of your preceptor, whence is it then ?

THE AUSPICIOUS PRAHLADA said :—The understanding of those who are attached to their homes, and who on account of their unsatiated senses are repeatedly entering this gloomy earth where they ruminate over their old experiences, is never accomplished in the adoration of Krishna either through their own exertions or through those of their preceptors or of other people. Persons of vitiated desires accepting those who are absorbed in outward objects as their preceptors, do not realise Vishnu who is revealed only unto those who are conscious of *Purushartha* in themselves. Like a blind man fallen in a pit, led by another blind man, they become entangled in the threads of the spacious snare spread by the Lord. Until they obtain a sprinkling of dust from the feet of the great sages, free from desires, the understandings of these men that aim at emancipation from the misfortune of repeated births in this world, can not attain to the feet of *Urukrama* (Vishnu).

Thus speaking, his son paused, whom Hiranyakashipu blinded with wrath, threw off on the ground from his lap. Then possessed by violent wrath, and with his eyes rendered slightly red, he (Hiranyakashipu) thus spoke.

“ O Nairitas ! this (boy) ought to be killed ; so slay him without delay ; drive him away immediately. (Certainly) this boy ought to be reckoned as the slayer of my brother ; for this wretch, renouncing his own friends, is worshipping like a servant the feet of Vishnu, the murderer of his uncle. On the other hand, what good shall be done unto Vishnu by this impious and faithless one who at the age of five years has sundered the chord of paternal affection that is hard to break. Even a stranger, doing good unto us like a medicine, should be considered as our own child. On the other

hand sons, begotten by us, when doing evil unto us, should be considered as diseases; (even) one, of our limbs that has become a source of misery, ought to be severed, so that by its renunciation the rest may live in felicity. Like uncontrolled senses inimical to an ascetic, this adversary of mine, disguised in the garb of a friend, "ought to be slain by various means such as "poisoning his food," "slaying him when sitting unguardedly, or when asleep." Thus commanded by their lord, the Nairitas, bearing tridents in their hands and having sharp teeth, frightful faces, and copper-coloured beards and hair, emitted terrific shouts crying out at the same time "slay slay." They then began to wound with their tridents the seated Prahlāda in his vital parts. Like the efforts of a man, devoid of (previous) religious merit, for performing good acts, their strokes were unavailing against him who was then in communion with the highest Divinity, the Brahman, whose semblance is incomprehensible and who is almighty, and the essence of all. O Yudhisthira! the lord of the Daityas seeing their endeavours (to kill him) thwarted, became very much afraid and in earnest began to think of various other expedients. When the Asura could not slay his sinless son by means of huge snakes, and elephants the guardians of the heavenly quarters, by employing magical spell, by throwing him down from mountain-peaks, by his illusive energy, by confinement, by poisoning, by starvation, by exposing him to (the inclemency of) fire, water, air or frost, by leaving him alone on the mountains, and by various other means, as also through his personal agency, then did a continued anxiety take hold of him. (He thought within himself):—

"I have uttered very many abuses against him, and have employed very many expedients to bring about his death, but he has saved himself by means of his own energy, from all those persecutions and mischiefs. This lad, though remaining at a short distance from me, is not at all daunted

in his mind. Like *Sunasefa* he does not forget my enmity towards him. This one is immortal, is of immeasurable prowess, and is not afraid of any thing. I know not if my death will result from a quarrel with him." Sanda and Amarka, the sons of Usanas, in secret thus spoke unto him whose countenance was cast down on account of his anxiety and who was faded in his aspect:—"Terrifying all the rulers of the cardinal quarters with a contraction of thy brows, single-handed thou hast conquered the three worlds. O Master! we do not descry the object of your anxiety. Indeed the behaviour of boys ought not to be discriminated as good or bad. Until thy preceptor Vārgava comes, keep him bound with the noose belonging to Varuna, so that being frightened he may not fly. For with age and by serving the superiors, a man's understanding becomes ripened."

Then saying 'yea' unto the words of his preceptor's sons, he thus spoke to them: "He ought to be instructed by you in the religious practices of kings who have married and settled down". O king! in regular order they began to teach the modest and diffident Prahlāda in righteousness, and in the means for the realisation of wealth and desires. But though he was instructed by his preceptors regarding the three objects of worldly existence, yet he did not consider these teachings to be at all worthy, inculcated as they had been by people indulging in envy and anger. After a while when the preceptors were called to their home for the performance of household duties, Prahlāda was invited by boys of the same age with him, in their leisure. The very wise Prahlāda welcomed them with sweet words; and knowing their attachment to the objects of this earth, he out of kindness smilingly spoke to them. O foremost of kings! all these boys, whose understandings were not vitiated either by the teachings or by the exertions of those who delight in dispute (Brāhmaṇas), left behind their playthings to do honour to Prahlāda. They began to worship him, fixing

their eyes and hearts on him. The friendly and kind-hearted Asura, the great devotee, thus spoke to them.

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CHAPTER VI.

THE AUSPICIOUS PRAHLADA said :—In this world the wise should practise from their early years the true religion inculcated by the Almighty Lord, as human existence which affords what we want, is very seldom attained to, and is also encompassed with uncertainty. In this existence it is proper to approach the feet of the Purusha Vishnu, who is beloved of all beings and who is their friend, soul and lord. O Daityas ! on account of their being possessed of bodies, like misery, the pleasures pertaining to the senses of corporeal beings, are everywhere (in various existences) obtained by them without the least effort, and through the agency of Destiny. One should not endeavour to get them (sensual pleasures), for, such useless endeavour diminishes the term of his life. Nor can one attain by that means to such happiness as is reaped from an worship of the lotus-like feet of Mukunda (Krishna). Therefore, being born in this world, the intelligent ought to strive for their own benefit, so long as their bodies, the emblems of the Purusha continue to be healthy and are not rendered incapable. The duration of a man's life is hundred years (only); half of this period is allotted to him whose senses are not subdued; for at night absorbed in blinding darkness (referring to sensual enjoyments) he lies in idleness. Twenty of these years of existence are spent in play, during which time he is fascinated by (the charms of) childhood and youth. Another

twenty years again are uselessly passed away when his body is besieged by senility and rendered infirm by it. The remaining portion of his term of life is also mis-spent, during which period he, maddened as it were, is engrossed in his home through the influence of powerful infatuation and sorrow-abounding desires. For what person, of unsubdued senses, ever endeavours to set his self free that is attached to (earthly) habitation and fast bound by the firm bonds of affection? Who ever relinquishes his thirst for wealth which is cherished more than life itself, and which, a thief, a servitor and a merchant purchase (secure) in exchange for their dearest lives (*i. e.* at the risk of their dearest lives). How can a person forego the sweet company of his tender-hearted wife, as also the dalliance and the charming cōversation he holds with her? How can one, tightly bound by the ties of friendship, relinquish the company of his friends? What person, whose heart is captivated by lisping infants, can deprive himself of their association? What being, remembering his sons, his beloved daughters absent at their fathers-in-laws', his brothers, his sisters, his poor parents, his house decorated with handsome and valuable furnitures, his family profession, his servants and the beasts (he has reared up)—can ever renounce them? Like a chrysalis (enveloped in a sheath without any out-let) what person, whose desires are unsatiated, who performs acts on account of intense cupidity and whose infatuation is inveterate, is ever tired of these (above-mentioned objects)? For he holds in high estimation sexual pleasure and enjoyments pertaining to the palate. Completely intoxicated, he does not perceive that by cherishing his kinsmen, his own term of existence is being shortened, and his aim of life, thwarted. Attached to his relatives he does not feel any misery, though his heart is always afflicted by the three different kinds of misery. That being of uncontrolled senses and

unsatisfied desires, who is occupied in rearing his kinsmen, has his heart so much bent on money-making that he commits theft even knowing the punishments inflicted in this and the other world, on him who robs other people of their money. O sons of Asuras ! even one, versed in the scriptures, can not ameliorate his soul's condition, if he is given to the cherishing of his family, for then he also, like an infatuated one, imbibing a feeling of difference between his own and others, is encompassed by darkness. Thus fast bound, nowhere and by no means has any lascivious person been able to emancipate his own self, for he is a mere plaything in the hands of women, in whom are forged the fetters (which bind us in shape of children.) Therefore, O sons of Daityas ! renouncing at a distance the company of these Asuras absorbed in mundane objects, do you approach the Primary divinity Nārāyana, who is the bestower of *Apavarga* (or final emancipation) which is very much coveted by the companionless sages. O sons of Asuras neither is there any very great difficulty in propitiating the Being that never lapseth, for he is the soul of all created beings and is present everywhere. That almighty immutable Lord is the only prime soul, that pervadeth the higher and the lower orders of beings, the whole range of creation commencing with the immobile objects and ending in Brahmā, the inanimate world, the transformations of earth &c, the elements, the *Mahat*, the cardinal principles, and the similarity and reciprocity that is found between them. Though in reality unascertainable, and inimitable, he is ascertained in two different ways, namely as the pervader, in the form of souls in all created beings, and as the thing pervaded, in the form of all perceptible objects. On account of his having concealed his supremacy by means of his illusive energy the province of which is the creation of objects of perception, the supreme Lord is conceived as an image of ecstasy which can only

be felt by the mind. So leaving behind your Asura-nature, do you begin to show generosity and friendliness towards all created beings. By this act *Adhokshaja* (Vishnu) will become propitious unto you. What is there unattainable (by beings) when the Lord, who hath neither end nor beginning, is pleased (with them)? What need have we,—who are constantly singing his glory, and drinking nectar from his two feet—of righteousness &c, the natural outcome of meritorious acts, as well as of the final beatitude that is coveted by all. I do acknowledge that, righteousness, wealth and desires, which are called *Trivarga*, as also the learning relating to it (*Trivarga*), the systems of logic, polity, and the rules of various professions set forth in the *Nigamas* (*Vedas*), are all true, for they help one to merge his self in the Supreme Lord, who is acquainted with his inmost heart.

This pure knowledge, which is obtained with great difficulty, was imparted to Nārada by Nārāyana, the friend of men. It may be possessed by those corporeal beings who are covered with the dust from the lotus-feet of the indigent and devoted votaries of the almighty Lord. In days gone by, I heard this pure Bhāgavata religion fraught with immediate and mediate knowledge, from the divine sage Nārada of godly presence.

THE AUSPICIOUS SONS OF THE DAITYAS said:—O Prahlada! neither we nor you, know any other preceptor than the two sons of Sukrāchāryya, who have been tutoring us from the time when we were mere infants. On the other hand it is very difficult for a child shut up inside the seraglio to enjoy the company of sages. Therefore O mildest being! if there is any reason to make us believe in your version, unfold it unto us and thereby dispel our doubts,

CHAPTER VII.

THE AUSPICIOUS NARADA said :—Questioned in the above manner by the sons of the Daityas, the Asura, the great devotee of the Lord, was very much delighted, and remembering my words answered them thus ;—

THE AUSPICIOUS PRAHLADA said :—When our father resorted to the Mandāra mountain to perform religious austerities, the celestials began to make extensive preparations to launch in a war against the Dānavas. Then Vāsava and the other deities said : “By our good fortune this sinful persecutor of the worlds has been eaten up by his own impiety like unto a serpent eaten up by ants.” The leaders of the host of Asuras, having heard of this tremendous equipment for war, of the celestials, were greatly frightened; and when attacked by the gods, they hurriedly fled to all the different quarters of heaven. Every one, in his haste and anxiety to save his own life, could not even spare one glance at his wife, sons, money, relatives, domesticated beasts, house and household furniture. The immortals, desirous of victory, ransacked and devastated the residence of the king (Hiranyakācipu). Indra took my mother—the foremost of the queens—prisoner. At that time roving at will (over the universe), the divine sage Nārada met her on the way, while she was being transported (to Heaven) bewailing like a female osprey and trembling with fear. Nārada said, ‘O lord of the celestials ! Thou ought not to carry off this guiltless woman. O thou of eminent parts! leave, let go this most chaste lady, the wife of another person.’”

THE AUSPICIOUS INDRA said :—Within her womb, she contains the unbearable seed of the enemy of the celestials.

So let her remain with me until the time of her delivering a child, when securing the way to my own welfare (by killing her issue) I shall let her go.

The auspicious Nārada said, "This one (fœtus) is free from all impiety, and is great on account of his own excellent qualities; he is a very devoted worshipper of the almighty Lord. This mighty follower of the endless Being is not destined to meet his death through thine agency." Thus spoken to, Indra accepting the words of the godly sage Nārada, let my mother go; and then out of reverence to me, who am beloved of the Endless One, several times circumambulating her, repaired to Heaven. Thereupon the ascetic took my mother to his own hermitage, and consoling her said, 'O daughter! reside at this place, until the arrival of your husband.' Then saying 'yea,' (to the words of Nārada) shorn of fear she lived near the divine sage, up to the time when the lord of the Daityas, desisted from his severe asceticism. There that chaste and pregnant lady began to serve the sage with great reverence, with a view to secure the well-being of her fœtus, as also to obtain the power of bringing forth (her issue) at her will. The all-powerful and kind-hearted sage, fulfilled both these (desires) of hers. He also, alluding to me, taught her the real nature of religion, and instilled pure knowledge into her mind. The remembrance of these teachings was effaced out of my mother's mind on account of her being a woman as also for the length of the (intervening) time. But even now, the memory of these teachings has not left me, who am favored by the sage. So, if you believe in my words, on account of this belief of yours, your intellect, as well as that of boys and women shall be, like mine, proficient (in discarding egoism). As through the agency of Kāla—whose manifestation is the change introduced in the state of objects—the tree remaining unaltered, its fruits undergo modifications, so on account of the self-same agency, the six visible

transformations beginning with birth, belong to the body and not to the soul. The soul is eternal, undeteriorating, unstained, unique, possessed of the highest knowledge, the receptacle of the universe, immutable, self-effulgent, the primary cause, the pervader (of all things), companionless, and infinite. With the help of these twelve superior attributes of the soul, the intelligent being renounces the delusion-sprung false notions, namely the body constituting the ego and that the body is mine. Just as a goldsmith, well-acquainted with the process of making gold, may obtain it, by melting gold-stones found in the gold mines, so a person conversant with the functions of the supreme spirit, practising in this body (which may be compared to a holy spot) an abstract meditation on the soul, attains to the state of Brahma. By the holy teachers, the Prakritis have been innumerated as eight, their attributes as three, and other evolutions as sixteen; but the soul is said to be one, on account of its being completely connected with every one of these. This material structure is made up of a combination of all these. It is divided, into mobile and immobile. The Purusha ought to be sought in this body and is there realised, being separated from other gross objects, by a person who (adopting the following line of reasoning) rejects everything saying "not this" "not this" (*i.e.*, this is not the Purusha). By means of an abstract deliberation on creation, preservation, and destruction, performed with the help of an understanding conversant with the connective and distinctive relation between the soul and the body and also with the help of a pure mind, the Purusha ought to be sought in this material structure, by a person of cool temperament. The states of wakefulness, slumber and dream are the functions of consciousness. He, who is cognisant of these three states, is the superintendent and the primæval Purusha. As the presence of the air is perceived by means of the fragrance with which it is fraught,

so is the real nature, of the soul, to be apprehended by means of the connection existing between the soul and all these three different encompassing modifications of consciousness which originate out of our actions and are permeated with the three essential Principles (of goodness, energy, and dulness). This consciousness is, as it were, the entrance to this world, and its qualities and actions constitute the fast bonds (of this existence); it has its source in ignorance and though unreal in its nature yet it has the appearance of reality, as in experiencing a dream. Therefore you ought to perform the extirpation of the seeds of action permeated with the three essential Principles, by means of the Yoga, that causes the death (stops) of the current of consciousness. Of the thousand different expedients mentioned, for the extirpation of those seeds of action this one—a pious attachment towards the almighty Lord arising out of a due performance of the following acts—was inculcated by the potent Nārada. The six enemies of mankind, (the rampant passions) completely subdued—by serving a preceptor, by showing reverence unto him, by offering unto him all objects that one secures, by keeping company with the pious devotees, by worshipping the Lord, by a regardful hearing of the recital of His account, by a narration of His attributes and deeds, by a meditation on his lotus feet, by a perception and an adoration of all his different forms, by conceiving the Almighty Lord Hari present in all created things and (for this reason) by thinking all beings as pious,—create a reverence towards the Lord, by means of which an attachment to the Almighty Vāsudeva is secured. When on account of his having heard a delineation of the Lord's deeds, incomparable qualities, and prowess displayed under the forms assumed in His sport—a person, with the hair of his body erect out of great delight, his tears flowing, and his voice rendered inarticulate, and his neck up-turned, sings, dances and shouts out in joy, when

like one possessed by an evil spirit, he laughs or laments, or contemplates or greets people, when devoid of bashfulness, totally absorbed in introspection, and always giving forth sighs, he cries aloud, O Hari ! O Lord of the Universe ! O Nārāyana ! then is he set free from all bondages ; and his mind and body on account of his contemplating on the deeds of the Lord are unified with those of the Lord ; and his ignorance and desires being consumed by means of an application of the great fire of devotion, he attains to Adhokshaja. The wise consider the realisation of Adhokshaja within the mind as a means that stops the (ever-rolling wheel of worldliness of that corporeal being whose mind is still impure i. e. full of attachment, love &c. They also consider it to be the happiness of complete dissolution in Brahma i. e final emancipation. Therefore do you adore within your hearts the Lord of hearts. O Sons of Asuras ! no very great effort is to be made in worshipping Hari who is present in one's heart like unto the sky in the space and who is the intimate friend of one's own soul. What is the good of earning worldly prosperity which is commonly attained to by all corporeal beings. Riches, a wife, beasts, sons and others, habitations, this earth, the elephants, the treasury, all prosperity, the objects of perception and one's desires, are all transient. Those can do a little service to mortals, whose duration of life is very uncertain. Equally susceptible to destruction are the different Lokas (Heaven, Hell &c.) for they are attain'd to by performers of sacrificial actions; though comparatively better, they are not completely purged of impurity. Therefore with a view to realise the self, do you worship that supreme Lord by means of the above mentioned devotional mode of adoration, whose foible is never seen nor heard of. In this world, when a man, proud of his learning, repeatedly performs certain actions aiming at a certain result, he is sure to meet with one quite contrary to what he desires. In this world the ultimate

aim, of a person performing actions, is to enhance his happiness thereby or liberate himself from misery. But, he who on account of his inaction, was formerly covered with all happiness, is sure to encounter misery when he strives to perform acts; the body, for the happiness of which, in this world a man, by performing acts having particular ends, wishes the fruition of his desires—is fragile, alien to himself, and comes to his soul and goes away from it, at random. When even one's body is not his own, there is no use of expressing in so many words, that children, wives, habitations, riches, kingdoms, treasury, elephants, ministers, servants, relatives, and other objects of affection, which are distinct from the body, are also alien to one's self. What will the soul, the ocean, the container of the sentiment of eternal ecstasy, do with these contemptible things, which, though appearing to be real are as a matter of fact unreal, and which are, equally with body, subject to destruction.

O sons of Asuras! ascertain what benefit will he, bearing a form, reap out of actions, seeing that he is troubled by his pristine deeds even when placed in *Nisaika* and other states. A corporeal being, through the agency of his body that follows in the wake of the soul, begins to perform actions. By means of these acts he increases the number of bodies (which he will be obliged to assume). Both his actions and number of bodies (he will be compelled to assume) are increased on account of his want of knowledge. Therefore, by a banishment of desires, one should worship the soul and impartial Supreme Lord Hari, on whom are wealth, desires and righteousness dependent. Hari is the Soul, the Lord, and the beloved of all created beings. He knows their inmost hearts, for they are created by a combination of the great elements, which again are created by himself. A celestial, an Asura, or a man, a Yakshas, or a Gandharva, becomes blessed when they adore the feet of Mukunda

(Krishna); so also we shall be blessed through an adoration of Hari. O sons of Asuras ! neither the fact of being a twice born one, a celestial or an anchorite, nor character nor experience, nor charity, nor religious austerity, nor sacrifice, nor purity, nor observance of vows, is capable of bringing above the satisfaction of Mukunda. Hari is pleased only by means of unalloyed devotion. Shorn of devotion the other things recited are mere mokkeries. Therefore, O Dānavas ! direct your devotion towards the almighty Lord Hari, the soul of all created beings by considering every thing else as your own selves. O sons of Daityas ! by this devotional mode of worship, Yakshas, Rākshashas, women, Indras, the dwellers of Vraja (referring to the dealers in milk of that city), birds, deer and other sinful beings, all live, attaining the self-same nature with Achyuta" (refers to immortality). An undeviating devotion towards Govinda, as also the fact of viewing Him in every direction, is said to be the *Sumnum bonum*, to which in this life a person can attain.

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CHAPTER VIII.

THE AUSPICIOUS NARADA said :—Thus all the sons of the Daityas, listening to his (Prahļāda's) words, accepted them, considering them to be unblamable. They totally rejected what they had been taught by their preceptors. Thereupon the sons of the Daitya priest, finding the understanding of their pupils bent on the realisation of a single end, became very much terrified, and without delay represented the true state of affairs to the king. His (the king's)

body began to tremble, as he became possessed with wrath. Reprimanding Prahrada, who was undeserving of such treatment, in rude language, he made up his mind to slay him. Breathing like a down-trodden serpent, he, cruel-hearted by nature, looking towards his self-subdued son with his vicious and crooked eyes, thus spoke unto him, who, out of humility, remained in a bent posture with his hands folded.

THE AUSPICIOUS HIRANYAKACIPU said :—O ill-mannered, wicked-minded wretch ! thou art trying to destroy my race. Today I shall send thy inert self into the abode of *Yama*, for thou hast transgressed my commands. O foolish one ! like one undaunted, thou dost always violate the commands proceeding from me who becoming wrathful, the three worlds with their respective rulers begin to shake. Speak what is thy source of power.

THE AUSPICIOUS PRAHRADA said :—O king ! He is not the source of power to myself only but also to thyself and to other powerful beings. The superior and inferior Brahmā and others, the mobile and the immobile creation, have all been brought under His subjection (by His power). He is the Lord, He is Time, His prowess is great, He is energy, He is patience, His self is composed of strength, the senses, and goodness. That supreme Being, the lord of the three essential Principles (of Goodness, Dullness and Energy) by means of His own, energy creates, preserves and destroys this universe. Annihilate this thine Asura nature, and hold thy mind equable. There exists no (greater) enemy than the unsubdued mind that always goes astray from the right path. This (holding the mind equable) constitutes the great and perfect adoration of the endless Being. Some (deluded) people like thyself, without first having conquered the robbers (referring to the six rampant passions) that rob us of everything, (valuable) think themselves as conquerors of the ten cardinal quarters. But the pious man, who hath subdued

his self, who looks upon all corporeal beings with an equal eye, and who is learned, has got no enemies born out of his own ignorance.

THE AUSPICIOUS HIRANYAKACIPU said :—It is evident that thou art desirous of dying, for thou art greatly vaunting. O evil-minded one! surely the words of the dying only become incoherent. O ill-fated one! thou hast asserted that, there is another lord of the worlds besides my own self; where is he? If he is present everywhere why then is he not seen in this pillar? I shall sever thy head from thy trunk, in consequence of your useless vaunting. Let thy Hari, in whom thou art desirous of taking refuge, protect thee now.

Thus out of rage repeatedly censuring in vile language, his son—the great devotee (of Krishna)—the potent Asura, grasping his sword, jumped down from his beautiful throne. Then that wondrous-powerful being struck the pillar with his fist. Thereupon a greatly terrific sound was heard inside it, in consequence of which this mundane shell (the earth) was rent asunder. O best of men! having heard this sound which had reached their respective residences, Brahmā and other celestials, thought that the destruction of their abodes had taken place. Bent on forcibly slaying his son, he, when displaying his prowess, heard this unheard of sound. But in that assembly he could not find out the source, which had terrified the leaders of the Danava-host, the adversaries of the celestials. Then to prove the truth of His servant's words and also His omnipresence the Lord came into the view of the assembly on the self-same pillar, bearing a form neither human nor celestial. Looking everywhere for the being that gave forth the sound, Hiranyakacipu saw this figure issuing forth from the pillar. “O wonderful! this is neither a beast nor a man! what is this! surely this figure

consists of a combination partly of the form of a man and the king of beasts!' When he arrived at this conclusion, before him stood the fearful figure of *Nrisingha* with eyes, lustrous like melted gold, with a blooming countenance covered with braids of knotted hair and with many terrible teeth, with a tongue pliant like a sword and sharp like the edges of a razor, and with an aspect dreadful on account of a frown; with an erect and raised pair of ears, with a facial aperture and a mouth wonderfully wide like the caverns of a mountain, with jaws looking horrible in consequence of being parted, with a body reaching the heavens, with a short and sinewy neck, a broad chest and a slender waist, with a body covered with down white like the rays of the moon, with innumerable arms hanging on all sides, with nails serving the purposes of weapons, with a body hard to approach. He was slaying with his own personal weapon (the discus) as well as with other good ones, the hosts of the Daityas and Dānavas. 'It is certain that Hari, the god of the potent energy of Illusion, has fixed on this (novel) means of bringing about my death; but, of what avail will his endeavours be?' Thus speaking the foremost of the Asuras, armed with a bludgeon and giving forth a (terrific) roar, assaulted *Nrisingha*. Thereat even like an insect falling in fire, that Asura disappeared from sight owing to his having been encompassed by the effulgence of *Nrisingha*. There was nothing strange in this disappearance of the Asura, representing the principle of dullness, in Him whose splendour is the principle of goodness; for O wonderful! in times gone by He did drink in darkness. Then in his wrath, the potent Asura making towards *Nrisingha*, struck him with his club of mighty momentum. But like the son of Tarkhya (*i.e.* Garuda), catching a great serpent, the club-armed Deity (Gadādhara) caught hold of him with his bludgeon, who had been (in-

cessantly) striking against his person. Like a serpent that had escaped the clutches of the Garuda, he, slipping out of *Nrisingha's* grasp, began to make a display his prowess. O Bhārata! the immortals, who had been deprived of their abodes, now hidden behind the clouds, began to run down the fuler of the worlds, as worthless. Considering *Nrisingha* from whose clutches he had liberated himself to be afraid of his prowess, the mighty Asura, having been refreshed from his toils, grasped his sword and buckle, and again assaulted Him. Then finding him move up and down, with the velocity of a hawk following the motions of his sword and buckle, so as not to expose any of his weak points, the wonderous-powerful Hari with great rapidity again caught hold of him, at the same time giving forth a loud and shrill laughter, in consequence of the terrific sound of which, his eyes began to blink. Afflicted sore with the hold *Nrisingha* had on him, like a rat seized upon by a serpent, he made every effort to get out of his grasp. But Hari, conveyed him near the gate of his court-house; there placing him whose skin even the thunderbolt of Indra had not been able to scratch,—on His thighs, He, with His nails, rent open his body as if in sport like unto Garuda, tearing a poisonous snake. Then on account of His wrath, His terrible eyes were hard to gaze at; He licked with His tongue the ends of His expanded mouth; His countenance and manes were rendered crimson being drenched with drops of blood; He wore as a garland the entrails of the Daitya. Thereupon He resembled a lion that had slain an elephant. Then having left him off, whose lotus-like heart he had rooted out with His nails, He slew by means of His hands furnished with nails capable of serving the purposes of weapons, all the servants and followers of that lord of unconquerable hosts, who had taken up arms against Him. The rain clouds shaken by (a touch of) His braided locks, began to scatter away. The splendour of the planets was eclipsed on ac-

count of his having looked towards them. Struck with his breath the oceans were greatly agitated. Terrified on having heard His roar, the elephants guarding over the cardinal quarters of heaven, began to wail aloud. The celestial regions pushed by clouds thrown off by His knotted locks flew higher and higher. The earth, afflicted sore underneath the heaviness of his feet, was shaken off from its foundation. Mountains were uprooted by His velocity. By His effulgence the firmament and the cardinal quarters were shorn of their splendour. Nobody was able to approach the Lord for the purpose of serving Him ; finding none who could be a match for Him in battle and displaying his concentrated radiance, He seated Himself in the midst of the assembly on the beautiful throne ; for even then His countenance continued to be dreadful and He retained His wrath. The foremost of the Daityas—who was unbearable like the brain fever of the three worlds—being slain in battle by Hari, the countenances of the wives of the celestial, bloomed forth with excessive delight. They also poured showers of flowers upon Him. Then the concavity of the firmament was thronged with the numerous conveyances of the celestials desirous of seeing Him (*Nrisingha*). Thereafter they played upon kettle-drums and tabors and the foremost among the Gandharvas sang and their wives danced. And then O son, resorting to that assembly, the celestials, Brahmā, Indra, Girisha, and others, the sages, the ancestral spirits, Siddhas, Vidyādharaś, the huge serpents, the Manus, the Prajāpatis (lords of people) Gandharvas, Apsarās, Chāranas, Yakshas, Kimpurushas, Vetālas accompanied by the Kinnaras, and all the attendants of Vishnu, headed by Sananda and Kunanda, placed their folded palms on their heads and thus severally hymned near the place where the Lord sat with his flashing radiance.

THE AUSPICIOUS BRAHMA said :—I bow down unto the endless Being whose abilities are infinite, whose might is

marvellous. Salutation unto Him of holy deeds; unto that One of undeteriorating self, who, in his sport, by the instrumentality of the Principles, executeth the creation, the preservation and the destruction of the Universe.

THE AUSPICIOUS RUDRA said:—The expiration of a *Yuga* is the (meet) season for Thy wrath. This puny Asura lies slain. O thou affectionate towards Thy worshippers! protect Thy son, Thy devotee, who has sought refuge unto Thyself.

THE AUSPICIOUS INDRA said:—O excellent one! the portions, of a (sacrifice) allotted to us, have been recovered (from the Daityas) by thy protecting self. The lotuses of our hearts, which are thine abode, and which till now, were seized by (a fear of) the Daityas, have been caused to bloom forth by thyself. O Lord! our prosperity which has been devoured (put an end to) by Kāla, is indeed inconsiderable! O Narasingha! to them who are allowed to serve thyself, not to speak of other things, even final beatitude is not of much consideration.

THE AUSPICIOUS SAGES said:—O primæval Purusha! that excellent religious mortification, which is the same as thy own energy, by virtue of which thou didst create this Universe permeated with thyself, and about which thou didst speak unto us, was all but destroyed (by the prowess of the Daityas). O preserver of thy votaries! Thou hast this day re-established the religious mortification by means of that body of thine, which thou hast assumed for its preservation.

THE AUSPICIOUS ANCESTRAL SPIRITS said:—By (sheer) force he (Hiranyakāśipu) used to eat the oblations offered unto us by our sons; he used to drink the libations of water and the sesamum seed offered by them when they performed ablutions at the places of pilgrimage. Salutation unto that Nrisingha, the protector of all righteousness, who hath recovered these oblations and libations from the cavity of his abdomen, whose body has been rent open by His nails.

THE AUSPICIOUS SIDDHAS said :—By virtue of his prowess begot of his *Yoga* and rigid austerities, that impious one, snatched from us our *Sidhis* to which we have attained in consequence of our success in *Yoga*. O Nrisingha! we salute thee with our heads for thou hast sundered with thy nails that Daitya who was full of the pride of his various achievements.

THE VIDYADHARAS said :—That ignorant one, elated with his prowess and energy, by force withdrew from us the learning we acquired by our individual capabilities. We eternally bow down unto that kind-hearted Nrisingha, who hath slain this Daitya in battle even as a beast.

THE AUSPICIOUS SERPENTS said :—Salutation unto thee who hast afforded delight unto our wives by tearing open the breast of that sinful one who wrested the gems of our hoods and our beautiful wives from us.

THE AUSPICICIOUS MANUS said :—O Lord ! we are the Manus, the executors of thy commandments. Our performance, of the rites pertaining to our sect and mode of existence, was hindered by this son of Diti. This crooked one has been completely annihilated by thyself. O Lord ! what shall we do unto thee? command thy servants.

THE AUSPICIOUS LORDS OF PEOPLE said :—O supreme Lord ! we the lords of thy creation, are thine; we are created by thee. Here lies he with his heart rent (by thee), by whom prohibited to do so we did not create people for a long while. O thou whose semblance is all goodness ! this thine incarnation is surely auspicious unto the worlds.

THE AUSPICIOUS GANDHARVAS said :—O lord ! we are thy dancers ; we sing and dance. That one, who by dint of his prowess, might and energy exacted (to himself) our services, is now reduced by thee to this condition. Can anybody treading on evil path, expect to reap good ?

THE AUSPICIOUS CHARANAS said :—O Hari ! thy lotus-feet are the means of emancipation from this world. We

have betaken to them as our shelter. O Lord! this Asura, who was a terror to the hearts of the pious, is slain.

THE AUSPICIOUS YAKSHAS said:—By performing thy desirable deeds we have become chiefs among thy followers. By this son of Diti, we were made his carriers. O thou who puttest in order the twenty-four essences of things! O Narahari! coming to know the affliction of the people caused by him, thou hast reduced him to his five constituent elements.

THE AUSPICIOUS KIMPURUSHAS said:—We are the Kimpurushas (*i.e.*, despicable beings), but thou art the Lord and the illustrious Being. This (Daitya evil wight) on whom the pious have uttered “fie” is now destroyed by thee.

THE AUSPICIOUS VAITALIKAS (CELESTIAL BARDS) said:—We used to obtain immense adoration by chanting thy unstained glory in assemblies and in places of sacrifices. O great Soul! this wicked wight, who appropriated this our adoration to himself, has now been put an end to, by thee, even as a malady.

THE AUSPICIOUS KINNARAS said:—O Lord! We are the Kinnaras, thine own followers. We were forced by the son of Diti to perform his command without any remuneration whatever. O Hari, that cruel tormentor is now destroyed by thee. O Lord, O Narasingha! be thou henceforth the source of our prosperity.

THE AUSPICIOUS ATTENDANTS OF VISHNU said:—O thou that givest shelter to ourselves! this day we have seen the wonderful figure,—partly human and partly celestial—thou hast assumed. This figure is the source of all auspiciousness of the worlds. O Lord! this Daitya who had been the executor of thy commands was cursed by the Vipras. This destruction, of him by thee, we take to be an outcome of favor.

CHAPTER X.

THE AUSPICIOUS NARADA said :—Thus the celestials and other heavenly beings headed by Brahmā and Rudra, were unable to get near him, as he was hard of being approached to, on account of his having been possessed with rage. Even the goddess of prosperity herself, was sent by the gods (to approach him). But seeing that wonderful unseen and unheard of figure she also was seized with terror and could not get near him. Thereupon Brahmā sent Prahlāda who was standing near him saying unto him, “O son! approach and propitiate the Lord who hath waxed wrath on thine own father.” “Then be it so,” so speaking, O king! that lad, the illustrious devotee of the great One, calmly approached Him, and with his hands folded, bowed down unto Him prostrating his body on the pavement. Finding the boy fallen at the root of his feet, the Lord was filled with a kindly feeling; then raising this child who is capable of dismissing the terror of those whose hearts are afraid of the most piousonous serpent, the Destroyer (Kāla), He placed His lotus-like hands on his head. By a touch of His hands he became purged of all inauspiciousness and instantly the knowledge of the Supreme Brahma was revealed unto him. Contented, he held, on his breast, the lotus feet of the Deity. The hair of his body stood erect; his heart became drenched with a stream of affection; and his eyes overflowed with tears. Then fixing his eyes and heart on Him (the Lord) and with due concentration and singleness of purpose he praised Hari in words that were indistinct on account of his great devotion.

THE AUSPICIOUS PRAHLADA said :—The celestials headed by Brahmā, the sages and the Siddhas whose understanding

is solely pervaded by the Principle of Goodness were unable to propitiate the Lord by means of their stream of eloquence and their very many qualities. How can Hari then be pleased with myself who belong to the iniquitous race of the Asuras? I consider riches, noble lineage, personal beauty, rigid mortification, a knowledge of the Shastras, the keenness of the senses, amiability of person, courage, might, diligence, prudence and Yoga, of no avail, in the adoration of the Supreme Male Being; for indeed that almighty Lord was satisfied with the leader of the elephant-herd on account of his great reverence (towards Him). I consider even a *Sapacha* (one who cooks and eats dog's meat, a *Chandāla*) who hath dedicated his mind, his deeds, his riches, his life to the Lord to be worthier than that Vipra who though possessing the above mentioned twelve qualifications, is disinclined to worship the lotus-like feet of the lotus-navelled Deity. The former sanctifies his race, whilst, the latter of immense pride, cannot do so. Enriched with his own profits the great Lord does not accept honour from this ignorant one with a view to promote his own interests. But he does so, out of kindness towards them. The honour which a person offers unto the illustrious Deity, redounds on them, even as the decorations of one's countenance goes to enhance the beauty of its image reflected on a mirror. Therefore though despicable by birth, and dismissing my fear I shall delineate the glories of the Lord with all my soul and to the best of my knowledge. By a recital of the glory of the Lord, even a person, who in consequence of his own illusion has entered into this earth, and has accepted the woes of this life, is purified. O Lord! all these terrified Deities, Brahmā and others, all the executors of thine edicts, whose semblance is the principle of goodness, are not like unto ourselves, (for they attach themselves unto thee out of reverence, whilst we do so out of enmity). For the good and pros-

perity of this Universe, as also for thine own enjoyment, thou engagest in these sports manifesting thyself in beautiful incarnation. Therefore renounce thy wrath now that Asura is slain by thee. Even a pious man is delighted at the destruction of a serpent or a scorpion. The worlds have attained tranquility. They are now waiting to see the subsidence of thy wrath. O Nrisingha! all men will recollect this form of thine, in order to drive away their fears. I am afraid of thee who art even now bearing a dreadful countenance and a tongue, eyes (lustrous) like the sun, fierce frown and a terrible set of teeth; of thee whose garland consists of entrails, whose manes are reddened with blood, whose ears are erect like a spear, and whose roar hath struck terror into the hearts of the elephants guarding the cardinal quarters; of thee who hast slain thine enemy with the ends of thy nails. But, O thou, that art affectionate towards the helpless! I am afraid of the terrible and insufferable woe that is met with (when beings are whirled) on the wheel of his existence? Bound fast by my actions I have been thrown by them, in the midst of ferocious creatures. O holiest of holies! when shalt thou, propitiated, recall me unto the roots of thy feet, which are the shelter and the (cause of) emancipation of beings. In all my different states of existence I have been burning with the fire of grief originating out of my separation from friends and from meeting with foes; the remedy of misery is misery. Therefore, O infinite lord! I am incessantly wandering, conscious of an individuality in the body, &c.; instruct me in the *Yoga* that lays down the rules of serving thee. O Nrisingha! becoming thy servant, I shall soon tide over the miseries that are difficult of being done so, by recounting the history, which had been sung before by Virinchi, of marvellous deeds of thine, who art the friend, beloved and the highest Deity. I shall then be set free from the influence of the passions and shall live in company of the wise whose

only abode is thy two feet. In this world the remedy, prescribed against the misery of one afflicted with it, does not prove efficacious in the case of corporeal beings who are forsaken by thee, even as parents cannot sometimes afford shelter to their son, even as physic cannot sometimes check a malady and even as a boat cannot help one that is sinking down into the sea. O Lord! whatever all other differently characterised agents, superior or inferior—sent by whatsoever instrumentality, in whatsoever substratum, from whatsoever cause, in whatsoever time, for whatsoever reason, in whatsoever connection, from whatsoever source, for whatsoever thing, and by whatsoever means, create or uncreate, are all indentified with thyself. Through a favourable look from the Primary Male Being, the energy of Illusion, having her principles agitated by time, creates the mind, which is permeated with actions dictated by the Vedas and countenanced by custom, and which is controlled with difficulty. The energy of infatuation hath given unto this mind the sixteen evolutions (for her own enjoyment). O unborn one! independent of Thee who can lord over his mind, which is the same as this wheel of existence? O Lord! Thou art that Purusha who by thy power of perception hast eternally conquered the attributes of the understanding. Thou art Kāla (Time). Thou hast completely brought under thy control the energy of causes and effects. O Almighty Deity! take me unto thy proximity, who, thrown by infatuation, underneath the wheel consisting of the sixteen different evolutions, am even now being crushed under it and (so) who have met with a dire disaster. I have come to know the real nature of the term of life, the prosperity and the glory of all the rulers of the people, that dwell in heaven, which (glory &c.) is coveted by men of this world. Forsooth, these (prosperity &c.) were destroyed even by a contraction of the brows of my father, which were distorted on account of a wrathful laughter. But

even that father of mine has been slain by thee. Therefore I, who know the result of the enjoyments of corporeal beings, am not desirous of having longevity, prosperity and wealth and even the pleasures and privileges of Virinchi which contribute to the gratification of the senses. Neither do I wish to possess the *Siddhis* which are capable of being destroyed by thee of immense prowess, whose self is time. Convey me beside thine own servants. Enjoyments, which is pleasant to hear of even as the phenomenon of mirage (which has no actual existence) are to be found nowhere. Where is to be found this body the hot bed of innumerable maladies? That people, knowing their true nature, do not tire of them, is owing to the fact that they exert themselves to satiate, their desires by the very touch of enjoyment obtained with difficulty even as one tries to extinguish fire by pouring honey on it. O Lord, where am I born out of the Principle of energy in the race of the Asuras, in whom the Principle of Dullness predominates and where lieth thy grace? (What a great gulf intervenes them both). Out of that grace, thou hast, granted me the favor of placing on my head thy lotus-like hand which thou didst never grant even to Brahmā, or Bhava (Siva) or to Rāmā herself. Thou hast not, like the lower animals, got in thyself a sense of distinction between the superior and inferior for thou art the soul and the friend of this universe. Even as the favors, bestowed on people by the Heavenly Tree (Kalpa), are regulated in proportion to their services rendered unto it, so the measure of thy grace unto beings is regulated by the services they offer to thee and not by the superiority or inferiority of the servitors. How can I refrain from worshipping thy servants, knowing that I had been saved by the divine sage Nārada, taking me for his own, while I was falling into the pit containing a serpent identical with birth, along with those who had in consequence of their successive desires, fallen into it. O infinite one! I consider the death of my father and the

protection of my life, (by thee) to be thy means of verifying the truth of the words of the sage, thy own servant. For my father, bent on perpetrating an impious deed, grasping his sword, had said to me ! "Let that lord, who is other than myself, save thee, while I sever thy head." Thy single self is manifest in this universe; for thou stayest in the beginning, the middle, and the end of it, creating, by the own illusive energy, this universe which is the product of the Principles. Thou art manifest in it and art contained in it, as its protector and destroyer. O Lord ! thou art identified with this universe of causes and effects. Again, thou art away from it. The sense of distinction between, this is mine and this is another's, is an empty delusion of the mind. As the tree develops itself from the seed sown on the earth, as also the seed is but a minute portion of the tree, so the creation, manifestation, preservation and destruction of this universe are emanations from thee. Placing, by thine own agency, this universe inside thy own self, thou liest on the inundatory floods, inactive and absorbed in self enjoyment. Thine eyes are shut in *Yoga*. Thou hast drunk in sleep by a revelation of thy self. Thou stayest in the subtle fourth state (of the soul's existence). Therefore neither Dullness nor the object of perception can associate themselves with thee. This universe which was hidden in thyself, is thy form. O Lord, thou art that Purusha, who by thy power of perception hast eternally conquered the attributes of the under-grown energy of Time, who hast given unto Prakriti its attribute,—principles of Goodness, Energy and Dullness. At the break of thy self-concentration while thou didst lay on the bed consisting of the Great serpent Ananta, in the inundatory floods, out of thy navel sprang forth a large lotus, which was a particle of thyself. Out of this lotus originated this universe, even as a *Ficus Indica* develops itself from a small seed. Born out of that lotus, Brahmā did not see any thing except it. Merged, for hundred years, in the

floods, and absorbed in the contemplation of outward objects, he did not even perceive thyself, the material cause of this universe, though thou remained pervading him. For when the sprout shoots up the seed is no longer seen. Greatly astonished the Self-create one performed, under the shelter of that lotus, rigid austerities, which in proper time had the effect of purifying his heart. Thereupon O lord! he perceived thee pervading his own self composed of the elements, senses, and desires, even as the little flavour contained in the earth. Then finding thee—Mahāpurusha—furnished with a thousand countenances, a thousand feet, a thousand heads, a thousand hands, a thousand noses, a thousand mouths, a thousand ears, and a thousand eyes, and decorated with various ornaments and weapons, and composed of all Illusion, and thy figure (feet &c.) consisting of the nether and other regions, Virinchi attained to ecstacy. Assuming a figure having the head of a horse, and (in that form) slaying the two wonderous powerful Daityas, known under the names of Madhu and Kaitaa whobh reviled the *Vedas*, thou didst give unto him (Brahmā) all the *Sruti's*, as also the Principles of Dullness and Energy. The sages consider the principle of Goodness to be thy most beloved emblem. Thus incarnating thyself as a man, a beast, a sage, a deity and a fish, thou dost preserve the worlds, destroy their enemies, and O Mahāpurusha ! protect the various systems of religion prevalent in the different *Yugas*. In the *Kaliyuga*, thou dost not incarnate thyself. Therefore, thou art styled *Triyuga*, for having incarnated thyself only in the first three of them. O Lord of Vaikuntha ! my mind, stained with impiety, occupied with outward objects, uncontrollable, inflamed with desire, and overwhelmed with joy, grief, and fright, and the three kinds of affliction, does not find any delight in rehearsing thy deeds. So, wretched that I am how can I with such a mind contemplate thy essential nature ? O thou that never lapsest my palate

ungratified, drags me to one direction, whilst my genital organ draws to a contrary one. So also my abdomen, my touch, my ears, my olfactory and ever-moving vital organs are drawing me to different directions. On the other hand, my organs of actions are annoying me even as rival wives often do the master of the house. Thus seeing this ignorant one, fallen in consequence of his own acts, into the Vaitarani of this mundane existence, frightened with the terror of birth, death and living through other's agency, and full of notions of enmity and friendship, regarding those that are related to him and those that are not so, alas! alas! O thou that walkest on the other side (of this Vaitarani)! protect him now by helping him to tide over this. O Great one! what slightest effort of thine will be necessary to save this universe, who art its preceptor and the cause of its creation, preservation and destruction. O friend of the distressed! thou shovest grace even unto the ignorant. As we are serving thy beloved ones, we need no effort of thine to save us. Having my mind absorbed in the ambrosia, like unto the rehearsal of thy prowess, I am not afraid of this Vaitarani that is difficult to cross over. But I am sorry for those ignorant beings, who, declining (the employment of) this ambrosia are labouring under the burthen of maintaining their kinsmen, with a hope of securing pleasures of the senses, which (again) are (nothing but) unreal. O divine one! generally sages, desirous of emancipation, curbing their speech, wander in the solitary woods, neglecting the interests of others. But leaving these poor sons of Asuras behind, alone I do not long for the final beatitude. Neither do I see any other refuge, than thine ownself, of this deluded world. Verily, O lord! habitation and other enjoyments of the household life, are trifling. Like the scratching of the hands, they are fraught with a cycle of misery. The lascivious, though afflicted with various miseries, are never satiated with these

enjoyments; only a sober person can repress his desires, even as one can bear with the scratching of his hands. O excellent Purusha! the restraining of one's speech, vows, *Srutas*, rigid austuries, study, the analysis of one's own action, life in solitude, silent prayer and self communion, are the means of attaining emancipation and generally become the sources of sustenance of people of unsubdued passion. Sometimes they also are the means of livelihood of the imperious, and sometimes not. Like a seed and the sprout developed from it, cause and consequence are thy form revealed in the Vedas. Thou hast no other form, for verily thou art formless, only the self-concentrated, with the help of their devotional mode of worship, find thee contained in both of these (cause and consequence) even as fire is contained in fuel. Thou dost not reside in any thing else. Thou art air, fire and earth, the sky, water, the fine essences the vital breaths, the senses, heart, mind and consciousness. Thou art everything. Thou art perceiveable by the senses and thou art beyond the range of perception. O Great one! there is nothing discovered by the mind or speech that is distinct from thyself. Neither the principles nor those (the deities presiding over them) possessed of these, neither initial consciousness (*Mahat*) &c., nor the mind and others, together with the celestials and mortals having both beginning and end, can O thou of excellent glory! comprehend thy real nature. Therefore the wise, after (careful) deliberation give up reading (and worship thee with single-minded contemplation). O most worshipful one! the act of bowing down, regulation of acts unto thee, prayer, adoration, recollection of thy feet, and an audition of thy glorious deeds; except by the help of these six modes of serving thee, how can a man conceive reverence towards thee who art attainable only by the excellent devotees?

THE AUSPICIOUS NARADA said :—When his attributes had been thus reverentially recounted by his devotee, that one

transcending the principles, being appeased and restraining his anger, addressed the noble Prahlāda in the following manner.

THE AUSPICIOUS ALMIGHTY LORD said :—O gentle Prahlāda! good betide thee. Thou excellent among the Asuras! I am pleased with thyself. Ask any boon of thy choice? I am He, who bestows their desires on men. O long-lived one! he, who cannot please me, can hardly have a sight of myself. But when one has seen me, he ought not to be sorry any longer. O excellent one! wise and pious people, desirous of their own good, by all means, propitiate me—the lord of all blessings.

THE AUSPICIOUS NARADA continued :—Thus though tempted by very many boons capable of exciting the temptation of all men, the best of the Asuras desired none of them for he was attached to the great one with a singleness of purpose.

CHAPTER X.

THE AUSPICIOUS NARADA continued :—That boy Prahlāda, considering these (boons) as hindrances to the practice of the devotional mode of adoration, was surprised and said unto Hrishikешa.

THE AUSPICIOUS PRAHLADA said :—Do thou not tempt me—addicted by nature to desires,—with these boons, afraid of their influence and disregarding all worldly objects, I have taken refuge in thee, desirous of securing final beatitude. O Lord! (meseems) intending to test the

qualities of thy servant, thou dost send thy devotee to desires, that are the cause of this worldly existence, and are capable of fastening the heart to it even like a knot. It cannot be otherwise; for thou art merciful, and the preceptor of all the regions. Those who expect to obtain worldly happiness from thee, are not thy servants, but are traders (thirsting for gain). He that hopes to secure personal prosperity at the expense of his master, cannot be said to be a true servant. Neither is he a true master who, in order to play the lord to his servant, pays him in money. I am thy servant, cherishing no desire. Thou art my master, having no deceitful motive. Unlike other masters and servants, we have nothing to do with desire (on my part) and deceit (on thy part). O foremost of those that bestow boons! if thou art greatly bent on conferring my cherished boon, then O Lord! I ask of thee, the boon of complete irradication of my desire. With the awakening of desire (in the heart) the senses, the mind, the vital principles, the body, righteousness, firmness, understanding, bashfulness, prosperity, energy, memory and truthfulness, are all done away with. When a man renounces his desires located in his heart, O thou of eyes like lotus-leaves! then and then only he becomes worthy of attaining prosperity like unto thine own. Om! Salutation unto thee, the high-souled and almighty Purusha. Salutation unto Hari, the wonderful Lion, unto Brahman and the Supreme Soul.

THE AUSPICIOUS ALMIGHTY ONE said:—Single-minded devotees of me, like thyself, do not pray for any benefit for this or for the existence to come. Yet do thou enjoy these luxuries of the lords of the Daityas, for one Manwantara only. Drinking my beloved accounts, conceiving my single self—present in all other things,—to be within thyself and resigning thy acts to me by means of thy devotion, do thou adore me, the Lord and the presiding Deity of all sacrifices. Enjoying thy merit acquired in a previous

state of existence, shaking off thy sins by practising pious deeds, renouncing this body in the course of time and spreading a pure renown, that shall be sung in Heaven, thou shalt attain unto me, liberated from all bondages. Whatsoever person remembering myself, thyself, and my behaviour, shall recite this prayer even now chanted by thee, he shall be in due time set free from the bonds of action.

THE AUSPICIOUS PRAHLADA said :—From thee, O Great Lord, inclined to confer boons on me, I ask this one, that my father,—who ignorant of thy divine energy and not knowing thy true nature reviled thee, who with a heart pierced with wrath, had viewed thee, the Lord and preceptor of all the regions, in a false light as the slayer of his brother and who had persecuted me, thy devotee,—be purified of all his fearful sins that are difficult to cross over. But, O thou kind to the indigent ! he is already purified, in consequence of one single glance from thee.

THE AUSPICIOUS ALMIGHTY ONE said :—O sinless one ! thy father, with one and twenty generations upwards, has been purified ; since indeed, O pious one ! thou, the purifier of thy race, hast been born in his family. Wherever my votaries, peaceful, impartial, pious and of good behaviour are present, there people are purified, even if they be vile like the Kikatas. O foremost of the Daityas ! in this world, those people become devoted unto me, who do not by any means harm any one among the various beings, high and low, of my creation, who on account of cherishing reverence towards me, have been exempted from all desires, and who are thy followers. Verily thou art exemplary among all my devotees.

Do thou now perform the obsequies of thy father—completely purified—which it is the duty of a son to perform. O excellent one ! thy father, to whom has been born a good child, shall attain to the best state of existence in conse-

quence of his having come into contact with my person. Occupy the place of thy father. And without transgressing what had been prescribed by the reciters of the Vedas, and concentrating thy mind on me, and being devoted unto me, O son ! do thou begin the performance of actions.

THE AUSPICIOUS NARADA said :—O king ! Prahlāda initiated into their preliminaries by the twice-born ones, performed as he had been told by the Great one, the obsequious rites for the benefit of his father's spirit. Then Brahmā, surrounded by the celestials and others, seeing Hari's countenance reflecting grace, and praising Him, who hath assumed a form half man and half lion, in pure accents said.

THE AUSPICIOUS BRAHMA said :—O god of gods ! O Superintendent of all the regions ! O protector of created beings ! O First-born one ! fortunately for us, this sinful Asura, the tormentor of the worlds is now slain by thyself. This one, arrogant in consequence of his having obtained a boon from me, was not to be killed by any being of my creation. Elated with his asceticism, Yoga, and prowess he annihilated all righteousness. It is fortunate, that his son, this pious and reverential boy, has been saved from death ; it is fortunate also that this boy has completely attained to thee now. O Lord ! whoever shall contemplate on thee O Supreme Soul ! this form of thine shall protect him from all dangers and from the destructive God of death.

THE AUSPICIOUS ALMIGHTY ONE said :—O creator ! O lotus-sprung one ! it behoveth thee not to confer boons on the cruel-natured Asuras like unto offering milk unto the serpents.

THE AUSPICIOUS NARADA said :—O king ! thus having spoken, the Almighty Lord disappeared thence, worshipped by Brahmā and unperceived by other beings. Then Prahlāda, adoring Brahmā, Prajāpati Maheshwara and other deities, who are portions of the Great Lord, saluted them with his

head bent down. Then the lotus-throned deity together with Kāvyā and other sages, installed Prahlāda as the lord of the Daityas and Dānavas. Then the celestials headed by Brahmā, greeting him, bestowed their choicest blessings on him. Then, O king! worshipped by Prahlāda they went away to their respective abodes.

Thus were the two retainers of Vishnu, born as the sons of Diti. They were slain by Hari who was always present in their thoughts and who behaved towards them as an enemy. In consequence of a curse from the Brāhmaṇas, they were again born as Rakshas and were known under the names of Kumvakarna and Rāvana of ten heads. They were killed by Rāma's prowess. When they lay with their breasts torn open with the arrows of Rāma in battle, their souls, as in a previous existence, left their bodies contemnning on Rāma. Then again they were born as Sisupāla and Krusaja (Dantavakra). Out of bitterest enmity towards Hari, they attained unto him even before thy very eyes. Like a cockroach attaining to the nature of the large black bee, kings inimical to Krishna, attaining to his nature by meditation on their sins (sprung out of their enmity towards Krishna), renounced their corporeal frames. Chaidya and other kings by means of an undistinguishing and unshaken reverence towards the Great One and by a meditation on Hari attained homogeniety with Him. I have related unto thee everything regarding the question thou didst put to me, as also everything regarding the attainment of homogeniety with Hari by inimical people headed by the son of Damaghosh. This is the holy history of the incarnation of the high-souled Krishna, the lord of Brahmanya: and in it is described the death of the two progenitors of the Daityas race. In this history is also described in detail the character of the great devotee Prahlāda, his reverence, his knowledge, his want of attachment to mundane objects, the real nature and an account of the deeds and glories of Hari, the Lord of

creation, preservation and destruction, the great reversion of places of the celestials and Asuras in the course of time, the Bhāgavata religion by means of which the great One is realised, and spiritual knowledge to all its extent. Whoever reverentially recites, after having listened to it attentively, this holy history fraught with (a description of) the prowess of Vishnu, is liberated from the bonds of actions. Whoever attentively peruses this account of the sport of the Primary Purusha in the form of a lion, and also of the slaughter of the lord and leaders of the Daitya host, and whoever listens to the recital of the holy glory of this son of the Daityas, the foremost among the pious, reaches those regions (of Vai-kuntha) where there is naught to fear. Surely in this world ye are immensely fortunate, in as much as the sages, that sanctify the worlds, come to and go away from ye, and also the Supreme Brahma himself disguised in human shape resideth in your abodes. This Krishna is the Brahma, who is identified with the perception of the ecstasy of eternal emancipation which is sought by the illustrious sages. This great one is your beloved, friend, maternal cousin, soul, preceptor, executor of your commands, and worthy of your adoration. Even Bhava (Siva) and the lotus-sprung deity himself, have not been able, with the help of their intellects, to describe His semblance, after having attributed reality unto it. May that Lord of devotees be propitious unto us, being worshipped with our reverence, self-control, and abstinence from speech. O king ! in days gone by, this Almighty One re-established the glory of the god Rudra, which had been destroyed by Māyā of endless delusive powers.

THE KING said :—In which of his acts did Māyā destroy the glory of the God, the Lord of the worlds ? And how did Krishna help in its subsequent thrift ! Describe unto us all thou knowest about this matter.

THE AUSPICIOUS NARADA said :—The Asuras vanquished in battle by the celestials surcharged with (the energy of)

Krishna, sought shelter in Māyā, the supreme preceptor of the conjurers. Creating three fortresses consisting of gold, silver, and iron respectively, that powerful being handed them over to the Asuras.

All their egresses and ingresses were concealed from the sight of the enemies. No body could conceive the quantity of household necessaries contained inside these forts. O king! hidden inside and under the shelter of the forts, and keeping alive their former enmity, the leaders of the Asura hosts, began to destroy the three worlds. Thereupon the worlds with their guardian deities, approached the Lord (Siva) and bowing down unto him said:—‘O Lord! save us, thine own people from being destroyed by the Asuras residing in the three fortresses’. The Almighty Lord, out of kindness towards the celestials said unto them, ‘Be not afraid!’. Then placing on his bow-string an arrow inspired with religious aphorisms, he let it go directing it towards the forts. Out of that one arrow, issued forth other arrows having the blaze of fire like unto the innumerable rays emanating from the solar disc. In consequence of being covered with these arrows, the heavenly orbs were lost to sight. Pierced with these arrows the garrison, deprived of life, began to drop down. The potent Māyā versed in Yoga, fetching them, threw them in a well containing nectar. Soaked in the nectarian fluid, they came out with their limbs as hard as thunder-bolt, and surcharged with great energy like unto the fire of lightning that cleaveth the clouds open. Then seeing the god whose emblem is the bull, thwarted in his resolution and absent-minded, the almighty Vishnu decided upon the following course of action. Then Brahmā assumed the form of a calf and Vishnu himself, that of its dam. At noon they entered into the three fortresses and there drank off all the nectarian juice contained in the wells. Although the Asuras saw them in the act, being infatuated they did not prevent them. Seeing this and remembering the course of Destiny, that illustrious

• ascetic Hari, ever untouched by grief, smilingly said unto the afflicted protectors of the nectarian juice. 'Neither a deity, nor an Asura, nor a man nor any other being, is capable of thwarting what has been fixed by fate regarding one's own self or others or regarding both.' Then by means of his own energy, piety, knowledge, prosperity, asceticism, learning, ceremonial observances, and his renunciation, he created a chariot, a charioteer, a banner, horses, a bow, an armour, arrows and other implements of battle for the use of Sambhu. Thereupon clad in the coat of mail and ascending the car Sambhu grasped the bow and the arrows. Then O king ! during noontide, the Lord Hara placing arrows on his bow-string, in a moment burnt down the three impregnable forts with these shafts of his. Thereupon kettle-drums were sounded in the heavens swarming with hundreds of chariots. Divine sages, ancestral spirits, and lords of Siddhas, crying out 'Victory ! victory unto thee' poured showers of blossoms on him. The Gandharvas, greatly delighted began to sing, and the Apsarās began to dance. O king ! thus burning down these three forts, the Lord, the destroyer of the forts, repaired to his own residence praised by the deities headed by Brahmā. Such is the work of Hari. He immitates thus, by his power of illusion, his human forms. The prowess of the preceptor of the worlds, that exalted one, is sanctifying to the worlds and is sung by the sages. I have spoken all this to you,—what else should I tell you next ?

CHAPTER XI.

THE AUSPICIOUS SUKA said:—Having heard an account of the character,—that is alluded to with reverence in assemblies of the pious—of the Lord of the Daityas, that foremost of illustrious beings whose hearts are engrossed in Krishna king Yudhisthira became very much delighted ; and again questioned the son of the self-create divinity in the following manner.

THE AUSPICIOUS YUDHISTHIRA said:—O potent sage ! I desire to hear from thee, an account of the eternal religion together with the rites and ceremonies that ought to be observed by the different sects in their different modes of existence; for from (an audition of) it a person attains to knowledge. Thou art the son of the highest divinity, the Lord of the people (Brahmā). O Brahman ! by means of thy concentration asceticism and Yoga, thou hast secured in thy favor the opinion of the other sons of Brahmā. Those regenerate ones, who are kind-hearted, pious and peaceful like thyself and who are devoted to Nārāyana, are acquainted with the highest and most mysterious forms of religion ; but others are not so.

THE AUSPICIOUS NARADA said:—Saluting the unborn almighty One, the bridge of virtue of people, I shall relate the eternal religion, which I have heard from the lips of Nārāyana. That Lord incarnating himself by his parts in Dākhyāni is even now duly engaged in the performance of religious austerities for the welfare of the worlds, in the asylum of Vadarakā. O king ! the almighty lord Hari is identified with all the Vedas, and is the memory of those persons who are versed in them, and the proof of that religion in which the soul finds solace. Truthfulness, mercy,

asceticism, purification, forgiveness, the power of discriminating between propriety and impropriety, control over the mind, subjugation of the senses, harmlessness, the observation of Brahmacharyya, charity, muttering of inaudible prayers, simplicity, contentment, service of those with similar attitude unto all, total refrainment from vile deeds, inspection of the fruitless actions of men, silence, introspection, an equitable distribution of eatables and other things among beings, identification of other men with one's own self and the act of looking upon them as divinities and O Pāndava ! an audition and recital of the name of Vishnu, remembrance of Him who is the refuge of the illustrious ones, service unto Him, His adoration, offering of salutations unto Him, servitude of Him, friendship towards Him, and dedication of one's own self unto Him,—these have been asserted to be the greatest of virtues, the common property of all human beings. O king ! the religion that beareth all these thirty features can afford solace unto every soul.

Those persons are called the regenerate ones with whom the purificatory rites ever remain in tact, and who have been so denominated by the unborn divinity (Brahmā). The celebration of sacrifices, study of the Vedas, charity, and performance of rites pertaining to their special mode of existence, are the duties of those twice-born ones who are pure by birth and behaviour. Or, reading and teaching, celebration of sacrifices on his own account and the conducting of them, charity and acceptance of gifts from others —these are the duties of a Viprā. Of these, teaching, the conducting of sacrifices and acceptance of gifts, are the means of his livelihood. The means of livelihood of a Kshatriya who protects his subjects, is by the realisation of taxes from them except the Vipras. The means of livelihood of a Vaisya is cultivation and trading ; and his duty is submission to the Brāhmaṇas. The duty of a Sudra is his service

of the regenerate ones and his means of livelihood is by the same service of his master. Various occupation (cultivation, trade &c.), a modest acceptance of uncalled for objects, act of begging corn every day, and of gleaning ears of corn from the fields, and farm yards,—these are the four means of maintenance for the Brahmanas. Each of these means is worthier (of being resorted to), than the one preceding it. A man born in a lower order, should not, in the absence of danger, resort to a profession which is better than his own. But in times of danger, every one of every order except one belonging to the ruling order, may resort to any profession of any of the orders. A man may live either by *Rita* and *Amrita*, or by *Mrita* and *Pramita* or by *Satyamrita*, but he should never live by *Savrithi*. By *Rita* is meant gleaning ears of corn from fields and market-places. *Amrita* means alms got without solicitation. *Mrita* means the act of begging. By *Pramita* is meant cultivation, and by *Satyamrita*, trading. *Savrithi* means servitude unto a person of a lower order. A vipra and one belonging to the ruling order should always shun the last-mentioned profession, as it is despised by all. Moreover a Vipra is unified with the Vedas, and one of the kingly order is identified with all the deities. Control over the mind, subjugation of the senses, austere penance, purification, contentment of heart, forgiveness, simplicity, knowledge, kindness, fervid devotion towards the Deity that never lapseth and veracity—these are the characteristic features of the Brāhmaṇa. Valour, prowess, coolness, audacity, charity, self-control, forgiveness, truthfulness, condescension and devotion to the Brāhmaṇas—these are the characteristics of the Kshatriya class. The distinctive characteristics of the Vaisya, class are devotion towards the deities, preceptors and the Being that never lapseth, the sustentation of *Trivarga*, religiousness, unceasing activity and skillfulness, The characteristic features of the Sudra sect are, humility, purity, unaffected devotion towards masters, observance of

sacrifices unaccompanied by Vedic verses absence of thievishness, truthfulness, and preservation of the kine and the Vipras.

The duties of those women who consider [their husbands nothing less than divinities, are service unto their husbands, compliance with their (husbands') wishes, a proper behaviour towards the friends of their husbands and an observance of the vows undertaken by their husbands. A chaste lady, adorning her person with ornaments, should in proper season, please her husband by sweeping and plastering the house, by decorating and incensing it, by keeping the household furniture always clean, by obeying the diverse desires of her husband, by humility, self-control, and truthful and pleasing speeches, and by affection towards her lord. Ever satisfied, and free from all covetousness, skillful, versed in all duty, speaking true and pleasing words, always attentive, pure and amiable, she should adore her husband who is, not morally fallen. That woman, who like the goddess of prosperity single-mindedly adores her husband considering him to be none other than Hari, enjoys the company of her lord (after death) in the regions of Hari, even like the goddess of prosperity enjoying the company of Hari himself.

The means of livelihood for the mixed and other degraded and despicable orders that are free from sin and thievish tendencies, are the professions that have been followed in their respective families by their forefathers. O king ! persons versed in the Vedas assert that the system of religion, which in harmony with the temperament of the men born therein, prevails in every Yuga, is the best source of all welfare, in this and in the next world, for men of that Yuga. A person, performing his duties and following the special profession of his order, gradually attains to the nature of the Supreme Spirit and is set free from the bonds of actions. Just as a field that is continuously tilled loses all powers of fertility and cannot yield corn, and destroys the seed sown in it, so

our heart the receptacle of all desires, becomes satiated by an over-indulgence in them. O king! fire may be extinguished by a continuous pouring of clarified butter on it, but it flashes forth when the same thing is poured in drops. I have described to thee, the characteristics of a person emblematic of the order to which he belongs. But if thou seest one possessing characteristics different from those of his own order, then regard him as belonging to that order the characteristics of which he is seen to have.

CHAPTER XII.

THE AUSPICIOUS NARADA continued:—A Brahmachārin should live in the family of his spiritual guide; he should have a thorough control over his senses and should always perform what is beneficial to his preceptor. He should be as humble as a servant and should entertain an unshaken affection for his preceptor. In the morning and in the evening he should worship his preceptor, the fire (*i.e.*, the god of fire) the sun and others, foremost among the celestials. He should reiterate the name of the eternal Brahma and restrain his speech during both the twilights. Called upon by his spiritual guide to read the Vedas, he should go through them with perfect concentration of mind. In the beginning and at the end of his reading, he should salute his preceptor, by touching his (preceptor's) feet with his own head. He should wear the Mekhalā (the triple girdle worn by the first three castes at the time of their investiture with the sacred thread), the skin of the black antelope, garments, braided locks, and the sacred thread, and bear in his hands, the sacred staff, and the

Kamindalu, in accordance with the rules prescribed in the Vedas. He should always carry the sacred grass (*Kuça*) in his hands. In the morning and in the evening he should walk about begging. He should dedicate to his preceptor the things received as alms. He should with his preceptor's permission eat them ; otherwise he should suffer starvation. Possessing a good character, temperate in his diet, always active, of a respectful turn of mind, and self-controlled, he should have only that much of intercourse with women and with people enslaved by them, which is indispensably necessary. Every *Brahmachārin*, except those who have married and settled down, should always avoid the company of damsels, for rank passions are capable of stealing the reason even of an ascetic. A youthful *Brahmachārin* should never have the combing of his hair, the anointing, smearing and washing of his body, performed by the young wives of his preceptor. For verily women are like fire and men resemble pots containing clarified butter. In secluded places even a father should shun the company of his own daughter. In other places he should remain with her so long as is necessary for the performance of some needful act. As long as the soul, considering the senses and the body to be hallucinations, cannot emancipate itself by a realisation of its own self, the sense of duality in man is not put down. In consequence of this sense of duality arises the perversity of the soul. O king ! what I have described above is applicable not only to a *Brahmachārin*, but also to an ascetic and an initiated house-holder. A house-holder, holding sexual intercourse with his wife after her period of menstruation, is of service unto his preceptor. People, binding themselves by the great vow of *Brahmacharyya* should not paint their eyes with collyrium, smear their head with unguents and have their bodies shampooed by others. They should avoid decorating the walls of their rooms with pictures of women, taking any animal food or honey, wearing garlands and using

perfumes, ointments and ornaments. Thus having resided in the family of his preceptor, and there having studied the three Vedas with their branches, and penetrated into their meanings according to his individual capability, and then having presented, if he is at all capable of doing so, his preceptor with what is desired by him, and having received his (preceptor's) permission, a regenerate one should enter into a family life, or repair to the forest (to lead the life of an anchorite, or take to wandering, to lead the life of an itinerant beggar) or continue to live with his spiritual guide (to lead the life of a perpetual religious student). He should always look upon the Lord Adhokshaja together with the created beings that constitute his shelter, as permeating the Fires, his preceptor, and his soul, in the form of their respective regulator. Conducting himself in this way, a *Brahmachárin*, or an anchorite, or a sage, or a householder, learned in the knowledge that is worthy of being mastered, attains after death to the state of the Supreme Brahma.

Now I shall recount to thee, the duties of an anchorite; these duties are prescribed by the sages and by a due discharge of them, an anchorite may very soon secure for himself the posthumous state of the sages. He should not eat the product of cultivation, or any thing which though not the product of cultivation is prematurely ripened or any thing that is concocted with fire. But he should eat only what is ripened with the rays of the sun. In proper time of the day, he should prepare the *Charu* and cakes, with wild corn. When he would procure fresh eatables he should leave aside the stale ones. Only to preserve the sacred fires he should take shelter in a shouse, or a cottage or in the caverns of a mountain; otherwise he should bear up against (nocturnal) cold, wind, fire, the rains, and the rays of the sun. He should preserve the hair of his head as well as those growing on his body, and also his nails, and his beards; he should

not clean the dirt on his skin. He should wear knotted locks, and carry about him, the *Kamandalu*, the skin of the black antelope, the sacred staff, barks of trees, his garments and the fires. The anchorite should roam in the forests, performing rigid austerities, twelve years or eight years, or four years, or two years, or at least one year. But he should be careful, so that his understanding may not become perverted with the severity of the mortifications. When on account the decrepitude or disease he would be unable to discharge his duties, or to exert himself in the pursuit of knowledge, then he should put an end to his life by starvation. Then placing the fires on himself, and dispensing with the false notions indexed by such terms as "I" "Mine" &c., he should completely discompose his body into its constituent ingredients. That intelligent being should assign according to their respective origins the pores of his body to the sky, his breath to the wind, his vital warmth to fire, his semen, blood and rheum to water, and his remaining bones and flesh to earth. He should then consign his speech and his organ of speech, to Fire, his hands and handicraft to Indra, his feet and his power of locomotion, to Vishnu, his generative organ and his potency to the Lord of people, his anus and his excrescence to Death, his auditory organ and his audition of sounds to the cardinal quarters, and his tactful organ and his tactility to the Wind. He should, O king ! delegate his visual organ and the objects of visual perception to the solar orb, his palate and his secretions to water, and his olfactory organ and his power of perceiving smell, to the earth; he should make over his mind and his desires to the moon, his understanding and the objects of the understanding to the Supreme Brahmā; he should resign his self-consciousness and his action to Rudra, for through the instrumentality of this Rudra the sense of distinction indexed by such terms as "I" "mine" &c is infused into man. He should merge his heart and his con-

sciousness in his soul and his mutable soul and the principles (goodness, dullness and energy) in^t the immutable Brahma. Then he should dissolve earth into water, water into heat, heat into the air, the air into the sky, the sky into the incomprehensible agency that conceives individuality, this (agency) into the primary principle, the primary principle into the nascent elements, and these into the Supreme soul. Then realising the soul as imperishable and as a flash of consciousness, and discarding the sense of duality, he should repose, like unto the fire that has burnt down the cinders.

CHAPTER XIII.

THE AUSPICIOUS NARADA went on :—A person capable of exerting himself in the persuit of knowledge should have recourse to the life of a mendicant. He should in that mode of existence retain his body only. If ever he would enter a village, he should stay there only one night. Ordinarily he should wander over this earth totally indifferent to its attachments. If he would ever wear cloth, it should be barely sufficient to cover his pudenda. In the absence of danger he should not resume things which he had once abandoned, except the sacred staff and other such emblems. Alone, he should wander as a mendicant. No where should he seek shelter. He should be always delighted in his own self. He should be peaceful and the friend of every being and he should consider Nārāyana as his best refuge. He should descry this universe in the undeteriorating Self which is other than causes and their consequences; and he should perceive also the Self, the Supreme Brahma, every where

in this universe of causes and consequences. During the mediate state between slumber and wakefulness, looking into the soul and realising its true nature, he should consider the bondage (in this world) and the emancipation (from it) as mere delusions and not reality. He should exult neither in the surety of the destruction of this body nor in the shortness of its duration. He should wait for the Supreme Kāla the producer as well as the destroyer of created beings. He should not devote himself to improper studies, and he should not try to ascertain his term of life with the help of astronomy and other such sciences. He should avoid debatable arguments and should not adhere to any party with solicitude. He should not compel anybody to become his pupil, or get by heart many books. He should not make the exposition of the scriptures his profession, or should not begin the erection of any monastery. Generally an observance of the prescribed duties of his order by an ascetic, does not go to secure religious merit for him; for he is high-souled, and self-subdued, and of an impartial disposition. When he will realise the best knowledge, he may continue the discharge of his duties or he may avoid their observance. He should keep the signs of his greatness hidden, and he should manifest them only when it would be necessary to serve his inevitable needs. Though blessed with the best of understandings, he should show himself as an insane boy; and though very intelligent he should behave as an idiot. He should act in compliance with the whims of the people around him. I shall relate to thee an ancient history illustrating this subject, in which is described the dialogue between Prahlāda and a sage engaged in the performance of the vow Ajgara. Once upon a time, when wandering over the worlds, surrounded by several of his ministers, with the intention of acquainting himself with the knowledge of human kind, Prahlāda, the beloved of the Great One, saw a sage lying

on the surface of the earth, on the ridge of the Vindhya hills near the banks of the river Kāveri. The pure effulgence of the body and limbs of this sage was screened by a coating of dust that had settled on his person. By his deeds, his appearance, his words and the emblems indicative of his order and mode of existence, none could recognise him, whether he was the self-same sage or not. The great devotee of the Almighty Lord at once recognised him; and saluting and duly adoring him, and touching his (sage's) feet with his head, and desirous of knowing the truth, he (Prahla^da) said: 'Thou dost carry a stout body like unto that of one performing physical exercise and enjoying the luxuries of life. The assiduous can amass wealth, the wealthy are bent on enjoyments; the bodies of people devoted to enjoyments become corpulent. This is the universal rule. But thou liest quite supine, and, O Brāhmaṇa! it is sure that thou possessest no riches, the source of all enjoyments; so thou dost indulge in no luxuries; whence then is the corpulence of thy body? Do thou relate unto us the cause, if there is nothing improper in it for us to know. Thou art learned, accomplished, and clever, and a pleasing and versatile conversationist and art equally disposed to every thing. Seeing other beings exert themselves for actions, thou liest inert and effortless.'

THE AUSPICIOUS NARADA continued:—Thus questioned by the lord of the Daityas, and enslaved by his nectar-like speech, the illustrious sage struck with wonder replied saying:—

THE AUPICIOUS BRAHMĀNA said:—O foremost of the Asuras! thou art favoured by the illustrious personages; thou knowest by thy spiritual insight the consequences of the attachment to, and renouncement of, worldly objects. What is there unknown to that one, on account of whose fervid devotion there dwelleth in his heart the Almighty Lord Nārāyana dispelling his ignorance like unto the sun dispelling darkness?

'Still, O king ! I shall answer thy questions as best as I can ; for, he who wants to purify himself should think it his duty to hold conversation with thyself. Goaded to the performance of actions by that desire which remains unsatiated even by the enjoyment of proper objects and which is repeatedly throwing us in this current of worldly existence, I was compelled to be born in various existences. Wandering at random, in consequence of my deeds, through various existences, I am born in this one, which may be turned (by our own exertions) either into a means for the attainment of Heaven and emancipation, or for the degradation into a lower state of existence, or for the re-generation in the present one. But even in this existence, seeing the frustration of the aims of a husband and wife performing actions for securing weal and banishing woe, I have betaken myself to the way leading to the discontinuance of worldly acts. Self-realisation is the highest felicity possible to man. This is brought about by a discontinuance of all worldly acts. Considering enjoyments to be fanciful creations of the mind, I am lying inactive. I enjoy only what is ordained by Fate for my enjoyment. Thus people—though free from a sense of duality—ignoring the means of their felicity that may be discovered in themselves, come by this dreary human existence replete with vicissitudes. The condition of a person seeking felicity in other quarters than his own self, resembles that of an ignorant being who, leaving aside water covered with aquatic herbs and mosses, runs for the purpose of getting it after a mirage. When a person forsaken by Destiny tries through the instrumentality of his body dependent on the same agency, to secure his happiness and to put away his misery, the deeds he performed in a previous existence prove abortive. Of what avail will hard-earned wealth and desirable objects be to that person who can not free himself from the three kinds of misery, in consequence of which his days become shortened ? I see

the troubles of the rich who are covetous and of unsubdued self. They can not enjoy sleep through fear; they are afraid of every body about them. A person possessed of life and riches always lives in fear of his sovereign, of a pilferer, of his enemies and relations, of birds and beasts, of his priest, of Time, and (lastly) of his own self. Therefore an intelligent person should renounce all desire for life and riches knowing these to be the causes of affliction, infatuation, fear, anger, attachment, unmanliness and troubles. In this world the bee and a huge serpent have become our principle preceptors. Meditating on their example we have learnt to be content and indifferent to worldly objects. I have been taught to renounce worldly objects by the bee. For, the enemies of a wealthy man after slaying him, rob him of his hard-earned wealth, even as men deprive the bees of their hard-collected honey. Free from all desires I am satisfied with what comes to me without my exerting for it. If nothing comes, I lie inactive like a huge and powerful serpent for many a day. Sometimes I live upon a small quantity of food, sometimes I eat much. Sometimes I take palatable food and sometimes distasteful dinner. Sometimes I indulge in rich and dainty dishes and sometimes I eat poor and stale food. Sometimes people out of reverence provide edibles for me, sometimes they disrespectfully, give meagre fare to me; sometimes I do justice to food even though I may have eaten once before. Sometimes during the day or at night I procure a small quantity of food. Sometimes I wear linen cloth, sometimes I robe myself in silk stuffs; sometimes I cover myself with antelope skins or with rags or with the bark of trees. Sometimes I cover myself with whatever I get. Thus of a contented heart, I use those things which I am destined to use or enjoy. Sometimes I lie on the bare earth or on leaves or grass or stones or ashes. Sometimes in compliance with the wishes of others I sleep inside a mansion on a (downy) bed stretched upon a (costly)

bed-stead. Sometimes bathed, anointed, clad in fine garments and wearing garlands and ornaments, I ride on chariots, elephants or horses. Sometimes again, O lord ! I wander stark naked like unto an imp. Neither do I revile nor eulogise persons naturally perverse. I do pray for their welfare as well as for an unification of myself with the high-souled Vishnu. Burn indecision as an offering on the fire of thy mental faculties that are imbued with a sense of distinction, and these latter on the fire of thy mind blinded with the delusion of wealth. Offer thy mind as an oblation to egoism and then burn egoism as an offering on the (fire of the) Energy of illusion. Then becoming truth-seeing and sagacious victimise this Energy of illusion to self-communion. Then liberated from the influence of passions, thou shalt repose engrossed in self-communion, and realising thy own self. Thus I have explained to thee, the ever-mysterious process of self-revelation. This process is thought to be distinct from the teachings of the Shāstras, and is seldom practised on the face of the world. Still I have described it to thee for thou art greatly devoted to the Great One.

THE AUSPICIOUS NARADA went on :—Thus the lord of the Asuras, hearing from the lips of the sage, an account of the duties of an ascetic of the highest order, was greatly obliged ; then adoring the sage and with his permission repaired to his own residence.

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CHAPTER XIV.

THE AUSPICIOUS YUDHISTHIRA said :—O divine sage ! relate to me the mode of life by which a house-holder,

having his heart, like mine, fondly attached to his habitation, may without delay vindicate his denomination ?

THE AUSPICIOUS NARADA said :—O monarch ! a person dwelling in a house should perform acts suitable (to his mode of life) and then resigning them to Vāsudeva, should worship the illustrious sages. In proper seasons, with due attention and regard, he should hear the nectar-like accounts of the incarnation of the Great one. He should always keep company with persons of a peaceful and dispassionate nature. Then in consequence of his association with them, his affection towards his own self, his children and his wife, would wear away ; and he would renounce them even as one renounces the objects of his dream when he is awake. A wise man should enjoy his habitation and body as much as is merely necessary. Though disaffected at heart to them, he should behave like one attached to them ; and among men, he should make a display of his manliness. Entertaining no affection for them he should acquiesce in what his kinsmen, his parents, his sons, his brothers, his friends and others might say or wish. A prudent person should perform the aforesaid acts, preserving his wealth, which he might have obtained by selling corn &c, by minning, by accident, and by favor of fortune. Corporeal beings can lay claim only to as much wealth as is enough to fill their belly (*i.e.* to keep their body and soul together). Those who boast are surely pilferers and deserve chastisement. A house-holder should look upon deer, camels, donkeys, monkeys, mice, serpents, birds, and bees as his own sons ; for between sons and these, there is very little difference. Attaining to *Trivarga* with difficulty, he should not constantly enjoy it. He should enjoy what he would come by accident and what would be suitable to season and place. He should equitably divide the objects of enjoyment among dogs, (morally) fallen people, and *Chanddas*. Even his wife whom he

ardently claims as his own, he should employ in the service of his guests. By the person who can forego his claim on his wife—a wife for whom men can forsake their lives, can slay their preceptors and parents,—is conquered the unconquerable Divinity. How wide is the chasm between this worthless body that will be reduced to worms, filth or ashes, and a wife to whom we are attached for its (body's) benefit? At what a great distance lieth the soul, that can veil yon firmament over with its glory! By performing sacrifices with his wealth obtained by accident, he should turn the leavings of them to his sustenance. Then wisely renouncing his claim on every thing, he should follow in the footsteps of those sages who have betaken themselves to the way leading to beatitude. He should worship the celestials, the sages, the mortals, the spectres, the ancestral spirits and the soul, with the wealth accruing from his profession. He should separately worship the Purusha. When he would acquire a control over himself and other prosperities begot of sacrificial performances, he should celebrate sacrifices by burning offerings on the fire (*Agnihotra*) according to the *Baitanic* mode of sacrifice. O king! the almighty Lord, the eater of all sacrificial oblations, is not so much satisfied with an oblation offered to Him on fire, as with one offered to him through the *vipras*. Therefore, bestowing their objects of desire on Brâmanas, celestials and mortals, he (house-holder) should duly worship the soul acquainted with the nature of this body. He should also worship it in the person of other men except the Brâmanas. A wealthy regenerate one should, in proportion to his riches, perform *Srâdhas* of his parents and their kinsmen, in the latter half of the month of *Bhâdra* (a lunar month corresponding to August—September), in the periods when the sun reaches the solstitial and the equinoctial points, on the advent of a portentuous calamity, on the day on which a *Tithi* begins and ends without one sunrising or

between two sunrises, during the periods of the solar and lunar eclipses, on the twelveth lunar day of a month, during the ascendency the asterisk *Sravānā*, on the third day of the bright half of the month in which the constellation *Visakhā* is on the ascendant, on the ninth day of the bright half of the month of the asterisk *Krittikā*, on the four *Ashtakis* of the four autumnal and winter months, on the seventh day of the bright half of the month of *Mṛgha*, on the day of the full moon when the asterisk *Maghī* is on the ascendant, during the periods when an asterisk after which a month has been named, rides ascendant on the day of the full-moon in its month or on the fifteenth day of the same month when the moon rises one digit less (than the full), on the twelveth lunar day when the asterisk *Anurādhā* or *Sravānā* or *Uttara-fālguni* or *Uttarāśārā* or *Uttarabhādrapadha* rides ascendant, on the eleventh lunar day when the constellations *Uttarāśārā* rides in conjunction, during the ascendency of asterisk that rode ascendant during the births of the deceased people, and on the day of the lucky conjunction of the asterisk *Sravānā*. These are the periods during which men can attain to prosperity, these seasons add to the welfare of people. During these, men should, with singleness of purpose, strive after the attainment of prosperity ; these enhance the duration of their life. The merit accruing from the performance of ablutions, muttering of prayers, burning of offerings on the fire, observance of vows, and adoration of deities and regenerate ones, as also what is offered to ancestral spirits, men and spectres, during these periods, are said to be ever-enduring. O king ! *Srādhas* should be performed at the observance of purificatory rites for the benefit of one's wife, children, and own self, as also at the time of the cremation of a corpse, on the death-day of a person, and at the observance of other ceremonies granting prosperity.

Next I shall describe to thee, the places where righteousness and other prosperities are to be found. That is the holiest

of all countries where is to be found a virtuous person, the counterpart of the Great One, in whom is present this mobile and immobile universe. That country is the receptacle of all prosperity, where resideth the race of Brāhmaṇas engaged in rigid penances, and gifted with benevolence and learning, and where the adoration of Hari is constantly carried on. Those regions are most sanctified where the Ganges and other rivers mentioned in the Purāṇas flow, where there are Pushkara and other lakes, fields inhabited by the pious, the *Tirthas* Kuruks̄etra, the Prayāga which is the head of the Asura *Gya*, the hermitage of the sage Pulaha, the Naimisha forest, the river Falgu, the bridge constructed by Rāma, the Pravāsa Tirtha, the Kuḍasthali, the Vārānashi, the Madhupuri, the lakes Pampā and Vindhū, the asylum of Vādarikā, the stream Nandā, and the hermitages of Sitā and Rāma, as also O king! the Mahendra, the Malaya and other *Kuldhallas*, and lastly where the idol of Hari is situated. A person desirous of securing prosperity should always worship at these places; for when he performs a righteous act at one of these places, the merit of it is increased thousandsfold. O lord of earth! by the wise, the best judge of pious persons, Hari only hath been described as a worthy being, for by Him is pervaded this mobile and immobile universe. O king! during the celebration of thy Rājshuya sacrifice in the very presence of the divine sages, the sons of Brahmā, and other pious people, Achutya was chosen as the one worthy of receiving adoration at the first instance. By an adoration of the Being that never lapseth, all beings as well as one's own self are satisfied, for He is the root of the mighty tree consisting of this mundane shell thronged with numerous created beings. This Lord hath created the structures of sages, celestials men and other lower animals; He is enshrined within these structures, in the form of their soul, being known under the style of the Purusha. O monarch! as the

Great One is present in these structures in a comparative scale, therefore a man is worthier than other lower animals. Among men, those are more deserving, whose souls are more enlightened. O king! when people's understanding was bent on showing disrespect towards one another, the wise sages in the silver age introduced the adoration of the idols of Hari. That time forward, some persons worship Hari in His idols with regardful offerings. But when worshipped by men envious of others, these idols do not fulfill their desires. O foremost of kings! know that among men a Brâhmaṇa is the worthiest person, for by virtue of his austerities, his learning, and his indifference to things not possessed by him, he upholds the *Vedas* which are identified with the form of Hari. O monarch! even these Brâhmaṇas are considered as deities (worthy of His veneration) by Krishna, the Soul of the universe, who purifies the three worlds by a sprinkling of the dust from the feet of these Brâhmaṇas.

CHAPTER XV.

THE AUSPICIOUS NARADA continued:—O king! some, among the regenerate ones, are devoted to the performance of the acts prescribed for their mode of life, some again to the observance of austerities, some to the study of the *Vedas*, some to the exposition of them, and some to the attainment of knowledge and success in *Yoga*. A person, desirous of eternally securing the merit arising from his charitable acts, should bestow the oblations of food, intended for the manes of his ancestors and for the gods, on a Brâhmaṇa occupied

in the pursuit of knowledge. In the absence of such a one he should make others the recipients of his charity, according to their worthiness. On the occasion of the offering of oblations to the gods, a person should feed two Brâhmaṇas. On the occasion of the offering of oblations to the ancestral manes he should feed three Brahmânas. Or during both these ceremonies, he should severally feed one Brâhmaṇa only. Even if he be very wealthy he should not celebrate these ceremonies in a grand style. For if he gives a sumptuous feast to his relatives and in this way makes the Srâdha ceremony an extensive one, then he would not be able to show reverence suitable to the occasion and place, to procure proper articles necessary for the oblations, to select a worthy recipient of them, and to perform the adoration duly. Frugal fare, suitable for a sage,—after having in the first instance been dedicated to Hari,—duly and reverentially offered to a worthy recipient in proper season and of place, is capable of fulfilling the desires of the offerer and assigning eternal merit unto him. Equally distributing the edibles among the deities, sages, the ancestral manes, created beings, himself and his kinsmen, he should look upon them as identical with the Purusha. In a Srâdha ceremony animal food should not be offered; and a man conversant with the essence of righteousness should not eat it. For an adequate satisfaction is obtained by eating a frugal meal (consisting of wild rice) suitable for a sage; but so much is not obtained by taking animal food procured by animal-slaughter. There is not a more exalted form of righteousness for men desirous of embracing a perfect religion, than the avoidance of doing harmful acts towards beings, by mind, body or speech. Therefore wise people, indifferent to worldly attachment and well-versed in the sacrificial lore, burn their acts as offerings on the fire of self-control kindled by the lamp of knowledge. Beings are terrified at the sight of a person worshipping by the sacrifice.

of beings. For this one is greatly cruel and is sure to slay them (beings), as he is unacquainted with the essential nature of the soul, and is bent on satiating the thirst of his heart. Therefore a righteous person, ever-satisfied with himself, should perform his every day as well as occasional rites, with wild rice obtained by accident. A pious person should steer clear of the following five branches of impiety namely, *Vidharma*, *Paradharma*, *Upadharma*, *Dharmavasa* and *Dharmachala*; for these ought to be considered equally interdicted as impiety itself. Anything that goes against one's own religion is styled *Vidharma*. *Paradharma* is the system of religion inculcated by others. Heresy or religious hypocrisy is termed *Upadharma*. Anything bearing only the name of religion is called *Chaladharma*, (sophism is referred to). What men perform according to their individual sense of religion is known as *Dharmavasa*, for that is different from the prescribed duties of their respective mode of existence. What religion in which a man is born can not afford solace to him? An indigent person should not exert himself to get money for the purpose of performing meritorious acts or for sustaining his life. The very want of activity of a person that lies inert like a huge serpent, becomes his means of livelihood. Where can a person—who is running in every direction allured by his objects of desire, and thirsting for gain,—find that felicity which is enjoyed by a self-contented being cherishing no desire and finding solace in his own soul? For a person of satisfied heart the heavenly quarters are fraught with every blessing, even as thorns and gravel are turned to account by one wearing shoes. O monarch! a self-satisfied person can live drinking water only; but others on the contrary, behave like dogs, for they are enslaved by the pleasures pertaining to the palate and the generative organ. The energy, learning, asceticism, and fame of a Vipra of a dissatisfied nature, melt away on account of the rankness of his passions, as also his

knowledge is dissipated. By drinking and eating his fill a person can reach the end of his appetite; so by indulging in his rage he can reach its end. But he cannot reach the end of his covetousness, even by conquering and enjoying the cardinal quarters and the worlds. O king! many an experienced sage, capable of dispelling the doubts of others and many a person worthy of presiding in an assembly, fall into (the depths of) degradation, on account of their dissatisfaction. A man should conquer desire by foregoing all worthy expectations, anger by a renouncement of desire, cupidity by beholding good objects in evil light, fear by a belief in Fatalism, sorrow and fondness by his metaphysics, pride by a service of the illustrious beings, the impediments in the performance of Yoga by taciturnity, and envy by abandoning all exertions for the attainment of objects of desire. He should overcome misery caused unto him by other beings by showing mercy unto the malefactors, as also miseries caused by Destiny and his own self, by self-communion and Yoga prowess respectively. He should conquer sleep by serving the Principle of goodness, the Principles of Energy and Dullness through the instrumentality of the Principle of Goodness, and this latter by quiescence. A person can speedily conquer all these by devotion to his preceptor. Like unto the ablution performed by an elephant all his audition of the *Shâstras* by a person goes for nothing who perversely considers his preceptor, the image of the Great One, the lighter of the lamp of knowledge within him—as mortal. A preceptor is identified with the Almighty One. He is the lord of the Pradhâna and Purusha; the foot of a preceptor is sought after by people well-versed in the Yoga. But even such a preceptor is considered as mortal by men! All religious and moral ordinances aim at the realisation of this one end, namely, the subjugation of the passions. But if a man securing success in this direction fails in the practice of Yoga, then all his labour is considered to be fruitless. Just

as the products of cultivation cannot bring about the fruit of Yoga (Emancipation) so with respect to a person having a mind engrossed by the outside world, his deeds *Ishtha* and *Purtha** instead of being beneficial unto him, become the causes of his entanglement in this world. A person endeavouring to conquer his heart should keep company with none and should forsake his abode. Becoming a mendicant and living alone in a solitary place, he should maintain his life by moderately eating what is obtained by begging. O king ! constructing his seat on a level and clean piece of land, he should sit upon it comfortably, quietly and uniformly, and with his body straight, and he should utter "Om." By practising *Puraka*, *Kumvaka*, and *Rechaka*, he should restrain his vital breaths called *Prâna* and *Apâna*. He should give up all desires by looking to the tip of his nose so long as his mind remains unsubdued. Retrieving his ever-roving mind that travels every where goaded by desire, a prudent person should gradually confine it within his heart. Practising these things the heart of an ascetic, within a short while attains to quiescence, even like a piece of fire-wood when the fire burning it is extinguished. The mind that is not agitated by desire and other passions and the faculties of which are all pacified, is never again distracted, for it has been touched by the ecstasy of Brahma-realisation. If a mendicant, after having wandered away abandoning the house-holder's mode of existence, in which there is room for the cultivation of *Trivarga*, reassumes the same mode of life, then he is surely very shameless and is like one that swallows up what he vomits forth. Some people there are, who at first consider the body destructible and distinct from the soul, and compare it with filth, worms or ashes, .But these men again boast of it thinking it to be ever-enduring. Surely they are

* *Purtha* means an act of pious liberality, being defined as the offering of tanks, wells, lakes &c as presents. *Ishtha* is defined as the observance of asceticism, truthfulness, hospitality &c.

great fools. The avoidance of action by a house-holder, non-observance of vows by a Brahmachārin, residence of an ascetic in a country and rank growth of passions in a mendicant, are mockeries of the duties of their respective order of existence. Certainly these people are the vilest among all the men of their orders. They are befooled by the illusive energy of the Lord and should be overlooked out of kindness. With what ulterior aim and for whom should he maintain his body giving the reins to his passions, who has come to know the nature of the Supreme, Brahma and whose desires are smothered by his knowledge? This body has been compared to a chariot, the sense-organs to the steeds (of this chariot), the mind, the ruler of senses, to the reins, the objects of preception to the path (on which this chariot is to roll), the understanding to the charioteer, and the heart to the cordages of this chariot (body). Indeed these cordages (worldly bonds) are made by the Lord himself. The ten vital breaths have been compared to the axle of this chariot, piety and impiety to the wheels, and the self-conscious soul to the warrior enshrined within this chariot. The bow of this warrior is *Pranava* (the mystic syllable "om"), his arrows are indentified with the emancipated soul, and his target is the Supreme Divinity. Attachment, malice, cupidity, sorrow, fondness, fear, pride, haughtiness, disrespectfulness, calumny, delusion, harmfulness, anger, fearful ignorance, susceptibility to error, sleep and hunger—these and such other things are his foes. His foes (the aforesaid ones, are sometimes born out of the Principles of Energy and Dullness and sometimes out of the Principle of Goodness. So long as he would sit inside this chariot of human body, bringing under his thorough control its outfits consisting of the sense organs, he should wield his sword of knowledge whetted by serving the feet of the illustrious ones. Then seeking refuge in the Being that never lapseth, destroying his enemies, enraptured, contented and pacified, he should forsake it

(body or chariot). Otherwise (if he does not seek refuge in Hari) the horses consisting of his senses inclined to outward world, and the charioteer, betaking to a wrong path (the path of desires) will land this heedless person among a band of robbers identical with the objects of sensual enjoyment. These robbers will then hurl him with his horses and charioteer in the hole of this world, in which there is every danger of life and which is pervaded with a blinding gloom.

Two different kinds of acts have been innumerated in the Vedas, namely acts having the advancement of worldly interests for their object, and acts having no ulterior object in view. By a performance of the former class of acts, men are repeatedly born, whereas by a performance of the latter, they drink the nectar of emancipation. The sacrifice called *Hinsra*—which is performed for the fruition of our desires and in which various articles are offered (to the gods),—as also the sacrifices termed *Agnihottra*, *Darsa*, *Purnamása*, *Chaturmásyam*, and *Suta* and those in which beasts are victimised and others, are the outcomes of desire and so cannot afford solace. The classes of acts called *Hutam* and *Prahutam* are the results of desire and are said to be favourite acts. These are included in the genus of acts having worldly advancement for their object. The act of erecting temples, and places where water is distributed, and excavation of wells, and construction of pleasure-gardens, are called *Purta*. O Lord of the earth! a person betaking himself to the way leading to the continuance of worldly acts, is again born in this world by the following process. The subtle molecules of the sacrificial oblations offered by him in this life, become the material for the construction of the body he will assume in his next existence. After the death of a person, his spiritual body is conveyed to the regions of the moon, being possessed by the gods presiding over haze, night, and the dark half of a month, as also by the deity that holds sway during the

winter solstice. At the destruction of this subtle body with which he experiences there, happiness or misery according to his good or evil doings, his spirit disappears for a time. Then again dropping (from the skies) in the form of rains, it (his spirit) is grown as *Oshadi* and *Birudha*; these last-mentioned are eaten by men and are then converted into semen (from which human bodies are developed). This process of transmigration is called *Pitrijāna*. Passing in due order through all these different stages, at last it (spirit) is born on earth. Here he is called a regenerate one, as he is purged of all impiety by the purificatory rites commencing with *Nisheka* and ending in the funeral ones. A person betaking to the way leading to the discontinuance of worldly acts, at the first instance, burns his acts and sacrificial performances as offering on the fire consisting of his senses enlightened by the lamp of knowledge. Then he offers his senses as offerings to his mind performing the acts of seeing &c., his ever-changing mind to his speech, and his speech to the syllable "Om" consisting of three mystic vowels. He then dedicates this syllable "Om" to a Point, the Point to sound, sound to the Vital Principle, and this last-mentioned one to *Mahat*. He is then conveyed to the gods presiding over fire, sun, day, as also to those who hold sway during the break and close of a day, during the bright half of a month, and on the day of the full moon, and to *Brahmā*, one after another. After this, he is converted into a gross object of this earth, then to a subtle thing, then again to a causal frame. Then being present in this latter form in everything, he is turned into the soul in the fourth state of its existence (*Turya*). This process of attaining Emancipation has been called *Devajāna*. Passing through all stages of this process, a self-communing person engrossed in introspection, and of pacified soul, attains to the regions of *Brahmā* and is not born again. Whoever (i. e., whatsoever soul) perceives, with his eyes consisting

of his knowledge of the *Shāstras*, these two modes, namely *Pitrijāna* and *Devjāna* described in the Vedas, is never overcome by infatuation though he be encumbered with a body. The real entity which exists in the nascent condition of this body as its cause, and which abides after its destruction, comprises the enjoyment of the outside world as well as its enjoyer, all created beings of superior and inferior order, and the connotation as well as the denotation of terms. This entity is identified with the organs of perception as well as with the objects of perception; it is delusion as well knowledge. Just as, against all reason and common sense, reality is ascribed (by boys) to a reflected image having no actual existence so this body consisting of the senses is fancied to be real; for it is difficult to actualise the real entity. The body, a fanciful shadow of the five ingredients of earth etc., cannot be said either to be a result of the combination of these ingredients or any thing evolved out of them. It is neither totally alienated from them nor associated with them; but it is a hallucination. These ingredients being compounds, must have been composed of other subtler elements. Even these latter are unreal, not to speak of the former ones. So long as delusion holds sway over the mind the error of falsely identifying one thing as another continues. During this season, the prescriptive and the prohibitory precepts of the *Shāstras*, may hold good, even as the experiencing of sleep and wake is possible during a dream. A thoughtful sage by reflecting on the unity found among thoughts actions and things, and by perceiving the real nature of the soul, puts off the three states of slumber, "wake, and dream. By unity of thought is meant the recognition of no difference between causes and consequences like unto thinking the threads of a cloth the same as the cloth itself. This is possible as duality has no actual existence. O ruler of the earth! the resignation of acts performed through the

- instrumentality of speech, the mind and the body, to the Supreme Brahma himself, is called the unity of actions. By unity of things is meant the perception of identity between *Artha* and *Kâma* established by a meditation on the absence of difference between one's own self, son and wife on the one hand and other corporeal beings on the other hand.

O king ! a person should perform actions with those objects which, in whatsoever place, by whatsoever agent, and from whatsoever source, are not prohibited for his use. In the absence of danger, he should not use other objects. O king ! a person performing these acts and others enumerated in the Vedas and duly discharging his duties attain to the state of the Lord and become worthy of His veneration, even if he continues to live in his home. O godly monarch ! as ye, by serving the lotus-feet of Krishna, have tided over many difficulties, and have celebrated many sacrifices after having conquered the elephants the guardians of the heavenly quarters, so may ye also cross this (ocean of) existence through the instrumentality of that Lord, the protector of all. In some past cycle, I was born as a Gandharva, Upavarhana by name, very much respected by other Gandharvas. Possessed of beauty, loveliness, gracefulness, and an amiable person and spreading a sweet scent on all sides, I was a favorite with the damsels. And lascivious and always intoxicated I used to pass my time inside my seraglio. Once upon a time, at a sacrifice celebrated by the celestials, the Gandharvas and the Apsarâ damsels were called upon by the creators of the worlds, to chant verses in honor of Hari. Coming to know of that invitation, like one insane, I went there singing and surrounded by the women. The creators of the worlds informed of my contemptuous behaviour cursed me in anger saying :—"Devoid of thy prosperity be thou speedily born as a Sudra, for thou hast slighted us." Thereupon I was born as the son of a female slave. Here also in conse-

quence of my keeping company with the reciters of the Vedas, and of my service unto them, I attained unto the sonship of Brahmā.

I have described unto thee the duties of a householder. By a due discharge of them, he is cleansed of all impiety and very soon attains to the dignity of the anchorites. Surely in this world, ye are immensely fortunate, in as much as the sages that sanctify the worlds come to ye, and also the supreme Brahma himself disguised in human shape resideth in your abodes. This Krishna is the Brahma who is identified with the perception of the ecstasy of eternal emancipation which is sought by the illustrious sages. This great one is your beloved, friend, maternal cousin, soul, preceptor, executor of your commands, and worthy of your adoration. Even Bhava and the lotus-sprung deity himself, have not been able, with the help of their intellects, to describe his semblance having attributed reality unto it. May that Lord of devotees be propitious unto us being worshipped with our reverence, self-control and abstinence from speech.

THE AUSPICIOUS SUKA said:—Thus the foremost of the descendants of Bharata heard what was said by the divine sage Nārada. Then greatly enraptured and overcome by devotion he worshipped Krishna. Thereafter the sage, greeting Krishna and the descendant of Prithā, went away worshipped by them. King Yudhisthira was struck with wonder when he heard from the lips of Nārada, that Krishna is the Supreme Brahma. Thus I have related unto thee the genealogy of the different dynasties sprung from the daughters of Daksha. The celestials, the Asuras, the mortals and the mobile and the immobile universe are all included in these dynasties.

END OF BOOK VII.

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